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Bible

THE NEVV

TESTAMENT

OF

IESVS CHRIST,

FAITHFVLLY TRANS-

LATED INTO ENGLISH, OVT OF the authentical Latin, diligently conferred vvith the Greeke, and other Editions in diuers languages.

VVITH

ANNOTATIONS,

AND OTHER HELPES,

for the better vnderstanding of the text, and specially for the discouerie of CORRVPTIONS in diuers late translations: & for clearing CONTROVERSIES in Religion of these dayes.

BY THE ENGLISH COLLEGE OF RHEMS.

PRINTED AT ANTVERP.

By Iames Seldenslach.

1621.

THE CENSVRE AND APPROBATION

of the first Edition.

CVm huius versionis ac editionis authores, nobis de fide & ortho[doxia] sint probe cogniti, atque S. Theologiæ & linguæ Anglicanæ peri[tos] viri contestati fuerint, nihil in hoc opere reperiri, quod non sit Catholicæ [fi]dei doctrinæ, & pietati consentaneum, vel quod vllo modo potestati ac[ci]ui ciuili repugnet, sed omnia potius veram fidem, Reip. bonum, vitæque [mo]rum probitatem promouere: ex ipsorum fide censemus ista vtiliter ex[em]pli & publicari posse.

PETRVS REMIGIVS, Archidiaconus maior Metropolitanæ insignis Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopatus Rhemensis generalis Vicarius.

HVBERTVS MORVS, Rhemensis Ecclesiæ Decanus, & Ecclesiastes, & in sacratissimæ Theologiæ facultate Doctor.

IOANNES LE BESGVE, Canonicus Rhemensis, Doctor Theologus, & Cancellarius Academiæ Rhemensis.

GVLIELMVS BALBVS, Theologiæ Professor, Collegij Rhemensis Archimagister.

OF THE SECOND EDITION.

NOs infra scripti, visa approbatione Theologorum Rhemensium super [tra]ductione Noui Testamenti, in idioma Anglicanum per Collegium Anglo-Rhemis conuersi, ibidemque impressi Anno Domini 1582 accepta quoq; attestatione R. D. Præsidis & aliorum eiusdem Collegij nunc Duaci com[mo]rantium S. Theologiæ Doctorum, de illius versionis sinceritate: eorum fide [in]dicamus eam editionem, tanquam fidelem, vtiliter antea impressam, [de] nuo imprimi posse. Datum Duaci, 2. Nouemb. 599.

GVILIELMVS ESTIVS, S. Theologiæ Doctor, & in Academia Duacensi Professor.

BARTHOLOMAEVS PETRVS, S. Theol. Doctor, & in eadem Vniuersitate Professor.

IVDOCVS HEYLENS, S. Theol. Doctor, & in Vniuersitate eadem Professor.

OF THIS EDITION.

Infrascriptus attenta approbatione Eximiorum Dominorum supradictorum, & confisus de sinceritate versionis, & editionis præsentis, quantum in me est, assertior, vt ex fide recudatur, & Catholicorum manibus versetur. Actum Antuerp. die 10. Aprilis 1620.

Laur. Beyerlink Archipresbyter Eccl. Cathed. Antuerp. Librorumque censor.

THE PREFACE TO THE READER TREATING OF THESE THREE POINTS:

1 the Translation of holy Scriptures into the vulgar tongues, and namely into English: 2 of the causes vvhy this nevv Testament is translated according to the auncient vulgar Latin text: & 3 of the maner of translating the same.

THE holy Bible long since translated by vs into English, and the old Testament lying by vs for lacke of good meanes to publish the vvhole in such sort as a vvorke of so great charge and importance requireth: vve haue yet through Gods goodnes at length fully finished for thee (most Christian reader) all the Nevv Testament, vvhich is the principal, most profitable, & cõfortable peece of holy vvrite and, as vvel for all other institution of life and doctrine, as specially for deciding the doubtes of these dates, more copie and pregnant then the other part not yet printed.

Vvhich translation vve doe not for all that publish, vpon enemeous e-

pinion of neceſſitie, that the holy Scriptures ſhould alvvaies be in our mo
ther tonge, or that they ought, or vvere ordained by God, to be read indi
fferently of al, or could be eaſily vnderſtood of euery one that readeth o
heareth them in a knovven language: or that they vvere not often throug
mans malice or infirmitie, pernicious and much hurtful to many: or th
vve generally & abſolutely deemed it more conuenient in it ſelf, & mo
agreable to Gods vvord and honour or edification of the faithful, to ha
the m turned into vulgar tonges, then to be kept & ſtudied only in the E
cleſiaſtical learned languages: Not for the e nor any ſuch like cauſes d
vve translate this ſacred booke, but vpon ſpecial conſideration of the preſ
time, ſtate, and condition of our countrie, vnto vvhich, diuers thinges a
either neceſſarie, or profitable and medicinable now, that othervviſe in t
peace of the Church vvere neither much requiſite, nor perchance vvhe
tolerable.

In this matter, to marke onely the vviſedom & moderatiõ of holy Chur
and the gouernours thereof on the one ſide and the indiſcrete zeale of t
popular, and their factious leaders, on the other, is a high point of pruden
ce. Theſe later, partly of ſimplicitie, partly of curioſitie, and ſpecially of pri
and diſobedience, haue made claime in this caſe for the common peopl
vvith plauſible pretences many, but good reaſons none at al. The othe
(Mat. 24. 45. 1. Cor. 4. 1.) to vvhom Chriſt hath giuen charge of our ſoul
the diſpenſing of Gods myſteries and treaſures (among vvhich holy Scri
ture is no ſmale ſtore) and the feeding his familie in ſeaſon vvith foode
for euery ſort, haue neither of old nor of late, euer vvholy condemned
vulgar verſions of Scripture, nor haue at any time generally forbidden t
faithful to reade the ſame: yet they haue not by publike authoritie preſc
bed, commaunded, or authentically euer recommended any ſuch interp
tation to be indifferently vſed of al men.

The Armenians ſay they haue the Pſalter and ſome other peeces trans
ted (Bib. Sanct li. 4.) by S. Chr. into their lãguage, vvhẽ he vvas banished
moog them: and George the Patriarch, in vvriting his life, ſignifieth no leſ
The Slauonians affirme they haue the Scriptures in their vulgar tongue
turned by S. Hier. (ep. 134.) and ſome vvould gather ſo much by his ovv
vvordes in his epiſtle to Sophronius, but the place in deede proueth it
Vulpilas ſurely (bib. Sanct. lib. 4.) gaue the Scriptures to the Gothes in
ovvne tonge, and that before he vvas an Arrian. It is almoſt three hun
yeres, ſince Iames Archbiſhop of Genua, is ſaid to haue tranſlated the
ble into Italian. More then tvvo hundred yeres agoe, in the daies of Cl
les the fifth, the Frenche king, vvas it put forth faithfully in Frenche,
ſooner to ſhake out of the deceiued peoples handes, the falſe heretical
ſtitions of a ſecte called Vvaldenſes. In our ovvne countrie, notvvith
ding the Latin tonge vvas euer (to vſe Venerable Redes vvordes Li. 1
Ang. c. 1.) common to al the prouinces of the ſame for meditation or
die of Scriptures, and no vulgar tranſlation commonly vſed or occupied
the multitude, yet they vvere extant in English euen before the troub
that Vviclefe and his folovvers raiſed in our Church, as appeareth, as vv
by ſome peeces yet remaining, as by a prouincial Conſtitution of Thom
Arundel Archbiſhop of Canturburie, in a Couacel holden at Oxford, vvh
re ſtraite prouiſion vvas made, that no heretical verſion ſet forth by Vv
leffe, or his adherentes, ſhould be ſuffered, nor any other in or after his
ane be published or permitted to be readde, being not approued and al
vved by the Dioceſan before: alleaging S. Hierom for the difficultie a
danger of interpreting the holy Scripture out of one tonge into an oth
though by learned and Catholike men. So alſo it is there inſinuated, t
neither the Tranſlations ſet forth before that Heretikes time, nõr other
erwvard being approued by the lavvful Ordinaries, vvere euer in our co
tie vvholy forbidden, though they vvere not (to ſay the truth) in quie

er times (much leſſe vvhen the people vvere prone to alteration, here-
or nouelrie) either haſtily admitted, or ordinarily readde of the vulgar,
vſed onely, or ſpecially, of ſome deuout religious and contemplatiue
ſons, in reuerence, ſecrecie, and ſilence, for their ſpiritual comforte.
lovv ſince Luthers reuolt alſo, diuers learned Catholikes, for the more
edy abolishing of a number of falſe and impious translations put forth
ſundry ſectes, and for the better preſeruation or reclaime of many good
es endangered thereby, haue published the Bible in the ſoueral langua-
of almoſt all the prin cipal prouinces of the Latin Church: no other boo-
in the vvorld being ſo pernicious as heretical translations of the Scrip-
es, poiſoning the people vnder colour of diuine authoritie, & not many
er remedies being more ſoueraine againſt the ſame (if it be vſed in or-
, diſcretion, and humilitie) then the true, faithful, and ſincere interpre-
on oppoſed thereunto:

VVhich cauſeth the holy Church not to forbid vtterly any Catholike
slation, though she allovv not the publishing or reading of any abſolu-
and vvithout exception, or limitation: knovving by her diuine and moſt
ere vviſedom, hovv, vvhere, vvhen and to vvhom theſe her Maiſters and
uſes giftes are to be beſtovved to the moſt good of the faithful: and
rfore neither generally permitteth that vvhich muſt needes doe hurt to
vnvvorthy, nor abſolutely condemneth that vvhich may doe much
od to the vvorthie. VVherevpon, the order vvhich many a vviſe man
shed for before, vvas taken by the Deputies of the late famous Councel
Trent in this behalfe, and confirmed by ſupreme authoritie, that the ho-
Scriptures, though truely and Catholikely translated into vulgar tonges,
may not be indifferently readde of all men, nor of any other then ſuch
haue expreſſe licence therevnto of their lavvful Ordinaries, vvith good
imonie from their Curates or Confeſſors, that they be humble, diſcrete,
deuout perſons, and like to take much good, and no harme thereby.
hich preſcript, though in theſe daies of ours it can not be ſo preciſely
erued, as in other times & places, vvhere there is more due reſpecte of
Churches authoritie, rule, and diſcipline: yet vve truſt al vviſe and god-
perſons vvil vſe the matter in the meane vvhile, vvith ſuch moderation,
kenes, and ſubiection of hart, as the handling of ſo ſacred a booke, the
re ſenſes of Gods truth therein, & the holy Canons, Conncels, reaſon,
religion do require.

Vherein, though for due preſeruation of this diuine vvorke from abuſe
prophanation, and for the better bridling of the intolerable inſolencie
roude, curious, & cõtentious vvittes, the gouernours of the Church gui-
by Gods Spirit as euer before, ſo alſo vpon more experience of the ma-
e of this time then before, haue taken more exacte order both for the
lers and translatours in theſe later ages, then of old: vve muſt not ima-
that in the primitiue Church, either euery one that vnderſtoode the le-
d tonges vvherein the Scriptures vvere vvriten, or other languages in-
vvhich they vvere translated, might vvithout reprehenſion, reade, reaſõ,
ute, turne and toſſe the Scriptures: or that our forefathers ſuffered eue-
hole-maiſter, ſcholer, or Grammarian that had a litle Greeke or Latin,
ght to take in hand the holy Teſtament: or that the translated Bibles in
he vulgar tonges, vvere in the handes of euery husbandman, artificer,
tice, boies, girles, miſtreſſe, maide, man: that they vvere ſung, plaied,
ged, of euery tinker, tauerner, rimer, minſtrel: that they vvere for table
s, for alebenckes, for boates and barges, and for euery prophane perſon
compañie. No, in thoſe better times men vvere neither ſo ill, nor ſo-
ous of them ſelues, ſo to abuſe the bleſſed booke of Chriſt: neither vvas
e any ſuch eaſy meane, before printing vvas inuented, to diſperſe the
es into the handes of euery man, as novv there is.

They vvere then in Libraries, Monasteries, Colleges, Churches, in Bi
shops, Priests, and some other deuout principal Laymens houses & hande
vvho vsed them vvith feare and reuerence, & specially such parres as perte
ned to good life and maners, not medling, but in pulpit and schooles (an
that moderately to) vvith the hard and high mysteries and places of greate
difficultie. The poore ploughman, could then in labouring the ground, sin
the hymnes and psalmes either in knovven or vnknovvē languages, as the
heard them in the holy Church, though they could neither reade nor knov
the sense, meaning, and mysteries of the same. Such holy persōs of both se
xes, to vvhom S. Hierom in diuers Epistles to them, commendeth the rea
ding and meditatiō of holy Scriptures, vvere diligēt to searche all the god
ly histories & imitable examples of chastitie, humilitie, obedience, clemen
cie, pouertie, penance, renouncing the vvorld: they noted specially the place
that did breede the hatred of sinne, feare of Gods iudgement, delight i
spirituall cogitations: they referred them selues in all hard places, to th
iudgement of the auncient fathers and their maisters in religion, neue
presuming to contend, controule, teach or talke of their ovvne sense an
phantasie, in deepe questions of diuinitie. Then the Virgins, did meditate v
pon the places and examples of chastitie, modestie and demeanenesse: th
maried, on coniugal faith and continence: the parents, hovv to bring v
their children in faith and feare of God: the Prince, hovv to rule: the subie
hovv to obey: the Priest, hovv to teach: the people, hovv to learn.

Then the scholer taught not his maister, the sheepe controuled not th
Pastor, the yong student set not the Doctor to schoole, nor reproued thei
fathers of error & ignorance. Or if any vvere in those better daies (as in a
times of heresie such must needes be) that had itching eares, tikling tonges
and vvittes, curious and contentious disputes, hearers, and talkers rather th
doers of Gods vvord: such the Fathers did euer sharply reprehend, counting
them vnvvorthy and vnprofitable readers of the holy Scriptures. S. Hieron
in his Epistle to Paulinus, after declaration that no handy craft is so base,
nor liberall science so easy, that can be had vvithout a maister (vvhich S.
Augustine also affirmeth, De vtilitate cred. cap. 7) nor that men presume
in any occupation to teach that they neuer learned, Only (saith he) the art
of Scripture is that vvhich euery man chalongeth: this the chatting old
vvife, this the brabling sophister, this on euery hand, men presume to teach
before they learne it. Againe, Some vvith poise of lofty vvordes deuise o
scripture matters among vvomen: other some (vhy vpon it) learne of vvo
men, vvhat to teach men, and lest that be not ynough, by facilitie of tong
or rather audacitie, teach that to others, vvhich they vnderstand neuer
vvhit them selues. to say nothing of such as be of my facultie: vvho step
ping from secular learning to holy scriptures, and able to tickle the eare
of the multitude vvith a smothe tale, thinke all they speake, to be the Law
of God. This he vvrote then, vvhen this maladie of arrogancie and pre
sumption in diuine matters, vvas nothing so outragious as novv it is.

S Gregorie Nazianzene made an oration of the moderatiō that vvas t
be vsed in these matters: vvhere he saith, that some in his time thought th
selues to haue al the vvisedom in the vvorld, vvhen they could once repea
tvvo or three vvordes, and them ill couched together, out of Scriptures. bu
he there diuinely discourseth of the orders and differēces of degrees: hov
in Christes mysticall body, some are ordeined to learne, some to teach: th
all are not Apostles, all Doctors, all interpreters, all of tonges & knovvledge
not all learned in Scriptures & diuinitie: that the people vvent not vp t
talke vvith God in the mountaine, but Moyses, Aaron, & Eleazar: nor the
neither, but by the difference of their callings: that they that rebell again
this ordinance, are guilty of the conspiracie of Core & his complices: th
in Scripture there is both milke for babes, and meate for men, to be dispe
sed, not according to euery ones greedines of appetit or vvilfulnes, but

is moſt meete for eche ones neceſſitie & capacitie: that as it is a ſhame for
a Biſhop or Prieſts to be vnlearned in Gods myſteries, ſo for the common
people it is often times profitable to ſaluation, not to be curious, but to fo-
lovv their Paſtors in ſinceritie & ſimplicitie: vvherof excellently ſaith S.
Auguſtine, (De agone Chriſt. c. 53.) Fidei ſimplicitate & ſinceritate lactati,
nutriamur in Chriſto: & cum parui ſumus, malorum cibos non appeta-
mus. that is, Being fed vvith the ſimplicitie and ſincerite of faith, as it
vvere vvith milke, ſo let vs be dourished in Chriſt: and vvhen vve are litle
ones, let vs not couet the meates of the elder ſort. VVho in an other place
(De bono perſeu. c. 16.) teſtifieth, that the vvord of God can not be prea-
ched nor certaine myſteries vttered to all men alike, but are to be deliuered
according to the capacitie of the hearers: as he proueth both by S. Pau-
les example (1. Cor. 3.) vvho gaue not to euery ſort ſtrong meate, but mil-
ke, to many, as being not ſpiritual, but carnal and not capable: and by our
Lordes alſo, (Io. 16.) vvho ſpake to ſome plainely, and to others in parables,
& affirmed that he had many things to vtter vvhich the hearers vvere not
able to beare.

Hovv much more may vve gather, that all thinges that be vvritē, are
not for the capacitie and diet of euery of the ſimple readers, but that very
many myſteries of holy vvritte, be very far aboue their reach, & may and
ought to be (by as great reaſon) deliuered them in meaſure & meane moſt
meete for them? vvhich in deede can hardly be done, vvhē the vvhole boo-
ke of the Bible lieth before euery man in his mother tonge, to make choiſe
of vvhat he liſt. For vvhich cauſe the ſaid Gregorie Nazianzen vviſheth the
Chriſtians had as good a lavv as the Hebrues of old had: vvho (as S. Hierom
alſo vvitneſſeth in proœm. commentat. in Ezechi.) tooke order amōg them
ſelues that none ſhould read the Cantica Canticorum nor certaine other
pieces of hardeſt Scriptures, till they vvere thirtie yeres of age.

And truely there is no cauſe vvhy men ſhould be more loth to be go-
uered and moderated in this point by Gods Church and their Paſtors, then
they are in the vſe of holy Sacraments: for vvhich as Chriſt hath appointed
Prieſtes and miniſters, at vvhoſe handes vve muſt receiue thē, & not be our
ovvne caruers: ſo hath he giuē (Ep. 4.) vs doctors, prophetes, expoūders, inter
preters, teachers and preachers, to take the lavv & our faith at their mou-
thes: becauſe our faith & religiō commeth not to vs properly or principally
by reading of Scriptures, but (as the Apoſtle ſaith (Ro. 10. 17.)) by hearing
of the preachers lavvfully ſent: though reading in order & humilitie much
confirmeth and aduanceth the ſame. Therfore this holy booke of the Scrip-
tures, is called of S. Ambroſe, Liber ſacerdotalis, the booke of prieſtes, at
vvhoſe handes and diſpoſition vve muſt take and vſe it. li. 2. ad Gra.

The vviſe vvil not here regard vvhat ſome vvilful people do murmer,
that the Scriptures are made for all mē, & that it is of enuie that the Prie-
ſtes do keepe the holy booke from thē. VVhich ſuggeſtion commeth of the
ſame ſerpēt (Gen. 3.) that ſeduced our firſt parents, vvho perſuaded thē that
God had forbidden thē that tree of knovvledge, leſt they ſhould be as cū-
ning as him ſelf, & like vnto the Higheſt. No, no, the church doth it to kee-
pe thē frō blind ignorāt preſūptiō, & frō that vvhich the Apoſtle (1. Tim. 6.)
calleth falſi nominis ſcientiā knovvledge falſely ſo called: and not to em-
barre thē frō the true knovvledge of Chriſt. She vvould haue all vviſe, but
ſque ad ſobrietatem, vnto ſobrietie, as the Apoſtle (Ro. 12. 3.) ſpeaketh: ſhe
knovveth the Scriptures be ordained for euery ſtate, as meates, elements, fi-
re, vvater, candle, knives, ſvvord, & the like. vvhich are as needful (moſt of
thē) for children as old folkes, for the ſimple as the vviſe: but yet vvould
haue all, if they vvere at the guiding of other then vviſe men, or vvere in
the handes of euery one, for vvhoſe preſeruation they be profitable. She
forbiddeth not the reading of them in any language, enuieth no mans cō-
moditie, but giueth order hovv to doe it to edification, and not deſtructiō:

how to doe it without casting the holy to dogges, or pearles to hogges? (Mat.7.6.) (See S.Chrysost.ho.24.in Matth.declaring these hogges & dogges to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby do both hurt them selues & others:) how to doe it agreably to the soueraine sinceritie, maiestie, & depth of Mysterie contained in the same. She would haue the presumptuous Heretike, notwithstanding he alleage them neuer so fast, flying as it were through the whole Bible, and coting the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis saith such mens fashion is: yet she would according to Tertullians rule (Li. de præscriptionibus.) haue such mere vsurpers quite discharged of al occupying and possession of the holy Testamẽt, which is her old and onely right and inheritance, and belongeth not to Heretikes at al, whom Origen (in 2. ad Ro.) calleth Scripturarũ fures, theeues of the Scriptures. She would haue the vnworthy repelled, the curious represſed, the simple measured, the learned humbled, and all sortes so to vse them or abstaine from them, as is most conuenient for euery ones situation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures (Luc.24.) except Christ open their sense, and make them partakers of his holy Spirit in the vnitie of his mysti al bodie: & for the rest, she committeth it to the Pastor of euery prouince & people, according to the difference of time, place, & and persons, how and in what sort the reading of the Scriptures is more or lesse to be procured or permitted.

Wherein, the varietie of circũstances easeth them to deale diuersly: as we see by S.Chr. people of Constantinople, who were so delicate, dull, worldly, and so much giuen to dice, cardes, specially stage-plaies or theaters (as S.Gregorie Nazianzene (In vita Athanasij.) witnesseth) that the Scriptures & all holy lections of diuine things were lothsome vnto them: whereby their holy Bishop was forced (Ho.5.in Mat & ho.3.de Laz.& ho.3.in 2.ad Cor.& alibi sæpe.) in many of his sermõs to crie out against their extreme negligence and contempt of Gods word, declaring, that not onely Eremites and Religious (as they alleaged for their excuse) but secular men of all sortes might reade the Scriptures, and often haue more neede thereof in respect of themselues, then the other that liue in more puritie and contemplation: further insinuating, that though diuers thinges be high and hard therein, yet many godly histories, liues, examples, & precepts of life & doctrine be plaine: and finally, that when the Gentiles were so cunning and diligent to impugne their faith, it were not good for Christians to be to simple or negligent in the defense thereof. as (in truth) it is more requisite for a Catholike man in these daies when our Aduersaries be industrious to empeache our beleefe, to be skilful in Scriptures, then at other times when the Church had no such enemies.

To this sense said S.Chrysostom diuers thinges, not as a teacher in schole, making exact and general rules to be obserued in all places & times, but as a pulpit man, agreably to that audience & his peoples default: nor making it therfore (as some peruersely gather of his wordes) a thing absolutely needful for euery poore artificer to reade or studie Scriptures, nor any whit fauouring the presumptuous, curious, and contentious iangling and searching of Gods secretes, reproued by the foresaid fathers, much lesse approuing the excessiue pride and madnes of these daies, when euery man and woman is become not only a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and al: such as either contemne or easily passe ouer al the moral partes, good examples, and precepts of life (by which as well the simple as learned might be much edified) & only in a maner, occupie themselues in dogmatical, mystical, high, and hidden secretes of Gods counsels, as of Predestinatiõ, reprobation, election, prescience, forsaking of the Iewes, vocatiõ of the gentiles, & other incõprehensible mysteries, Languishing about questiõs of onely faith, fiducie, newe phrases & figures, ouerlearning, but neuer comming to knowledge, reading and tossing in pride of witte, conceit

of their owne cunning, and vpon presumption of I can tel what, spirit, such bookes specially and Epistles, as S. Peter 2 3. foretold that the vnlearned and vnstable would depraue to their owne damnation.

They delight in none more then in the Epistle to the Romans, the Cantica canticorū, the Apocalypse, which haue in them as many mysteries as words: they find no difficultie in the sacred booke (Apoc. 5.) clasped with seuen seales: they aske for no expositor (Act. 8.) with the holy Eunuch: they feele no such depth of Gods science in the scriptures, as S. Aug. did (Conf. li. 12. c. 14.) when he cried out, Mira profunditas eloquiorū tuorum, mira profunditas (Deus meus) mira profunditas: horror est intendere in eam, horror honoris, & tremor amoris. that is, O wonderful profoundnes of thy wordes: wonderful profoundnes, my God, wonderful profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof. they regard not that which the same Doctor affirmeth, (See ep. 3. Au.) that the depth and profunditie of wise dō, not only in the wordes of holy Scripture, but also in the matter & sense, is so wonderful, that, liue a man neuer so long, be he of neuer so high a wit, neuer so studious, neuer so feruent to attaine the knowledge thereof, yet when he endeth, he shal confesse he doth but begin. they feele not with S. Hier, (ep. 13. c. 4.) that the text hath a hard shel to be broke before we come to the kirnel: they will not stay them selues in only reading the sacred Scriptures thirtene yeres together, (Ruff. Ec. hist. li. 2. c. 9.) with S. Basil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer otherwise to interpret them, then by the vniforme consent of their forefathers and tradition Apostolike.

If our newe Ministers had had this cogitatiō & care that these and al other wise men haue, & euer had, our countrie had neuer fallen to this miserable state in religion, & that vnder pretence, colour, and countenance of Gods word: neither should vertue and good life haue bene so pitifully corrupted in time of such reading, toiling, tūbling & translating the booke of our life and saluation: whereof the more pretious the right and reuerent vse is, the more pernicious is the abuse and prophanatiō of the same: which euery man of experience by these fewe yeres proofe, and by comparing the former daies and maners to these of ours, may easily trie.

Looke whether your men be more vertuous, your women more chaste, your childrē more obedient, your seruants more trustie, your maides more modest, your frendes more faithful, your laitie more iust in dealing, your Cleargy more deuout in praying: whether there be more religion, feare of God, faith and cōscience in al states now, then of old, when there was not so much reading, chatting, and iangling of Gods word, but much more sincere dealing, doing, and keeping the same. Looke whether through this disorder, women teach not their husbands, children their parents, yōg fooles their old & wise fathers, the scholers their maisters, the sheepe their pastor, and the People the Priest. Looke whether the most chaste & sacred sentences of Gods holy word, be not turned of many, into mirth, mockerie, amorous ballets, & detestable letters of loue and leudnes: their delicate rimes, tunes, and translations much encreasing the same.

This fall of good life & prophaning the diuine mysteries, euery body seeth: but the great corruptiō & decay of faith hereby, none see but wise men, who onely know, that were the Scriptures neuer so truely trāslated, yet Heretikes & il men that follow their owne spirit & know nothing, but their priuate fantasie, & not the sense of the holy Church & Doctors, must needes abuse them to their damnation: and that the curious simple and (1. Cor. 2.) sensual men which haue no taste of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. for though the letter or text haue no error, yet (saith S. Amb.) the Arrian, or (as we may now speake) the Caluinia interpretation hath errors li. 2. ad Gratianū cap. 1. & Tertullia saith, the sense adulterated is as perilous as the style corrupted. De Præs. S. Hil. also speaketh thus: Heresie riseth about the

derstanding, not about the vvriting: the fault is in the sense, not in the vvord. lib. 2. de Trin. in principio, and S. Augustine saith, that many hold the scriptures as they doe the Sacraments, ad speciem, & non ad salutem: to the outvvard shevv, and not to saluation. de Bapt. cont. Don. li. 3. c. 19. Finally all Sect-maisters and rauening vvolues, yea (Mat. 4.) the diuels themselues pretend Scriptures, alleage Scriptures, and vvholy shroud them selues in Scriptures, as in the vvooll and fleese of the simple sheepe. Vvhereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their bookes vvere truely translated, and vvere truely in them selues Gods ovvne vvord in deede.

But the case novv is more lamentable: for the Protestants and such as S. Paul calleth ambulātes in astutia, vvalking in deceitfulnes, haue so abused the people and many other in the vvorld, not vnvvise, that by their false trāslations they haue in steede of Gods Lavv & Testament, & for Christes vvriten vvill and vvord, giuen them their ovvne vvicked vvriting & phantasies, most shamefully in all their versions Latin, English and other tōges, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful meanes: specially vvhere it serueth for the aduantage of their priuate opinions. for vvhich they are bold also, partly to disauthorise quite, partly to make doubtful, diuers vvhole bookes allovved for Canonical Scripture by the vniuersall Church of God this thousand yeres and vpvvard: to alter al the authentical and Ecclesiastical vvordes vsed sithēce our Christianitie, into nevv prophane nouelties of speaches agreable to their doctrine: to change the titles of vvorkes, to put out the names of the authors (Beza annot. in c. 1. Lu. v. 78) to charge the very Euāgelist vvith folovving vntrue trāslatiō, to adde vvhole sentēces proper to their sect, into their psalmes in meter, (See the tenth article of their Creede in meter.) euen into the very Creede in rime. al vvhich the poore deceiued people say and sing as though they vvere Gods ovvne vvord, being in deede through such sacrilegious treacherie, made the Diuels vvord.

To say nothing of their intolerable liberty and licēce to chāge the accustomed callings of God, Angel, men, places, & things vsed by the Apostles & all antiquitie, in Greeke, Latin, & al other languages of Christian Nations, into nevv names, sometimes falsely, and alvvayes ridiculously. and for ostētatiō taken of the Hebrues: to frame & fine the phrases of holy Scriptures after the forme of prophane vvriters, sticking not, for the same to supply, add, alter or diminish as freely as if they translated Liuie, Virgil, or Terence. Hauing no religious respect to keepe either the maiestie or sincere simplicitie of that venerable style of Christes spirit, as S. Augustine speaketh, vvhich kind the holy Ghost did choose of infinite vvisedō to haue the diuine mysteries rather vttered in, then any other more delicate, much lesse in that meretricious maner of vvriting that sundrie of these nevv translators doe vse: of vvhich sort Caluin him selfe and his fvve-fellovves so much cōplaine that they professe, yarn to haue gained more by these nevv interpreters (their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the vvord from the people. And for a paterne of this mischeefe, they giue Castalion, a diuring al their churches and scholars to beevvare of his translation, as one that hath made a very sport and mockery of Gods holy vvord. so they charge him: them selues (and the Zuinglians of Zuricke, vvhose translations Luther therfore abhorted) handling the matter vvith no more fidelitie grauitie, or sincēritie, then the other: but rather vvith much more falsification, or (to vse the Apostles vvordes 2. Cor. 2. 17.) cauponation and adulteration of Gods vvord, they: besides many vvicked glosses, prayers, confessions of faith, cōteining both blasphemous errors and plaine contradictions to thē selues and among them selues, al priuileged and authorised to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleeued as articles of faith and vvholy consonant to Gods vvord.

Vve therfore hauing compassion to see our beloued countrie men, vvith extreme danger of their soules, to vse onely such prophane translations, & erroneous mens mere phantasies, for the pure and blessed vvord of truth, such also moued therevnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the nevv Testament to begin vvith al, rusiin, that it may giue occasion to you, after diligent, eruſing thereof, to cay avvay at leſt such their impure versions as hitherto you haue been forced to occupie. Hovv vvel vve haue done it, vve must not be iudges, but referre al to Gods Church and our superiors in the same, to them vve submit our selues, and this, and al other our labours, to be in part or in the vvhole reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere mistaken the sense of the holy Ghost. further promising, that if hereafter vve espie any of our ovvne errors, or if any other, either frende of good vvil, or aduersarie for desire of reprehension, shal open vnto vs the same: vve vvil not (as Protestants doe) for defense of our estimatiō or of pride and contention, by vvrangling vvordes vvilfully persist in them, but be most glad to heare of them, and in the next edition or othervvise to correct them: for it is truth that vve seeke for, and Gods honour: vvhich being had either by good intention, or by occasion, al is vvel. This vve professe onely, that vve haue done our endeuour vvith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvorke: that vve haue done it vvith al faith, diligence, and sinceritie: that vve haue vsed no partialitie for the disaduantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvordes and phrases vvhich by lōg vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, (See S. Aug. li. 3. conf. c. 5.) as the vvhole style of Scripture doth lightly to such at the beginning: acknovvledging vvith S. Hierō, that in other vvritings it is ynough to giue in translation, sense for sense, but that in Scriptures, lest vve misse the sense, vve must keepe the very vvordes. Ad Pammach, epistola 101. ca. 2. in princip. VVe must, saith S. Augustine, speake according to a set rule, lest licence of vvordes breede some vvicked opinion concerning the thinges conteined vnder the vvordes. De ciuitate lib 10. cap. 12. VVhereof our holy forefathers and auncient Doctors had such a religious care, that they vvould not change the very barbarismes or incongruities of speach vvhich by long vse had preuailed in the old readings or rectings of Scriptures. as (Mat. 22.) Neque nubent neque nubentur, in Tertul. li. 4 in Marcion. in S. Hilarie in c. 22 Mat. and in al the father. Qui me confusus fuerit, confundar & ego eū, Mar. 8. in S. Cyprian ep. 63. nu. 7. Talis enim nobis decebat sacerdos (vvhich vvas an elder translation then the vulgar Latin that novv is) in S. Ambrose c. 3. de fuga seculi. and S. Hierom him self, vvho otherwise corrected the Latin translation that vvas vsed before his time, yet keepeth religiously (as him self professeth Præfat. in 4. Euang. ad Damasum) these and the like speaches, Mat. 6. Nonne vos magis pluris estis illis? and, filius hominis non venit ministrari, sed ministrare: and 20. 22. Neque nubent, neque nubentur: in his commentaries vpon these places. and Luc. 13. Non capit Propheram perire extra Hierusalem in his commentaries in c. 2. Ioel sub finem. And S. Augustine, vvho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a little learning in tonges, & none in thinges, that they easily take offense of the simple speaches or solecismes in the scriptures. de doctrina Christ. li 2. cap. 13. See also the same holy father li. 3. de D. Christ. c. 3. and tract. 2. in Euang. Ioan. But of the manes of our translation more anon.

Novv, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture, vvhereof they haue made so

great vauntes, make nothing for their newy opinions, but vvholy for the Catholike Churches beleefe and doctrine, in al the pointes of difference betvvixt vs: yet knovving that the good and simple may eesily be seduced by some fevv obstinate persons of perdition (vvhom vve see giuen ouer into a reprobat sense, to vvhom the Gospel, vvhich in it self is the odour of life to saluation (1. Cor. 2.) is made the odour of death to damnatiō, ouer vvhose eies for sinne & disobedience God suffereth a veile or couer to lie, vvhiles they read the newy Testament, euen as the Apostle saith (2. Cor. 3.) the Iewes haue til this day, in reading of the old, that as the one sort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experiēce this saying of S Aug. (De doctr. Christ. li. 3. cap. 10.) to be most true If the preiudice of any erroneous persuasion preoccupate the mind, vvhatsoeuer the Scripture hath to the contrarie, men take it for a figuratiue speach: for these causes, and somevvhat to help the faithful reader in the difficulties of diuers places, vve haue also set forth reasonable large Annotations, thereby to shevv the studious reader in most places perteining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most aūcient Coūcels: vvhich meanes vvhosoeuer trusteth not, for the sense of holy Scriptures, but had rather folovv his priuate iudgemēt or the arrogāt spirit of these Sectaries, he shal vvorthily through his ovvne vvilfulnes be deceiued. beseeching al men to looke vvith diligence, sincerities, & differēcie, into the case that cōcerneth no lesse then euery ones eternal saluation or damnation.

VVhich if he doe, vve doubt not but he shal to his great cōtentment, find the holy Scriptures most clerely and inuincibly to proue the articles of Catholike doctrine against our aduersaries, vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not conteined in the same, and finally he shal proue this saying of S. Aug. (In Psal. 67. prope finem.) to be most true. Multi sensus &c. Many senses of holy Scriptures lie hidden, and are knovven to some fevv of greater vnderstanding: neither are they at any time auouched more commodiously and acceptably then at such times, vvhen the care to answer heretikes doth force men therevnto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred vp to diligēt hearing, that the Aduersaries may be refelled. Againe, hovv many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: hovv many, of his Manhod, against Manichęus: hovv many, of the Trinitie, against Sabellius: hovv many, of the vnitie in Trinite, against the Arians, Eunomians, Macedonians: hovv many, of the Catholike Church dispersed through out the vvhole vvord, and of the mixture of good and bad in the same vntil the end of the vvorld, against the Donatistes and Luciferians and other of the like errour: hovv many against al other heretikes, vvhich it vvere to long to rehearse? Of vvhich senses & expositions of holy Scripture the approued authors and auouchers, should otherwise either not be knovven at al, or not so vvel knovven, as the contradictions of proud heretikes haue made them.

Thus he saith of such thinges as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folovved in all: as he exēplifieth in one. Then doe vve hold (saith he) the vērtie of the Scriptures, vvhen vve doe that vvhich novv hath seemed good to the Vniuersal Church, vvhich the authoritie of the Scriptures them selues doth comend: so that, for asmuch as the holy Scripture can not deceiue, vvhosoeuer is afraid to be deceiued vvith the obscuritie of questiōs, let him therein aske counsel of the same Church, vvhich the holy Scripture must certainly and euidently shevveth and pointeth vnto. Aug. li. 1. Confession. c. 13.

NOVV

to the Reader.

NOVV TO GIVE thee also intelligence in particular, most gentle Reader, of such thinges as it behoueth thee specially to knovv concerning our translation: VVe translate the old vulgar Latin text, not the common Greeke text, for these causes

1. It is so auncient, that it vvas vsed in the Church of God aboue 1300. yeres agoe, as appeareth by the fathers of those times.

2. It is that (by the cõmon receiued opinion and by al probabilitie) vvhich S. Hierom aftervvard correcte I according to the Greeke, by the appointmẽt of Damasus that Pope, as he maketh mention in his preface before the foure Euangelistes, vnto the said Damasus: and in Catalogo in fine, and ep. 102.

3. Consequently it is the same vvhich S. Augustine so commendeth and allovveth in an Epistle to S. Hierom.

4. It is that, vvhich for the most part euer since hath been vsed in the Churches seruice, expounded in sermons, alleaged and interpreted in the Cõmentaries and vvritings of the auncient fathers of the Latin Church.

5. The holy Councel of Trent, Sess. 4. for these and many other importãt consideratiõs, hath declared & defined this onely of al other latin translations, to be authentical, and so onely to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same.

6. It is the graueſt, sincereſt, of greateſt maieſtie, leaſt partialitie, as being without al respect of controuersies and contentions, specially these of our time, as appeareth by those places vvhich Erasmus and others at this day translate much more to the aduantage of the Catholike cause.

7. It is so exact and precise according to the Greeke, both the phrase and the vvord, that delicate Heretikes therfore reprehẽd it of rudenes. And that it followeth the Greeke far more exactly then the Protestants translations, beside infinite other places, vve appeale to these. Tit. 3. 14. Curent bonis operibus præesse. proista the. Engl. bib. 1577. to mainteine good vvorkes. and Hebr. 10. 20. Viam nobis initiauit, enekeniſen. English Bib. he prepared. So in these vvordes, Iustificationes, Traditiones, Idola &c. In al vvhich they come not neere the Greeke, but auoid it of purpose.

8. The Aduersaries them selues, namely Beza, preferre it before al the rest. In præfat. noo. Test an. 1556. And againe he saith, that the old Interpreter translated very religiously. Annot. in 1. Luc. v. 1.

9. In the rest, there is such diuersitie and dissension, and no end of reprehending one an other, and translating euery man according to his fantasie, that (Cochlæ. c. 11. de Cano. Script. authoritate.) Luther said, If the vvorld should stand any lõg time, vve must receiue againe (vvhich he thought absurd) the Decrees of Councels, for preseruing the vnitie of faith, because of so diuers interpretations of the Scripture. And Beza (in the place aboue mẽtioned) noteth the itching ambitiõ of his fellovv trãslators, that had much rather disagree and differ from the best, then seeme thẽ selues to haue said or vvritten nothing. And Bezas translatiõ it self being so esteemed in our countrie, that the Geneua Eng. Testamẽts be translated according to the same, yet sometime goeth so vvide frõ the Greeke, and from the meaning of the holy Ghost, that thẽ selues vvhich profeſt to trãslate it, dare not folovv it. For exãple, Luc. 3. 36. They haue put these vvordes, The sonne of Cainan, vvhich he vvittingly and vvilfully left out: and Act. 1. 14 they say, VVith the vvomen, agreably to the vulgar Latin: vvhere he saith, Cum vxoribus, vvith their vviues.

10. It is not onely better then al other Latin translations, but then the Greeke text it self, in those places vvhere they disagree.

The proofe hereof is euident, because most of the auncient Heretikes vvere Grecians, & therfore the Scriptures in Greeke vvere more corrupted by them, as the auncient fathers often cõplaine. Tertullian (Li. 5. cont. Marcionem.) noteth the Greeke text vvhich is at this day (1. Cor. 15. 47.) to be an old corruptiõ of Marciõ the Heretike, & the truth to be as in our vulgar Latin, II. homo de cœlo cœlestis, The 2. man frõ heauẽ heauẽly. So reade other

(Ambroſe. Hierom.) auncient fathers, and Eraſmus thinketh it muſt needes be ſo, and Caluin him ſelf folovveth it Inſtit. li. 2. c. 13 parag. 2. Againe S. Hierom noteth (Li. 1. cont Iouin c. 7.) that the Greeke text (1. Cor. 7. 33.) vvhich is at this day, is not the Apoſtolical veritie or the true text of the Apoſtle: but that vvhich is in the vulgar Latin, Qui cum vxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori, & diuiſus eſt. He that is vvith a vvife, is careful of vvorldly things, hovv he may pleaſe his vvife, and is deuided or diſtracted. The Eccleſiaſtical hiſtorie called the Tripartite, noteth (Li. 12. c. 4.) the Greeke text that novv is (1. Io. 4. 3.) to be an old corruption of the auncient Greeke copies, by the Neſtorian Heretikes, & the true reading to be as in our vulgar Latin, Omnis ſpiritus qui ſoluit IESVM, ex Deo non eſt. Euery ſpirit that diſſolueth IESVS, is not of God: and Beza confeſſeth that Socrates in his Eccleſiaſtical hiſtorie (Li. 7. c. 32.) readeth ſo in the Greeke, pa- pnefma ho lyi ton Iiſoun Chriſton &c.

But the proofe is more pregnant out of the Aduerſaries them ſelues. They forſake the Greeke text as corrupted, and translate according to the vulgar Latin, namely Beza and his ſcholers the English translatours of the Bible, in theſe places. Hebr. chap. 9. verſ. 1. ſaying, The firſt couenant, for that vvhich is in the Greeke. (diathiki ſcini) The firſt tabernacle. vvhere they put, couenant, not as of the text, but in an other letter, as to be vnderſtood, according to the vulgar Latin, vvhich moſt ſincerely leaueth it out altogether, ſaying, Habuit quidem & prius iuſtificationes &c. The former alſo in deede had iuſtifications &c. Againe, Ro. 11. verſ. 21. They translate not according to the Greeke text, (kero kyrio) Tempori ſeruientes, ſeruing the time, vvhich Beza ſaith muſt needes be a corruption: but according to the vulgar Latin, Domino ſeruientes, ſeruing our Lord. Againe, Apoc. 11. verſ. 2. they translate not the Greeke text, Atrium quod intra templum eſt, the court vvhich is vvithin the temple: but cleane contrarie, according to the vulgar Latin, vvhich Beza ſaith is the true reading, Atrium quod eſt foris templum, the court vvhich is vvithout the temple. Onely in this laſt place, one English Bible of the yere 1561. folovveth this errour of the Greeke. Againe, 2. Tim. 2. verſ. 14. they adde, but, more then is in the Greeke, to make the ſenſe more commodious and eaſie, according as it is in the vulgar Latin. Againe, Ia. 5. 12. they leaue the Greeke, is hypocriſin and folovv the vulgar Latin, ſaying, leſt you fall into condemnation. I doubt not (ſaith Beza) but this is the true and ſincere reading, and I ſuſpect the corruption in the Greeke came thus &c. It vvere infinite to ſet dovvne al ſuch places, vvhere the Aduerſaries (ſpecially Beza) folovv the old vulgar Latin and the Greeke copie agreable there vnto, condemning the Greeke text that novv is, of corruption.

Againe, Eraſmus the beſt translatour of al the later, by Bezas iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture. as Mat. 6. to the end of the Pater noſter, theſe vvordes, Becauſe thine is the kingdom, the povver, and the glorie, for euermore. VVhich he calleth, nugas, trifles rashly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin becauſe it hath it not. likevviſe Ro. 11. 6. theſe vvordes in the Greeke, and not in the vulgar Latin: But if of vvorkes, it is not novv grace: othervviſe the vvorke is no more a vvorke. and Mar. 10. 29. theſe vvordes, or vvife, and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelf, and iuſtifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that ſuch and ſuch vvordes or ſentences are ſuperfluous: in al vvhich places our vulgar Latin hath no ſuch thing, but is agreable to the Greeke vvhich remaineth after the ſuperfluities be taken avvay. For example, that before mentioned in the end of the Pater noſter, hath a marke of ſuperfluitie in the Greeke text there, and Marc. 6. 11 theſe vvordes, Amen I ſay to you, it ſhal be more tolerable for the land of Sodom and Gomorrhe in

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the day of iudgement, then for that citie. and Mat 20.22. these vvordes, And ſhall be baptized vvith the baptiſme that I am baptized vvith? Vvhich is alſo ſuperfluously repeated againe verſ 23. and ſuch like places exceeding many: vvhich being noted ſuperfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in thoſe places to be better, truer and more ſincere then the Greeke.

Vvherevpon vve conclude of theſe premiſſes, that it is no derogation to the vulgar Latin text, vvhich vve translate, to diſagree from the Greeke text, vvheras it may not vvithſtanding be not onely as good, but alſo better. and this the Aduerſarie him ſelf, (Beza præfat. No. Teſt. 1556. See him alſo Anno. in 13. Act. v. 20.) their greateſt and lateſt translatour of the Greeke, doth auouch againſt Eraſmus in behalfe of the old vulgar Latin translation, in theſe notorious vvordes. Hovv vnvvorthely and vvithout cauſe (ſaith he) doth Eraſmus blame the old Interpreter as diſſenting from the Greeke? he diſſented, I graunt, from thoſe Greeke copies vvhich he had gotten: but vve haue found, not in one place, that the ſame interpretation vvhich he blameth, is grounded vpon the authoritie of other Greeke copies, & thoſe moſt auncient. Yea in ſome number of places vve haue obſerued, that the reading or the Latin text of the old Interpreter, though it agree not ſometime vvith our Greeke copies, yet it is much more conuenient, for that it ſeemeth he folovved ſome better and truer copie. Thus far Beza. In vvhich vvordes he vnvvittingly, but moſt truely, iuſtifieth and defendeth the old vulgar Translation againſt him ſelf and al other cauillers that accuſe the ſame, becauſe it is not alvvaies agreable to the Greeke text: Vvhereas it vvas translated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, ſuch as S. Auguſtine ſpeaketh of, calling them doctiores & diligentiores, the more learned and diligent Greeke copies, vvherevnto the Latin translations that faile in any place, muſt needes yeld. Li. 3. de doct. Chriſt. c. 15.

And if it vvere not to long to exemplifie and proue this, vvhich vvould require a treatiſe by it ſelf, vve could shevv by many and moſt cleere examples through out the nevv Teſtament, theſe ſundrie meanes of iuſtifying the old translation.

First, if it agree vvith the Greeke text (as commonly it doth, and in the greateſt places concerning the controuerſies of our time, it doth moſt certainely) ſo far the Aduerſaries haue not to complaine. vnles they vvil complaine of the Greeke alſo, as they do Ia 4. v 2. and 1. Pet. 3. v. 21. vvhere the vulgar Latin folovveth exactly the Greeke text, ſaying 'Occiditis: and, Quod vos ſimilis formæ, &c. But Beza in both places correcteth the Greeke text alſo as falſe.

2 If it diſagree here and there from the Greeke text, it agreeth vvith another Greeke copie ſet in the margent, vvhereof ſee examples in the foreſaid Greeke Teſtaments of Robert Stevens and Criſpin through out. namely 2. Pet. 1. 10. Satagite vt per bona opera certam veſtram vocationem faciatis. dia ton agathon ergon. and Marc. 8. v. 7. Et ipſos benedixit, eſſlogiſas auta.

3 If theſe marginal Greeke copies be thought leſſe authentical then the Greeke text, the Aduerſaries them ſelues refuſe the contrarie, vvho in their translations often folovv the marginal copies, and forſake the Greeke text. as in the examples aboue-mentioned Ro. 11. Apoc. 11. 2. Tim. 2. Iac. 5. &c. it is euident.

4 If al Eraſmus Greeke copies haue not that vvhich is in the vulgar Latin, Beza had copies vvhich haue it, and thoſe moſt auncient (as he ſaith) & better. And if al Bezas copies faile in this point and vvil not helpe vs, Gagneie the Frenche kings preacher, and he that might commaund in al the kings libraries, he found Greeke copies that haue iuſt according to the

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vulgar Latin: & that in such place as vvould seeme othervvise lesse probable. as Iac. 3. vers. 5 Ecce quantus ignis quam magnam siluam incendit; Behold hovv much fire vvhat a great vvood it kindleth? A man vvould thinke it must be rather as in the Greeke text, A litle fire vvhat a great vvood it kindleth! But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there Beza and Crispin saply Greeke copies fully agreable to the vulgar Latin. as ep. Iudæ vers. 5. Scientes semel omnia, quoniam Iesus &c. and vers. 19. Segregant semetipsos likevvise. 2 Ephes. 2. Quod elegerit vos primitias: aparchas in some Greeke copies. Gagn. & 2. Cor. 9. Vestra æmulatio, ho himon zilos. so hath one Greeke copie. Beza.

5 If all their copies be not sufficient, the auncient Greeke fathers had copies and expounded them, agreable to our vulgar Latin. as 1. Tim. 6. 20. Prophanas vocum nouitates So readeth S. Chrysostom & expoundeth it against Heretical & erroneous nouelties. Yet novv vve knovv no Greeke copie that readeth so. Likevvise Io. 10. 29. Pater meus quod mihi dedit maius omnibus est. so readeth S. Cyril and expoundeth it li. 7. in Io. c. 10. likevvise 1. Io. 4. 3. Omnis spiritus qui soluit IESVM, ex Deo non est. so readeth S. Irenæus li. 3. c. 18. S. August. tract. 6. in Io. S. Leo epist. 10. c. 5. beside Socrates in his Ecclesiastical historie, li. 7. c. 22. and the Tripartite li. 12. c. 4. vvho say plainely, that this vvas the old and the true reading of this place in the Greeke. And in vvhat Greeke copie extant at this day is there this text Io. 5. 2. Est autem Hierosolymis probatica piscina? and yet S. Chrysost. S. Cyril, and Theophylacte read so in the Greeke, and Beza saith it is the better reading. and so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies, that reade so. for our vulgar Latin here, is according to the Greeke text, Super probatica. & Ro. 5. v. 17. Donationis & iustitiæ. so readeth Theodorete in Greeke. epi probatiki & Lu. 2. v. 14. Origē & S. Chrys. reade, Hominibus bonæ voluntatis, and Beza liketh it better then the Greeke text that novv is.

6. VVhere there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpreters tel vs, that the old Interpreter did folovv some other Greeke copie. as Marc. 7. 3. Nisi crebro lauerint. Erasmus thinketh that he did read in the Greeke pycni, often: and Beza and others commend his coniecture, yea and the English Bibles are so translated. vvhereas novv it is pygmi vvhich signifieth the length of the arme vp to the elbovv. And vvho vvould not thinke that the Euangelist should say, The Pharisees vvash often, because othervvise they eate not, rather then thus, Vnles they vvash vp to the elbovv, they eate not?

7. If al such coniectures, and al the Greeke fathers help vs not, yet the Latin fathers vvith great consent vvil easily iustifie the old vulgar translation, vvhich for the most part they folovv and expound. as, Io. 7. 39. Nondum erat spiritus datus. so readeth S. Augustine li. 4. de Trinit. c. 20. and li. 83. Quæst q. 62. and tract 52. in Ioan. Leo ser. 2. de Pentecoste. VVhose authoritie vvere sufficient, but in deede Didymus also a Greeke Doctor readeth so li. 2. de Sp. sancto, translated by S Hierom, and a Greeke copie in the Vaticane, and the Syriake novv Testament. Likevvise Io. 21. 22. Sic eum volo manere. so reade S. Ambrose, in Psal. 45. & Psal. 118. octonario Resp. S. Augustine and Ven. Bede vpon S Iohns Gospel.

8. And lastly, if some other Latin fathers of auncient time, reade othervvise either here or in other places, not al agreing vvith the text of our vulgar Latin, the cause is, the great diuersitie and multitude that vvas then of Latin copies, (vvhereof S. Hierom complaineth Præfat. in 4. Euang. ad Damasum. til this one vulgar Latin grevv onely into vse. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhen S. Hierom in this last place readeth, Si sic eum volo manere, li. 3. adu Iouin. it is according to no Greeke copie novv extant. And if yet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Aduersarie him self, el vs his opi-

n in this case also. VVhosoeuer, saith he, shal take vpon him to correct se thin gs (speaking of the vulgar Latin translation) out of the auncient hers vvritings, either Greeke or Latin, vnles he doe it very circumspectly advisedly, he shal surely corrupt al rather then amend it, because it is to be thought, that as often as they cited any place, they did alvvaies ke into the booke, or number euery vvord. As if he should say, VVe may by and by thinke that the vulgar Latin is faultie and to be corrected, en vve read othervvise in the fathers either Greeke or Latin, because y did not alvvaies exactly cite the vvordes, but folovved some commous and godly sense thereof.

Thus then vve see that by al meanes the old vulgar Latin translation is rotted good, and better then the Greeke text it self, and that there is no se vvhy it should giue place to any other text, copies, or readings. Marie here be any faultes euidently crept in by those that heretofore vvrote or ied out the Scriptures (as there be some) them vve graunt no lesse, then vvould graunt faultes novv a daies committed by the Printer, and they exactly noted of Catholike vvriters, namely in al Plantius Bibles set h by the Diuines of Louan: and the holy Councel of Trent (Sess. 4.) vvils that the vulgar Latin text be in such pointes throughly mended, & so be most authentical. Such faultes are these, In fide, for, in fine: Prescien. n, for, presentiam: Suscipiens, for, Suspiciens: and such like very rare. uch are euident corruptions made by the copistes, or grovven by the similitude of vvordes. These being taken avvay, vvhich are no part of those raptions and differences before talked of, vve translate that text vvhich most sincere, and in our opinion and as vve haue proued, incorrupt. The uersaries contrarie, translate that text, vvhich them selues confesse both their vvritings and doings, to be corrupt in a number of places, & more rupt then our vulgar Latin, as is before declared.

And if vve vvould here stand to recite the places in the Greeke vvhich a pronounceth to be corrupted, vve should make the Reader to vvonder, v they can either so plead othervvise for the Greeke text, as though re vvere no other truth of the nevv Testament but that: or hovv they nslate onely that (to deface, as they thinke, the old vulgar Latin) vvhich n selues so shamfully disgrace, more then the vulgar Latin, inuenting ruptions vvhere none are, nor can be, in such vniuersal cõsent of al both eke and Latin copies. For example, Mat. 10. The first Simon, VVho is cal- Peter. I thinke (saith Bera In Annot. No. Test. an. 1556) this vvord pro- first, hath been added to the text of some that vvould establish Peters macie. Againe Luc. 22. The Chalice that is shed for you. It is most likely th he) that these vvordes being sometime but a marginal note, came by ruption out of the margent into the text. Againe Act. 7. Figures vvhich y made, to adore them. It may be suspected (saith he) that these vvord, as many other, haue crept by corruption into the text out of the mar- t And 1. Cor. 15. He thinketh the Apostle said not nicos, victorie, as it is l Greeke copies, but neicos, contention. And Act. 13. he calleth it a mani- errour, that in the Greeke it is, 400. yeres, for, 300. And Act. 7. v. 16. he reneth vp a vvhole catalogue of corruptions. namely Marc. 12. v. 42. ho codrantis VVhich is a farthing: and Act. 8. v. 26. hafti eftin erimos This esert. and Act 7. v. 16. the name of Abraham, & such like. Al vvhich he nketh to haue been added or altered into the Greeke text by corruptiõ. at among other places, he laboureth excedingly to proue a great corrup- Act 7. v. 14. vvhere it is said (according to the Septuaginta, that is, the eke text of the old Testament) that Iacob vvent dovvne into AEgypt h 75. soules. And Luc. 3. v. 36. he thinketh these vvordes tou cainan. ich vvas of Cainan, to be so false, that he leaueth them cleane out in a. Do. 1555. and 1565.) both his editions of the nevv Testam. saying, that is bold so to doe by the authoritie of Moyses. VVhereby he vvil signifie, t it is not in the Hebrue text of Moyses or of the old Test. and therfore

is the

in the Greeke of the newv Teſtament. VVhich conſequence of theirs (for it is common among them and concerneth al Scriptures) if it vvere true, al places of the Greeke text of the newv Teſtament, cited out of the old according to the Septuaginta, and not according to the Hebrue (vvhich they knovv are very many) should be falſe. and ſo by tying t em ſelues onely to the Hebrue in the old Teſtament, they are forced to forſake the Greeke of the newv: or if they vvil mainteine the Greeke of the newv, they muſt forſake ſometime the Hebrue in the old. but this argument shal be forced againſt them els vvhere.

By this litle, the Reader may ſee vvhat gay patrones they are of the Greeke text, and hovv litle cauſe they haue in their ovvne iudgements to translate it, or vaunt of it, as in derogatiō of the vulgar Latin translation, & hovv eaſily vve might anſvver them in a vvord, vvhy vve translate not the Greeke: forſooth becauſe it is ſo infinitely corrupted. But the truth is, vve do by no me..nes graūt it ſo corrupted as they ſay, though in cōpariſon vve knovv it leſſe ſincere & incorrupt then the vulgar Latin, and for that cauſe and others before alleaged vve preferre the ſaid Latin, and haue translated it.

If yet there remaine one thing vvhich perhaps they vvil ſay, vvhen they can not anſvver our reaſons aforeſaid: to vvit, that vve prefe:re the vulgar Latin before the Greeke text, becauſe the Greeke maketh more againſt vs: vve proteſt that as for other cauſes vve prefe:re the Latin, ſo in this reſpect of making for vs or againſt vs, vve allovv the Greeke as much as the Latin, yea in ſundrie places more then the Latin, being aſſured that they haue not one, and that vve haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this newv Teſtament shal euidently appeare: namely in al ſuch places vvhere they dare no translate the Greeke, becauſe it is for vs & againſt them. as vvhen they translate, dicæomata, ordinances, and not, iuſtifications, and that of purpoſe as Beza confeſſeth Luc. 1. 6. paradoſis ordinances or inſtructions, and not traditions, in the better part 2. Theſſ. 2. 15 presbyterous, Elders, and not Prieſts: idola, images rather then idols. and eſpecially vvhen S. Luke (22. v. 20.) in the Greeke ſo maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza ſaith it is a corruption crept out of the margent into the text. VVhat neede theſe abſurd diuiſes and falſe dealings vvith the Greeke text, if it made for them more then for vs. yea if it made not for vs againſt them? But that the Greeke maketh more for vs. ſee 1. Cor. 17. In the Latin, Defraude not one an other, but for a time, that you giue your ſelues to prayer. in the Greeke, to faſting and prayer. Act. 10. 30. in the Latin, Cornelius ſaith, from the fourth day paſt vntil this houre I vvas praying in my houſe & behold a man &c. in the Greeke, I vvas faſting, and praying. 1. Io. 5. 18. in the Latin, VVe knovv that euery one vvhich is borne of God, ſinneth not. but the generatiō of God preſerueth him &c. in the Greeke, but he that is borne of God preſerueth him ſelf. Apoc. 22. 14. In the Latin, Bleſſed are they that vvash their garments in the bloud of the Lambe &c. in the Greeke, Bleſſed are they that doe his commaundements. Rom. 8. 38. Certus ſum &c. I am ſure that neither death nor life, nor other creature is able to ſeparate vs frō the charitie of God as though he vvere aſſured, or vve might & ſhould aſſure our ſelue- of our predeſtination. in the Greeke, pepiſmæ, I am probably perſuaded that neither death nor life &c. In the Euangeliſts about the Sacrifice & B. Sacram, in the Latin thus: This is my bloud that shal be shed for you: & in S. Paul, This is my body vvhich shal be betraied or deliuered for you: both being referred to the time to come and to the ſacrifice on the croſſe. in the Greeke, This is my bloud vvhich is shed for you: and, my body vvhich is broken for you: both being referred to that preſent time vvhen Chriſt gaue his body and bloud at his ſupper, then shedding the one and breaking the other, that is, ſacrificing it ſacramentally and myſtically. Loe theſe & the like our aduantages in the Greeke, more then in the Latin.

But

at is the vulgar translation for al this Papistical, & therfore do vve fo-
v it? (for so some of them call it, and say it is Against D. Sand. Rocke pa.
See Kemnit. in exam. Conc. Trid. sess. 4. the vvorst of al other.) If it be,
Greeke (as you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the nevv Testament is Papistical. Againe if vulgar Latin be Papistical, Papistrie is very auncient, and the Church of d for so many hundred yeres, vvherein it hath vsed and allovved this nslation, hath been Papistical. But vvherein is it Papistical? for sooth in se hrases and speaches, Pœnitentiam agite. Sacramentum hoc magnum AVE GRATIA PLENA. Talibus hostiis promeretur Deus. and such e. First, doth not the Greeke say the same? se the Annotations vpon the places. Secondly, could he translate these things Papistically or partially rather prophetically, so long before they vvere in controversie? thirdly, th he not say for, pœnitentiam agite, in an other place, pœnitemini: and th he not translate other mysteries, by the vvord Sacramentum, as Apoc. Sacramentum mulieris: and as he translateth one vvord, Gratia plena, so th he not translate the very like vvord, plenus vlceribus, vvhich thē sels do folovv also? is this also Papistrie? VVhen he said Hebr. 10. 29. Quantū teriora merebitur supplicia &c. and they like it vvel ynough: might he t haue said according to the same Greeke vvord, Vigilate vt me eamini gere ista omnia & stare ante filium hominis. Luc. 21. 36. and, Qui merentur sæculum illud & resurrectionem ex mortuis &c. Luc 20 35. and, tribulationes quas sustineris, vt mereamini regnum Dei, pro quo & patimini. 1 thess. 1. 5. Might he not (vve say) if he had partially affectated the vvord erite, haue vsed it in al these places, according to his and (No. Test. 1580.) our ovvne translation of the same Greeke vvord Hebr. 10. 29? vVhich he th not, but in al these places saith simply, Vt digni habeamini, and. Qui gni habebuntur. And hovv can it be iudged Papistical or partial, vvhen he ith, Talibus hostiis promeretur Deus, Heb. 13? VVas Primasius also S. Augholer, a Papist, for vsing this text, and al the rest, that haue done the like? Vas S. Cyprian a Papist, for vsing so often this speach, Ep. 14. & 18. promeri Dominum iustis operibus, pœnitentia, &c? or is there any differēce, but nat S. Cyprian vseth it as a deponent more latinly, the other as a passiue sse finely? VVas it Papistrie, to say Senior for Presbyter, Ministrantibus for icrificantibus or liturgiam celebrantibus, simulachris for idolis, fides tua te aluū fecit sometime for sanū fecit? Or shal vve thinke he vvas a Caluinist ar translating thus, as they thinke he vvas a Papist, vvhen any vvord souneth for vs?

Againe, vvas he a Papist in these kinde of vvordes onely, and vvas he ot in vvhole sentences? as, Mar. 16. Tibi dabo claues, &c. Quicquid solueris n terra, erit solutum & in cœlis. and, Quorum remiseritis peccata, remittūr eis. and, Mat. 16. Tunc reddet vnicuique secundum opera sua. and, Iac. 2. Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex ide tantum. and, 1. Tim. 5. Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt. and, 1. Io. 5. Mandata eius grauia non sunt. and, Heb. 12. Aspexit in remunerationem. Are al these and such like, Papistical ranslations, becaus they are most plaine for the Catholike faith vvhich hey call Papistrie? Are they not vvord for vvord as in the Greeke, and the ery vvordes of the holy Ghost? And if in these there be no accusation of apistical partiality, vvhy in the other? Lastly, are the auncient fathers, Geeral Councels, the Churches of al the vvest part, that vse al these speaches phrases novv so many hundred yeres, are they al Papistical? Be it so, & let s in the name of God folovv them, speake as they spake, translate as they ranslated, interprete as they interpreted, becaus vve beleeue as they beleeed. And thus far for defense of the old vulgar Latin translation, and vvhy ve trāslated it before al others: Novv of the maner of trāslating the same.

IN THIS OVR TRANSLATION, becaus vve vvish it to be most sin-

cere, as

oere as becommeth a Catholike translation, & haue endeuoured so to make it: vve are very precise & religious in folovving our copie, the old vulgat approued Latin not onely in sense, vvhich vve hope vve alvvaies doe, but sometime in the very vvordes also and phrases, vvhich may seeme to the vulgar Reader & to common English eares not yet acquainted therevvith, rudenesse or ignorance: but to the discrete Reader that deepely vveigheth and considereth the importance of sacred vvordes and speaches, and hovv easily the voluntarie Translatour may misse the true sense of the Holy Ghost, vve doubt not but our consideration and doing therein, shal seeme reasonable and necessarie: yea and that al sortes of Catholike Readers vvil in short time thinke that familiar, vvhich at the first may seeme strange, & vvil esteeme it more, vvhen they shal otherwise be taught to vnderstand it, then if it vvere the common knovven English.

For example, vve translate often thus, Amē, amē, I say vnto you. VVhich as yet seemeth strange. but after a vvhile it vvil be as familiar, as Amen in the end of al praiers and Psalmes, and euen as vvhen vve end vvith, Amē, it soundeth far better then, So be it: so in the beginning, Amē Amē, must needes by vse and custō sound far better, then, Verily verily. VVhich in deede doth not expresse the asseueration and assurance signified in this Hebrue vvord, besides that it is the solemne and vsual vvord of our Sauiour (See annot. Io. c. 8. v. 34 & Act. c. 10. v. 4.) to expresse a vehement asseueratiō, & therfore is not changed, neither in the Syriake nor Greeke, nor vulgar Latin Testament, but is preserued and vsed of the Euangelistes and Apostles them selues, euen as Christ spake it, propter sanctiorem authoritatem, as S. Aug. saith of this and of Alleluia, for the more holy and sacred authoritie thereof, li 2. Doct. Christ. c. 11. And therfore do vve keepe the vvord Alleluia Ap. 19. as it is both in Greeke & Latin, yea and in al the English trāslatiōs, though in their bookes of common praier they translate it, Praise ye the Lord Againe, if Hosanna, Raca, Belial, and such like be yet vntranslated in the English Bibles, (No. Test. an. 1580. Bib. an. 1577.) vvhy may not vve say Corbana, and Parasceue specially vvhen they Englishing this later thus, the preparation of the Sabboth, put three vvordes more into the text, then the Greeke vvord doth signifie. Mat. 27. 62. And others saying thus. After the day of preparing, make a cold translation and short of the sense: as if they should translate, Sabboth, the resting. for, (Mar. 14. v. 42.) Parasceue is as solemne a vvord for the Sabboth eue, as Sabboth is for the Ievves seuēth day. and novv among Christians much more solemner, taken for Good-friday onely. These vvordes then vve thought it far better to keepe in the text, & to tel their signification in the margent or in a table for that purpose, then to disgrace bothe the text & them vvith translating thē. Such are also these vvordes. The Pasche. The feast of Azymes. The bread of Proposition. VVhich they translate (Bib. 1577.) The Passeouer, The feast of svveete bread, The shevv bread. But if Pentecost Act. 2. be yet vntranslated in their bibles, and seemeth not strange: vvhy should not Pasche and Azymes so remaine also, being solemne feastes, as Pentecost vvas? or vvhy should they English one rather then the other? specially vvhereas Passeouer at the first vvas as strange, as Pasche may seeme novv, and perhaps as many novv vnderstād Pasche, as Passeouer. and as for Azymes, vvhen they English it, the feast of svveete bread, it is a false interpretation of the vvord, & nothing expresseth that vvhich belongeth to the feast, concerning vnleauened bread. And as for their terme of shevv bread, it is very strange and ridiculous. Againe, if Proselyte be a receiued vvord in the English bibles Mat. 23. Act. 2. vvhy may not vve be bold to say, Neophyte 1. Tim. 3. specially vvhen they translating it into English, do falsely expresse the significatiō of the vvord thus, a yong scholer. VVhereas it is a peculiar vvord to signifie them that vvere lately baptized, as Catechumenus, signifieth the nevvly instructed in faith not yet baptized, vvho is also a yong scholer rather then the other, and

many

many that haue been old ſcholers, may be Neophytes by differing baptiſme. And if Phylacteries be allowed for English Mat. 23. vve hope that Diagmes alſo, Prepuce, Paraclete, & ſuch like, will eaſily grow to be curſit familiar. And in good ſooth there is in al theſe ſuch neceſsitie, that they cānot conueniently be translated. as vvhen S. Paul ſaith, Phil. 3. concisio, non circumciſio: how can vve but folovv his very vvordes and alluſion? And how is it poſsible to expreſſe Euangelize, but as vve do, Euangelize? for Euangelium being the Goſpel, vvhat is, Euangelizo or to Euangelize, but to shevv the glad tydings of the Goſpel, of the time of grace of al Chriſts benefites. Al vvhich ſignification is loſt, by translating as the English bibles do, I bring you good tydings. Luc. 2 10. Therfore vve ſay Depoſitum, 1. Tim. 6. and, He exinanited him ſelf, Philip. 2. and, you haue reflorished, Philip. 4. and, to exhauſt, Hebr. 9. 28. becauſe vve can not poſsibly attaine to expreſſe theſe vvordes fully in English, and vve thinke much better that the reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in their table, or othervviſe to aske the ful meaning of them, then by putting ſome vſual English vvordes that expreſſe them not, ſo to deceiue the reader. Sometime alſo vve doe it for an other cauſe. as vvhen vve ſay, The aduent of our Lord, and, Impoſing of handes, becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe and ſuch like names come out of the very Latin text of the Scripture. So did Penance, doing penance, Chalice, Prieſt, Deacon, Traditions auſtar, hoſt, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Moreouer, vve preſume not in hard places to mollifie the ſpeaches or phraſes, but religiously keepe them vvord for vvord, and point for point, for feare of miſsing, or reſtraining the ſenſe of the holy Ghoſt to our phantaſie. as Eph. 6. Againſt the ſpirituals of vvickednes in the celeſtials. and, Io. 2. VVhat to me and thee vvoman? vvhereof ſee the Annotation vpon this place. and 1. Pet. 2. As infants euen novv borne, reaſonable, milke vvithout guile deſire ye. VVe do ſo place, reaſonable, of purpoſe, that it may be indifferent both to infants going before, as in our Latin text or to milke that folovveth after, as in other Latin copies and in the Greeke. Io. 3. vve translate, The ſpirit breatheth vvhere he vvil &c. leauing it indifferent to ſignifie either the holy Ghoſt, or vvinde: vvhich the Proteſtants translating, vvinde, take avvay the other ſenſe more common and vſual in the auncient fathers. VVe translate Luc 8. 23. They vvere filled, not adding of our ovvne, vvith vvater, to mollifie the ſentence, as the Proteſtants doe. and c. 22. This is the chalice, the nevv Teſtament &c. not, This chalice is the nevv Teſtament. likevviſe, Mar. 13. Thoſe daies ſhal be ſuch tribulation &c. not as the Aduerſaries, in thoſe daies, both our text & theirs being othervviſe, likevviſe Iac. 4. 6. And giueth greater grace, leauing it indifferent to the Scripture, or to the holy Ghoſt, both going before. VVhereas the Aduerſaries to to boldly & preſumptuously adde, ſaying, The Scripture giueth, taking avvay the other ſenſe, vvhich is far more probable. likevviſe Heb. 12. 21. vve tráslate, So terrible vvas it vvhich vvas ſeen. Moyſes ſaid &c. neither doth Greeke or Latin permit vs to adde, that Moyſes ſaid, as the Proteſtants preſume to doe. So vve ſay, Men brethren, A vvid ovv vvoman. A vvoman a ſiſter, Iames of Alphæus, and the like. Sometime alſo vve folovv of purpoſe the Scriptures phraſe. as, The hel of fire, (Mat. 5.) according to Greeke & Latin vvhich vve might ſay perhaps, the firy hel, by the Hebrue phraſe in ſuch ſpeaches, but not, hel fire, as commonly it is translated. Likevviſe Luc. 4. 36. VVhat vvord is this, that in povver and authoritie he commaunderh the vncleane ſpirits? as alſo, Luc. 2 Let vs paſſe ouer, and ſee the vvord that is done. VVhere vve might ſay, thing, by the Hebrue phraſe, but there is a certaine maieſtie & more ſignification in the ſpeaches, & therfore both Greeke & Latin keepe thē, although it is no more the Greeke or Latin phraiſe, then it is the English. And vvhy ſhould vve be ſquamish at nevv vvordes or phraſes in the Scripture, vvhich are neceſſarie vvhen vve do eaſily admit and folovv nevv vvordes coyned in court and in courtly or other ſecular vvritings?

VVe

We adde the Greeke in the margent for diuers causes. Sometime when the sense is hard, that the learned reader may consider of it and see if he can helpe him self better then by our translation as Luc. 11. Nolite extolli mi meteorizesthe. and againe, Quod superest date eleemosynam. ta enonta. Sometime to take away the ambiguitie of the Latin or English. as Luc. 11. Et domus super domum cadet. Which we must needes English, and house vpon house, shal fall by the Greeke, the sense is not, one house shal fal vpon an other. but, if one house rise vpō it self, that is, against it self, it shal perish. according as he speaketh of a kingdom deuided against it self, in the wordes before. And Act. 14. Sacerdos Iouis qui erat. in the Greek, qui, is referred to Iupiter. Sometime to satisfie the reader, that might otherwise conceiue the translation to be false as Philip. 4. v. 6 But in euery thing by prayer, &c en panti proseuchi, not, in al prayer, as in the Latin it may seeme. Sometime when the Latin neither doth, nor can, reache to the significatiō of the Greeke word, we adde the Greeke also as more significant. Illi soli seruies, him only shalt thou serue, latreusis. And. Act. 6. Nicolas a stranger of Antioche, prosilytos. and Ro. 9. The seruice, hilatria. and Eph. 1 to perfite, instaurare omnia in Christo, anacephalæosasthai. And, Wherein he hath gratified vs, echaritosen. & Eph. 6. Put on the armour panoplian and a number the like. Sometime, when the Greeke hath two senses, and the Latin but one, we adde the Greeke. 2. Cor. 1. By the exhortation wherewith we also are exhorted. the Greeke signifieth also consolation &c. and 2. Cor. 10. But hauing hope of your faith increasing, to be &c. where the Greeke may also signifie, as or when your faith increaseth. Sometime for aduantage of the Catholike cause, when the Greeke maketh for vs more then the Latin. as, Seniores, presbyterous. Vt digni habeamini. hina axiothite. Qui effunditur, to ecchynomenon, Præcepta, paradosis. & Io. 21. ptimai e, Pasce & rege. And sometime to shew the false translation of the Heretike. as when Beza saith, Hoc poculum in meo sanguine qui. to potirion en to emo hæmati to ecchynomenon. Luc. 22. &, Quem oportet cœlo contineri. hon di ouranon dechesthai, Act. 3. Thus we vse the Greeke diuers waies, & esteeme of it as it is worthie, & take al commodities thereof for the better vnderstanding of the Latin, which being a translation, can not alwaies attaine to the full sense of the principal tonge, as we see in al translations.

Item we adde the Latin word sometime in the margent, when either we can not fully expresse it, (as Act. 8. They to ke order for Steuens funeral, Curauerunt Stephanum and, Al take not this word, Non omnes capiunt.) or when the reader might thinke, it can not be as we translate. as, Luc. 8. A storme of winde descended into the lake, and they were filled, & complebatur. and Io 5. when Iesus knew that he had now a long time, quia iam multum tempus haberet. meaning, in his infirmitie.

This precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of bookes, in the first page, S. Matthew, S. Paul: because it is so neither in Greeke nor Latin. though in the toppes of the leaues following, where we may be bolder, we adde, S. Matthew &c. to satisfie the reader. Much vnlike to the Protestants our Aduersaries, which (Bib. an. 1579. 1580. an. 1577. 1562.) make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrues, though it be in euery Greeke booke which they translate. And their most authorised English Bibles leaue out (Catholike) in the title of S. Iames Epistle and the rest, which were famously knowen in the primitiue Church by the name of Catholike Epistole Euseb. hist. li. 2. c. 22

Item we giue the Reader in places of some importance, an other reading in the margent, specially when the Greeke is agreable to the same. as Io. 4. transiet de morte ad vitam. Other Latin copies haue, transit, and so it is in the Greeke.

We tie not our selues to the pointes of any one copie, print, or editiō of the

y the vulgar Latin, in place of no controuerſie, but folovv the pointing
oſt agreeable to the Greeke and to the fathers commentaries. As Col. 1.
. Ambulantes digne Deo, per omnia placentes. VValking vvorthy of God,
al things pleaſing.
ph.1.19. VVe point thus, Deus Domini noſtri Ieſu Chriſti, pater glorię. as
the Greeke, and S. Chryſoſtom & S. Hierom both in text and commen-
aries. VVhich the Catholike reader ſpecially muſt marke, leſt he finde
ault, vvhen he ſeeth our translation diſagree in ſuch places from the poin-
ng of his Latin Teſtament.

VVe tra slate ſometime the vvord that is in the Latin margent, and not
hat in the text vvhen by the Greeke or the fathers vve ſee it is a manifeſt
ault of the vvriters heretofore, that miſtooke one vvord for an other. As,
n fine, not, in fide, 1. Pet. 3. v. 8. præſentiam, not, præſcientiam, 2. Pet. 1. v. 16.
leb. 13. latuerunt, not, placuerunt.

Thus vve haue endeuoured by al meanes to ſatisfie the indifferent
eader, and to helpe his vnderſtanding euery vvay, both in the text, and by
nnotations: and vvithal to deale moſt ſincerely before God and man, in
ranſlating and expounding the moſt ſacred text of the holy Teſtament.
are vvel good Reader, and if vve profit the any vvhit by our poore paines
et vs for Gods ſake be partakers of thy deuout praiers. & together vvith
umble and contrite hart call vpon our Sauiour Chriſt to ceaſe theſe trou-
les & ſtormes of his dereſt ſpouſe: in the meane time comforting our ſel-
aes vvith this ſaying of S. Auguſtine: That Heretikes, vvhen they receiue
povver corporally to afflict the Church, doe exerciſe her patience: but vvhen
they oppugne her onely by their euil doctrine or opinions, then they exer-
ciſe her vviſedom. De ciuit. Dei li. 18. ca. 51.

THE

THE SIGNIFICATION OR

MEANING OF THE NVMBERS AND

Marke vſed in this Nevv Teſtament.

The numbers in the beginning of the Annotations, ſignifie, that the Annotation is vpon ſuch a verſe of the text.

This ‡ marke in the text, ſignifieth that there is an Annotation vpon that vvord or vvordes vvhich folovv the ſaid marke.

THE FAVLTES IN THE

TEXT CORRECT THVS.

Pag. 39.	cares.	Reade	eares.
45.	deſert.		a deſert.
79.	made on that.		made that on.
79.	that remayneth.		that that remayneth.
81.	shal doon.		shal doe on.
105.	fought.		ſought.
108.	lue.		liue.
123.	I and the vvorld.		and the vvorld.
Pag. 126.	caſt lott.	Reade	caſt lotts.
130.	Aarbians.		Arabians.
132.	fight of oure Lorde.		fight. &c.
138.	Et they slevv.		and they slevv.
155.	no knovvinge.		not knovvinge.
161.	brought toe there.		brought, there.
192.	to togeather.		togeather.
Pag. 192.	mountainer.	Reade	mountaynes.
203.	God if able		God is able.
228.	not him.		nate him.
248.	madiatour.		mediatour.
279.	the ſeuē plagnes.		ſeuen plages.
Pag. 280.	of the of Sanctes.	Reade	of the Sanctes.

THE

THE

HOLY GOSPEL

OF

IESVS CHRIST

ACCORDING TO S. MATTHEW.

CHAP. I.

1 The booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.
2 Abraham begat Isaac, And Isaac, begat Iacob. And Iacob begat Iudas and his brethren:
3 And Iudas begat Phares and Zara of ‡ Thamar. And Phares begat Esrom. And Esrom begat Aram.
4 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon.
5 And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse.
6 And Iesse begat Dauid the King. And Dauid the King begat Salomon of her that was the wife of Vrias.
7 And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa.
8 And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias.
9 And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias.
10 And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias.
11 And Iosias begat Iechonias and his brethren in the Transmigration of Babylon.
12 And after the Transmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel.
13 And Zorobabel begat Abiud And Abiud begat Eliacim. And Eliacim begat Azor.
14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud
15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob.
16 And Iacob begat ‡ Ioseph ‡the husband of Marie: ‡of whom was borne Iesus, who is called Christ.
17 Therfore al the generations from Abraham vnto Dauid, fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto Christ, fourtene generations.
18 And the generation of Christ was in this wise. When his mother Marie was spoused to Ioseph, before they came together, she was found to be with child, by the Holy Ghost.
19 Whereupon Ioseph her husband for that he was ‡ a iust man, & would not put her to open shame was minded secretly to dimisse her.
20 But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take Marie thy wife. for that which is ‡borne in her, is of the Holy Ghost.
21 And she shal bring forth a sonne: and thou shalt call his name ‡ Iesus. For he shal saue his people from their sinnes.
22 And al this was done that it might be fulfilled which the Lord spake by the Prophet saying.
23 Behold ‡ a Virgin shal be with childe, & ‡ bring forth a sonne, and they shal cal his name Emmanuel, which being interpreted is: God with vs.
24 And Ioseph ‡ rising vp from sleepe, did as the Angel of our Lord cómaunded him, & took his wife.
25 And he knew her not ‡ til she brought forth her ‡ first borne sonne: & called his name Iesus.

CHAP. II.

1 VVHen Iesus therfore vvas borne in Bethlehem of Iuda in the dayes of Herod the King, ‡ behold, there came Sages from the East to Hierusalem.
2 Saying: vvhere is he that is borne King of the Ievves? For vve haue seene his ‡ starre in the East, and ‡ are come to adore him.
3 And Herod the King hearing this, vvas troubled, & al Hierusalem vvith him.
4 And assembling together al the high Priestes & the Scribes of the people, he ‡ inquired of them vvhere Christ should be borne.
5 But they sayd to him: In Bethlehem of Iuda, For so it is vvritten by the Prophet:
6 And thou Bethlehem the land of Juda art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.
7 Then Herod secretly calling the Sages, learned diligently of them the time of the starre vvhich appeared to them:
8 And sending them into Bethlehem, said, Goe, & inquire diligently of the child: & vvhen you shal find him, make report to me, that I also may come & adore him.
9 VVho hauing heard the king, vvent their vvay: and behold the starre vvhich they had seen in the East, vvent before them, vntil it came & stood ouer, vvhere the child vvas.
10 And seing the starre they reioyced vvith exceding great ioy.
11 And entring into the house, they found the child vvith Marie his mother, & falling dovvne ‡ adored him: and opening their ‡ treasures, they offered to him ‡ giftes: gold, frankincense, & myrrhe.
12 And hauing receiued an answver in sleep that they should not returne to Herod, they vvent back an other vvay into their contrey.
13 And after they vvere departed, Behold an Angel of our Lord appeared in sleep to Ioseph, saying: Arise, & take the child & his mother, flee into AEgypt: and be there vn I shal tel the. For it vvil come passe that Herod vvil seek the chi de to destroy him.
14 VVho arose, & took the chi and his mother by night, and retyr into AEgypt: and he vvas there vn the death of Herod:
15 That it might be fulfilled vvhi vvas spoken of our Lord by the Pr phet, saying: ‡ Out of AEgypt haue called my sonne.
16 Then Herod perceaving that vvas deluded by the Sages, vvas e ceding angrie: and sending ‡ murd red al the men children that vv in Bethlehem, & in al the bord thereof, from tvvo yere old and v der, according to the time vvhich had diligently sought out of t Sages.
17 Then vvas fulfilled that vvh vvas spoken by Ieremie the Proph saying.
18 A voice in Rama vvas hea crying out & much vvayling: Rac bevvayling her children, & vvo not be comforted, becausé th are not.
19 But vvhen Herod vvas dead, hold an Angel of our Lord appea in sleep to Ioseph in AEgypt.
20 Saying: Arise, and take the ch and his mother, and goe into land of Israel. for they are dead t sought the life of the child.
21 VVho arose, & took the ch and his mother, and came into land of Israel.
22 But hearing that Archel reigned in Ievvrie for Herod his ther, he feared to goe thither: being vvarned in sleep retyred to the quarters of Galilee.
23 And coming he dvvelt in a c called Nazareth: that it might fulfilled vvhich vvas sayd by Prophets: That he shal be calle Nazarite.

CHAP. III.

1 AND in those dayes cometh Io the Baptist preaching in th desert of Ievvrie.
2 And saying, ‡ Doe penance: for

Kingd

om of heauen is at hand.
· this is he that vvas ſpoken of
y the Prophet, ſaying, A voyce
crying in the deſert, prepa-
he vvay of our Lord, make
t his pathes.
d the ſaid Iohn had his gar-
of camels heare, & a girdle of
ne about his loynes: and his
vvas locuſtes & vvilde honie.
en vvent forth to him Hieruſa-
nd al Ievvrie, and al the coun-
bout Iordan:
d vvere baptized of him in Ior-
confeſſing their ſinnes.
d ſeeing many of the Phariſees
Sadducees coming to his baptiſ-
e ſayd to them: Ye vipers broed,
hath shevved you to flee from
vvrath to come.
ld therfore ‡ fruit vvorthie of
ice.
d delite not to ſay vvithin your
, vve haue Abraham to our fa-
for I tel you that God is able
eſe ſtones to raiſe vp children to
ham.
or novv the ‡ axe is put to the
of the trees. Euery tree therfore
doth ‡ not yeld good fruit, shal
t dovvne, & caſt into the fire.
n deed baptize you ‡ in vvater
penance. bat he that shal come
me, is ſtronger then I, vvhoſe
I am not vvorthy to beare, he
baptize you in the Holy Ghoſt
e.
Vhoſe ſanne is in his hand, and
al cleane purge his ‡ floore: and
vil gather his vvheat into the
e, but the chaffe he vvil burne
vnquencheable fire.
hen cometh Ieſus from Galilee
rdan, vnto Iohn, to be baptized
m.
But Iohn ſtayed him, ſaying: I
t to be baptized of thee, and co-
thou to me?
And Ieſus anſvvering, ſayd to
, Suffer me for this time. for ſo it
meth vs to fulfil al iuſtice. Then
ffered him.
nd Ieſus being baptized, forth-
came out of the vvater, and loe
heauens vvere ‡ opened to him.
he ſavv the Spirit of God deſcen-
as a doue, & coming vpon him.
17 And behold a voyce from heauen
ſaying, This is my beloued Sonne, in
vvhom I am vvel pleaſed.

CAP. IV.

THen Ieſus vvas ledde of the Spi-
rit into the ‡ deſert, to be temp-
ted of the Deuil.
2 And vvhen he had ‡ faſted
fourtie daies and fourtie nightes, af-
tervvard he vvas hungrie.
3 And the tempter approched and
ſayd to him: If thou be the ſonne of
God, commaund that theſe ſtones be
made bread.
4 VVho anſvvered and ſaid: It is
vvritten: Not in bread alone doth
man liue, but in euery vvord that
proceedeth from the mouth of God.
5 Then the Deuil took him vp
into the holy citie, and ſet him
vpon the pinnacle of the Temple.
6 And ſayd to him: If thou be the
ſonne of God, caſt thy ſelf dovvne,
for it is ‡ vvritten: That he vvil giue
his Angels charge of thee, & in their
hands shal they hold thee vp, leſt
perhaps thou knock thy foot a-
gaynſt a ſtone.
7 Ieſus ſayd to him againe, It is
vvritten: Thou shalt not tempt the
Lord thy God.
8 Againe the Deuil took him vp
into a very high mountaine: and he
shevved him all the Kingdoms of the
vvorld, and the glorie of them.
9 And ſayd to him: Al theſe vvil
I giue thee, if falling dovvne thou
vvilt adore me.
10 Then Ieſus ſayth to him: Auant
Satan. for it is vvritten: The Lord thy
God shalt thou adore, and ‡ him
onely shalt thou ſerue.
11 Then the Deuil left him, and be-
hold Angels came, and miniſtred to
him.
12 And vvhen Ieſus had heard that
Iohn vvas deliuered vp, he retyred
into Galilee.
13 And leauing the citie Nazareth,
came and dvvelt in Capharnaum a
ſea tovvne, in the borders of Zabulon
of Nephtali.
14 That it might be fulfilled vvhich
vvas ſayd by Eſay the Prophet.
15 Land of Zabulon & land of Ne-
phtali, the vvay of the ſea beyond

Iordan of Galilee, of the Gentils.
16 The people that sate in darknesse, hath seen great light: & to them that sate in a countrie of the shadovv of death, light is risen to them.
17 From that time Iesus began to preach, and to say: ‡ Doe penance, for the Kingdom of heauen is at hand.
18 And Iesus vvalking by the sea of Galilee, savv tvvo brethren, Simon vvho is called Peter, and Andrevv his brother, casting a nette into the sea (for they vvere fishers)
19 And he sayth to them: Come ye after me, and I vvil make you to be fishers of men.
20 But they incontinent leauing the nettes, folovved him.
21 And going forvvard from thence, he savv other tvvo brethren, Iames of Zebedee, and Iohn his brother, in a shippe vvith Zebedee their father, repairing their nettes: and he called them.
22 And they forthvvith left their nettes and father and folovved him.
23 And Iesus vvent round about al Galilee, teaching in their Synagogs, & preaching the Gospel of the Kingdom: and ‡ healing euery maladie, and euery infirmitie, in the people.
24 And the bruit of him vvent into al Syria, and they presented to him al that vvere il at ease, diversly taken vvith diseases and torments, and such as vvere possest, and Lunatikes, and sicke of the palsey, and he cured them.
25 And much people folovved him from Galilee and Decapolis, and Hierusalem, and from Iurie, and from beyond Iordan.

CHAP. V.

1 AND seeing the multitudes, he vvent vp into a mountaine: and vvhen he vvas set, his Disciples came vnto him.
2 And opening his mouth he taught them, saying:
3 Blessed are the poore in Spirit: for theirs is the Kingdom of heauen.
4 Blessed are the meek: for they shal possesse the land.
5 Blessed are they that mourne: for they shal be comforted.
6 Blessed are they that hunger & thirst after iustice: for they shal h their fil.
7 Blessed are the merciful: for t shal obtaine mercie.
8 Blessed are the cleane of hart: they shal see God.
9 Blessed are the peace-makers: they shal be called the childre God.
10 Blessed are they that suffer pe cution ‡ for iustice: for theirs is kingdom of heauen.
11 Blessed are ye vvhen they shal uile you, and persecute you, & s al that naught is agaynst you, vn ly, for my sake:
12 Be glad & reioyce, for your ‡ vvard is very great in heauen. Fo they persecuted the Prophets, vvere before you.
13 You are the salt of the earth. 14 But if the salt leese his vert vvherevvith shal it be salted? I good for nothing any more bu be cast forth: & to be troden of m
15 You are the ‡ light of the vvo A citie cannot be hid, situated o mountaine.
16 Neither do men light a can and put it vnder a bushel, but v a candlestike, that it may shine t that are in the house.
17 So let ‡ your light shine be men: that they may see your g vvorkes, and glorifie your fa vvhich is in heauen.
18 Do not think that I am come break the Lavv, or the Prophets. I not come to break: but to fulfil.
19 For assuredly I say vnto you, heauen and earth passe, one iotte one title shal not passe of the La til al be fulfilled.
20 He therfore that shal break ‡ o of these least commandementes, a shal so teach men: shal be called t least in the Kingdom of heauen. he that shal do and teach, he s be called great in the Kingdom heauen.
21 For I tel you, that vnles ‡ yo iustice abound more then that of t Scribes and Pharisees, you shal enter into the Kingdom of heauen
22 You haue heard that it vvas sa to them of old. Thou shalt not k

he so killeth, shal be in dan-
iudgement.
t I say to you, that vvhosoeuer
ie vvith his brother, shal be in
r of iudgment. And vvhosoeuer
y to his brother, Raca. shal be
ger of a councel. And vvho-
shal say, Thou foole. shal be
of the ‡ hel of fyre.
therefore thou offer thy ‡ gift
altar, and there thou remem-
st thy brother hath ought a-
thee.
aue there thy offering before
ar, and go first to be reconci-
thy brother, and then coming
halt offer thy gift.
at agreement vvith thy ad-
e betimes, vvhiles thou art in
ay vvith him, lest perhaps the
arie deliuer thee to the iudge,
e iudge deliuer thee to the of-
and thou be cast into ‡ prison.
nen I say to thee, thou shalt
out from thence til thou re-
e last farthing.
ou haue heard that it vvas sayd
m of old: Thou shalt not com-
aduoutrie.
it I say to you, that vvhosoeuer
e a vvoman to lust after her,
already committed aduoutrie
her in his hart.
nd if thy right eye scandalize
plucke it out, & cast it from
for it is expedient for thee that
f thy limmes perish, rather then
hole body be cast into hel.
nd if thy right hand scandalize
cut it of, and cast it from thee,
is expedient for thee that one
y limmes perish, rather then
hy vvhole body go into hel.
v as sayd also, vvhosoeuer shal
e his vvife, let him giue her a
diuorcement.
t I say to you, vvhosoeuer shal
e his vvife, ‡ excepting the cau-
fornication, maketh her to com-
aduoutrie, And he that shal
her that is dimissed, ‡ commit-
daoutrie.
gayne you haue heard that it
ayd to thē of old: Thou shalt
mmitte periurie: but, thou shalt
me thy othes to our Lord.
at I say to you ‡ not to swveare
at al: neither by heauen, because it is the throne of God, neither by the earth, because it is the footstool of his feete, neither by Hierusalem, because it is the citie of the great King.
36 Neither shalt thou swveare by thy head, because thou canst not make one heare vvhite or black.
37 Let your talk be yea, yea: no, no: and that vvhich is ouer & aboue these, is of euil.
38 You haue heard that it vvas sayd, An eye for an eye, and a tooth for a tooth.
39 But I say to you ‡ not to resist euil: but if one strike thee on thy right cheeke, turne to him also the other:
40 And to him that vvil contend vvith thee in iudgement, and take avvay thy cote, let go thy cloke also vnto him.
41 And vvhosoeuer vvil force thee one mile, go vvith him other tvvayne.
42 He that asketh of thee, giue to him: and to him that vvould borovv of thee, turne not avvay.
43 You haue heard that it vvas say, Thou shalt loue thy neigbour, and hate ‡ thine enemie.
44 But I say to you, loue your enemies, do good to them that hate you: and pray for them that persecute and abuse you:
45 That you may be the children of your father vvhich is in heauen, vvho maketh his sunne to rise vpon good & bad, and rayneth vpon ‡ iust & vniust.
46 For if you loue them that loue you, vvhat revvard shal you haue, do not also the Publicans this?
47 And if you salute your brethren only, vvhat do you more, do not also the heathen this?
48 Be you perfect therfore, as also your heauenly father is perfect.

CHAP. VI.

1 TAke good heede that you do not your ‡ iustice before men, to be seen of them: otherwise revvard you shall not haue vvith your father vvhich is in heauen.
2 Therfore vvhen thou doest almesdeede, sound not a trompet be-

fore thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward.

3 But when thou doest an almesdeed, let not thy left hand know what thy right hand doeth:

4 That thy almesdeed may be in secret, and thy father which seeth in secret, will ‡repay the.

5 And when ye pray, you shal not be as the ‡ hypocrites, that loue to stand and pray in the Synagogs and corners of the streets, that they may be seen of men: Amen I say to you, they haue receiued their reward.

6 But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret: and thy father which seeth in secret, will repay thee.

7 And when you are praying, speak not much, as the heathen. For they think that in their ‡ much-speaking they may be heard.

8 Be not you therefore like to them, for your father knoweth what is needeful for you, before you aske him.

9 Thus therefore shal you pray. Our father which art in heauen, sanctified be thy name.

10 Let thy Kingdom come. Thy will be done, as in heauen, in earth also.

11 Giue vs to day our ‡supersubstantial bread.

12 And forgiue vs our ‡ debtes, as we also forgiue our debters.

13 And ‡ leade vs not into tentation. But deliuer vs from euil. Amen.

14 For ‡ if you will forgiue men their offenses, your heauenly father will forgiue you also your offenses.

15 But if you will not forgiue men, neither will your father forgiue you your offenses.

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to ‡ fast. Amen I say to you, that they haue receiued their reward.

17 But thou when thou doest fast, anoynt thy head, and wash thy face:

18 That thou appeare not to men to fast, but to thy father which is in secret: and thy father which seeth secret, will repay the.

19 Heap not vp to your selues treasures on the earth: where the rust moth do corrupt, & where theeues digge through and steale.

20 But heap vp to your selues treasures ‡in heauen: where neither rust nor moth doth corrupt, and where theeues do not digge through nor steale.

21 For where thy treasure is, there is thy hart also.

22 The candel of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome.

23 But if thine eye be naught: the whole body shal be darkesome. If then the light that is in thee, be darkenes: the darkenes it self how great shal it be?

24 No man can serue ‡ two masters. For either he will hate the one and loue the other: or he will sustaine the one, and contemne the other. You cannot serue God and Mammon.

25 Therfore I say to you, be not careful for your life, what you shal eate, neither for your body what rayment you shal put on. Is not the life more then the meate: and the body more then the rayment?

26 Behold the foules of the ayre that they sow not, neither reap, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they?

27 And which of you by caring, can adde to his stature one cubite?

28 And for rayment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spinne.

29 But I say to you, that neither Salomon in al his glorie was arayed as one of these.

30 And if the grasse of the field which to day is, and to morow is cast into the ouen, God doth so clothe: how much more you, O ye of very smal fayth?

31 Be not careful therefore, saying what shal we eate, or what shal we drink, or where with shal we be couered?

32 For al these things the ‡Heathen do seek

:ek after. For your father knov- that you neede al theſe things.
Seek therefore firſt the King- of God, and the iuſtice of him: al theſe things shal be giuen beſides.
Be not careful therfore for the ovv for the morovv day shal be ul for it ſelf. ſufficient for the is the euil thereof.

CHAP. VII.

Vgde ‡ not, that you be not iudged.
or in vvhat iudgment you iudge, shal be iudged: and in vvhat ſure you mete, it shal be meaſu- to you agayne.
And vvhy ſeeſt thou the mote is in thy brothers eye: and the ne that is in thine ovvne eye ı ſeeſt not?
Or hovv ſayeſt thou to thy bro- , Let me caſt out the mote of e eye: and behold a beame is in e ovvne eye.
Hypocrite, caſt out firſt the bea- out of thine ovvne eye, & then lt thou ſee to caſt out the mote of thy brothers eye.
Giue not that vvhich is ‡ holy to gges: neither caſt ye your pearles ore ſvvine, leſt perhaps t ey tread m vvith their feet, and turning, o teare you.
Aske, and it shal be giuen you: k, and you shal find, knock, and it l be opened to you.
For ‡ euery one that asketh, re- ueth: and that ſeeketh, findeth: and him that knocketh, it shal be ope- d.
Or vvhat man is there of you, hom if his child shal aske bread, il he reach him a ſtone?
Or if he shal aske him fiſh, vvil reach him a ſerpent?
If you then being naught, knovv vv to giue good gifts to your ildren. hovv much more vvil your her vvhich is in heauen, giue good things to them that aske him?
Al things therfore vvhatſoeuer u vvil that men doe to you, doe u alſo to them. For this is the Lavv d the Prophets.
Enter ye by the narrovv gate: be- cauſe brode is the gate, and large is the vvay that leadeth to perdition, and many there be that enter by it.
14 Hovv narrovv is the gate, and ſtrait is the vvay, that leadeth to life. and fevv there are that find it!
15 Take ye great heed of falſe Pro- phets, vvhich come to you in the ‡ clothing of sheep, but invvardly are rauening vvolues.
16 ‡ By their fruites you shal knovv them. Do men gather grapes of thor- nes, or figges of thiſtels?
17 Euen ſo euery good tree yeldeth good fruits, and the euil tree yeldeth euil fruits.
18 A good tree can not yeld euil fruits, neither an euil tree yeld good fruits.
19 Euery tree that yeldeth not good fruit, shal be cut dovvne, and shal be caſt into fyre.
20 Therfore by their fruits you shal knovv them.
21 Not euery one that ſayth to me, ‡ Lord, Lord, shal enter into the Kingdome of heauen: but he that doeth the vvil of my father vvhich is in heauen, he shal enter into the kingdome of heauen.
22 Many shal ſay to me in that day, Lord, Lord, haue not vve prophecied in thy name, and in thy name caſt out diuels, and in thy name vvrought many miracles?
23 And then I vvil confeſſe vnto them, That I neuer knevv you: de- part from me, you that vvorke ini- quitie.
24 Euery one therfore that heareth theſe my vvordes, and doeth them: shal be likned to a vviſe man that built his houſe vpon a rock,
25 And the rayne fel, and the flud- des came, and the vvinds blevve, and they beat agaynſt that houſe, and it fel not, for it vvas founded vpon a rock.
26 And euery one that heareth the- ſe my vvords, and doth them not, shal be like a fooliſh man that built his houſe vpon the ſand.
27 And the rayne fel, and the flud- des came, and the vvinds blevve, and they beat agaynſt that houſe, and it fel, and the fall therof vvas great.

23 And it came to passe, vvhen Iesus had fully ended these vvords, the multitude vvere in admiration vpon his doctrine.
29 For he vvas teaching them as hauing povver, and not as their Scribes and Pharisees.

CHAP. VIII.

1 AND vvhen he vvas come dovvne from the mountaine, great multitudes folovved him:
2 And behold, a leper came and adored him saying: Lord, if thou vvilt, thou canst make me cleane.
3 And Iesus stretching forth his hand, touched him, saying: I vvil. Be thou made cleane. And forthvvith, his leprosie vvas made cleane.
4 And Iesus sayth to him, See thou tel no body: but go, shevv thy self to the ‡ priest, and offer the ‡ gift vvhich Moyses commaunded for a testimonie to them.
5 And vvhen he vvas entred into Capharnaum, there came to him a Centurion, beseeching him,
6 And saying, Lord my boy lieth at home sicke of the palsey, and is sore tormented.
7 And Iesus sayth to him, I vvil come, and cure him.
8 And the Centurion making answer, sayd: Lord ‡ I am not vvorthie that thou shouldest enter vnder my roofe: but only say the vvord, and my boy shal be healed.
9 For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth: and to an other, come, and he cometh: and to my seruant, doe this, and he doeth it.
10 And Iesus hearing this, marueiled: and sayd to them that folovved him, Amen I say to you, I haue not found so great faith in Israel.
11 And I say to you that many shal come from the East and VVest, and shal sitte dovvne vvith Abraham and Isaac & Iacob in the kingdom of heauen.
12 But the children of the kingdom shal be cast out into the exteriour darkenesse: there shal be vveeping and gnashing of teeth.
13 And Iesus said to the Centurion, Goe: and as thou hast beleeued, be it done to thee. And the boy vvas healed in the same houre.
14 And vvhen Iesus vvas come into Peters house, he savv ‡ his vviues mother layd, and in a fitte of a feuer:
15 And he touched her hand, and the feuer left her, and she arose, and ministred to him.
16 And vvhen euening vvas come, they brought to him many that had diuels: and he cast out the spirits vvith a vvord: and al that vvere il at ease he cured.
17 That it might be fulfilled, vvhich vvas spoken, by Esay the Prophet, saying: He took our infirmities, and bare our diseases.
18 And Iesus seeing great multitudes about him, commaunded to goe beyond the vvater.
19 And a certaine Scribe came, and sayd to him: Master, I vvil folovv thee vvhithersoeuer thou shalt goe.
20 And Iesus sayth to him, the foxes haue holes, and the foules of the ayre nestes: but the sonne of man hath not vvhere to lay his head.
21 And an other of his Disciples sayd to him, Lord, permit me first to go and burie my father.
22 But Iesus sayd to him, Folovv me, & ‡ let the dead burie their dead.
23 And vvhen he entered into the boat, his Disciples folovved him:
24 And loe, a great tempest arose in the sea, so that the boate vvas couered vvith vvaues, but he slept.
25 And they came to him, and raised him, saying, Lord, saue vs, vve perish.
26 And he saith to them, vvhy are you fearful, O ye of litle faith? then rising vp ‡ he commaunded the vvinds, and the sea, and there ensvved a great calme.
27 Moreouer the men marueled, saying: VVhat an one is this, for the vvindes and the sea obey him!
28 And vvhen he vvas come beyond the vvater, into the coūtrey of the Gerasens, there met him tvvo that had diuels, coming forth out of the sepulchres, exceeding fierce so that none could passe by that vvay.
29 And behold they cried saying: vvhat is betvvene vs and thee, Iesus the sonne of God? art thou come hither

to torment vs before the time?
And ther vvas not farre from
an heard of many svvine fee-

nd the d uels besought him say-
f thou cast vs out, send vs into
heard of svvine.
And he said to them, Goe. But
going forth vvent into the svvi-
and behold the vvhole heard
t vvith a violence, headlong in-
he sea: and they dyed in the vva-

And the svvineheards fled: and
ming into the citie, told al, and
em that had been possessed of
ls.
And behold the vvhole citie vvēt
to meete Iesus, and vvhen they
him, they besought him that he
uld passe from their quarters.

CHAP. IX.

AND entring into a boat, he pas-
sed ouer the vvater, and came
his ovvne citie.
And behold they brought to him
sicke of the palsey lying in bed.
And Iesus ‡ seeing their faith,
to the sicke of the palsey, Haue a
d hart sonne, thy sinnes are for-
en thee.
And behold certaine of the Scri-
sayd vvithin themselues, ‡ He
s hemeth.
And Iesus seeing their thoughts,
d. VVherfore thinke you euil in
ir hartes.
‡ VVhether is easier, to say, thy
nes are forgiuen thee: or to say,
ise and vvalke.
But that you may knovv that the
onne of man hath povver in earth
forgiue sinnes, (then sayd he to
e sicke of the palsey) Arise, take
thy bedde, and goe into thy
use.
And he arose, and vvent into his
use.
And the multitudes seeing it, vve-
afrayd, and ‡ glorified God that
ue such povver ‡ to men.
And vvhen Iesus passed forth
m thence, he savv a man sitting in
e custome-house, named Matthevv:
d he sayth to him, Iolovv me.
d he arose vp, and folovved him.

10 And it came to passe as he vvas
sitting at meate in the house, behold
many Publicans and sinners came,
and sate dovvne vvith Iesus and his
Disciples.
11 And the Pharisees seeing it, sayd
to his Disciples: vvhy doth your
Maister eate vvith Publicans & sin-
ners.
12 But Iesus hearing, it, sayd: They
that are in health, need not a phy-
sicion, but they that are il at ease.
13 But go your vvayes and learn
vvhat it is, I vvil mercie, & ‡ not sa-
crifice. For I am not come to cal the
iust, but sinners.
14 Then came to him the Disciples
of Iohn, saying, vvhy do vve and the
Pharisees ‡ fast often, but thy Disci-
ples do not fast?
15 And Iesus sayd to them: Can the
children of the bridegrome mourne,
as long as the bridegrome is vvith
them? But the dayes vvil come vvhen
the bridegrome shal be taken avvay
from them, and ‡ then they shal fast.
16 And no body putteth a peece of
ravv cloth to an old garment. For he
taketh avvay the peecing therof from
the garment, and there is made a
greater rent.
17 Neither do they put ‡ nevv vvine
into old bottels. Othervvise the bot-
tels breake, and the vvine runneth
out, and the bottels perish. But nevv
vvine they put into nevv bottels: and
both are preserued together.
18 As he vvas speaking this vnto
them, behold a certaine Gouernour
approched, and adored him, saying,
Lord, my daughter is euen novv de-
ad: but come, lay thy hand vpon her,
and she shal liue.
19 And Iesus rysing vp folovved
him, and his Disciples.
20 And behold a vvoman vvhich vvas
troubled vvith an issue of bloud ‡
tvvelue yeres, came behind him, and
touched the hemme of his garment.
21 For she sayd vvithin her self, If I
shal ‡ touch only his garment: I shal
be safe.
22 But Iesus turning and seeing her,
sayd, Haue a good hart daughter, thy
‡ faith hath made thee safe. And the
vvoman became vvhole from that
houre.

23 And vvhen Iesus vvas come into the house of the Gouernour, & savv minstrels and the multitude keeping
2 sturre.
24 He sayd, Depart: for the vvench is not dead, but sleepeth. And they laughed him to skorne.
25 And vvhen the multitude vvas put forth, he entred in, and held her hand. And the mayde arose.
26 And this bruit vvent forth into al that countrie.
27 And as Iesus passed forth from thence, there folovved him tvvo blind men crying, and saying: Haue mercie on vs, O sonne of Dauid.
28 And vvhen he vvas come to the house, the blind came to him. And Iesus sayth to them: ‡ Do you beleeue, that I can doe this vnto you? They say to him, Yea Lord.
29 Then he touched their eyes, saying: According to your faith, be it donne to you.
30 And their eyes vvere opened, and Iesus threatned them, saying: See that no man knovv it.
31 But they vvent forth, and brusted him in al that countrie.
32 And vvhen they vvere gone forth, behold they brought him a dumbe man, possessed vvith a diuel.
33 And after the diuel vvas cast out, the dumbe man spake, and the multitudes marueled saying: Neuer vvas the like seene in Israel.
34 But the Pharisees sayd: In the prince of diuels he casteth out diuels.
35 And Iesus vvent about al the cities, and tovvnes, teaching in their synagogs, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmitie.
36 And seing the multitudes, he pitied them: because they vvere vexed, and lay like sheep that haue not a shepeard.
37 Then he sayth to his Disciples, The haruest surely is great, but the vvorkemen are fevv,
38 Pray ‡ therfore the Lord of the haruest, that he send forth vvorkmen into his haruest.

CHAP. X.

AND hauing called his tvvelue Disciples together, he gaue thē ‡ povver ouer vncleane spirits, that they should cast them out, and should cure al maner of disease, and al maner of infirmitie.
2 And the names of the tvvelue Apostles be these: the first ‡ Simon vvho is called Peter, and Andrevv his brother.
3 Iames of Zebedee, and Iohn his brother, Philip and Barthlemevv, Thomas and Matthevv the publican, and Iames of Alphæus, & Thaddæus.
4 Simon Cananæus, and Iudas Iscariot, vvho also betrayed him.
5 These tvvelue did Iesus send, commaunding them saying: Into the vvay of the ‡ Gentiles go ye not, and into the cities of the Samaritans enter ye not:
6 But go rather to the sheep that are perished of the house of Israel.
7 And going preach, saying, That the kingdom of heauen is at hand.
8 Cure the sick, raise the dead, cleanse the lepers, cast out diuels: gratis you haue receiued, gratis giue ye.
9 Do not ‡ possesse gold, nor siluer, nor mony in your purses:
10 Not a skrip for the vvay, neither tvvo coats, neither shoes, neither rodde. for the vvorkeman is vvorthy of his meat.
11 And into vvhatsoeuer citie or tovvne you shal enter, inquire vvho in it is vvorthie: and there tarie til you go forth.
12 And vvhen ye enter into the house, salute it, saying: ‡ Peace be to this house.
13 And if so be that house be vvorthie, your peace shal come vpon it. but it if be not vvorthie, your peace shal returne to you.
14 And vvhosoeuer shal not receiue you, nor heare your vvords; going forth out of the house or the citie ‡ shake of the dust from your feet.
15 Amen I say to you, it shal be ‡ more tolerable for the Land of the Sodomits and Gomorrheans in the day of iugdement, then for that citie.
16 Behold I send you as sheep in the middes of vvolues. Be ye therfore ‡ vvise as serpents, and simple as doues.
17 And take heed of men. For they vvil deliuer you vp in Councels, and in their

their ſynagogs they vvil ſcour-
you.
And to Preſidents and ‡ to Kings
al you be led for my ſake, in teſti-
onie to them and the Gentiles.
But vvhen they shal deliuer you
take no thought hovv or vvhat to
eak; for ‡ it shal be giuen you in
at houre vvhat to ſpeak.
For it is not you that ſpeak, but
e ſpirit of your father that ſpeaketh
you.
The brother alſo shal deliuer vp
he brother to death, and the father
he ſonne; and the children shal riſe
p agaynſt the parents, and shal
vork their death.
And you shal be odious to al mē
or my name. but he that shal per
euer vnto the end, he shal be ſaued.
And vvhen they shal perſecute
ou in this citie, flee into an other.
men I ſay to you, you shal not fi-
ish al the cities of Iſrael, til the ſon-
e of man come.
The Diſciple is not aboue the
maiſter, nor the ſeruāt aboue his lord.
It ſuffiſeth the diſciple, that he
e as his maiſter: and the ſeruant as
is lord. If they haue called the
oodman of the houſe Beelzebub, ‡
ovv much more them of his houſ-
old?
Therfore feare ye not them. For
nothing is hid, that shal not be re-
ealed: and ſecret, that shal not be
novven.
What vvhich I ſpeak to you in the
ark, ſpeak ye in the light: and that
vvhich you heare in the eare, preach
ye vpon the houſe toppes.
And feare ‡ ye not them that kil
the body, and are not able to kil the
ſoul: but rather feare him that can
deſtroy both ſoul and body into hel.
Are not two ſparovves ſold for
a farthing: and not one of them shal
fall vpon the ground vvithout your
father?
But your very heares of the head
are al numbered.
Feare not therfore: better are you
then many ſparovves.
Euery one therfore that shal ‡
confeſſe me before men, I alſo vvil
cōfeſſe him before my father vvhich
is in heauen.
But he that shal denie me before
men, I alſo vvil denie him before my
father vvhich is in heauen.
Do not ye thinck that I came to
ſend peace into the earth: I came ‡
not to ſend peace, but the ſvvord.
For I came to ſeparat man agaynſt
his father, and the daughter agaynſt
her mother, and the daughter in lavv
agaynſt her mother in lavv.
And a mans enemies, they of his
ovvne houſhold.
He that loueth father or mother
‡ more thē me, is not vvorthy of me:
and he that loueth ſōne or daugh-
ter aboue me, is not vvorthy of me.
And he that taketh not his croſſe,
and folovveth me, is not vvorthy
of me.
He that hath found his life,
shal loſe it: and he that hath loſt his
life for me, shal find it.
He that receiueth you, receiueth
me: and he that receiueth me, re-
ceiueth him that ſent me.
He that receiueth a Prophet ‡ in
the name of a Prophet, shal receiue
the revvard of a Prophet, and he that
receiueth a iuſt ‡ mā in the name of
a iuſt man, shal receiue the revvard
of a iuſt man.
And vvhoſoeuer shal giue drink
to one of theſe litle ones a cup of
cold vvater, only in the name of a
diſciple, amen I ſay to you, he shal
not loſe his revvard.

CHAP. XI.

And it came to paſſe: vvhen Ie-
ſus had done commaunding
his tvvelue Diſciples, he paſſed from
thence, to teach & preach in their
cities.
And vvhen Iohn had heard in
priſon the vvorks of Chriſt: ſēding
tvvo of his diſciples, he ſaid to him
‡ Art thou he that art to come,
or look vve for an other?
And Ieſus making anſvver ſaid to
them; Goe and repoyt to Iohn vvhat
you haue heard and ſeen.
The blind ſee, the lame vvalk,
the lepers are made cleane, the deaf
heare, the dead riſe againe, to the
poore the Goſpel is preached:
And bleſſed is he that shal not be
ſcandalized in me.

9 And vvhen they vvent their vvay, Iesus began to say to the multitudes of Iohn, ‡ vvhat vvent you out ‡ into the desert to see? a reed shaken vvith the vvind?
8 But vvhat vvent you out to see? a man clothed in soft garments? behold they that are clothed in soft garments, are in Kings houses.
9 But vvhat vvent you out to see? a Prophet? yea I tel you and more then a Prophet.
10 For this is he of vvhom it is vvritten; Behold I send myne angel before thy face, vvhich shal prepare thy vvay before thee.
11 Amen I say to you, there hath not risen among the borne of vvomen, a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he.
12 And from the dayes of Iohn the Baptist vntil novv, the kingdom of heauen suffereth violence, and the violent beare it avvay.
13 For al the Prophets and the Lavv prophecied vnto Iohn:
14 And if you vvil receiue it, he is ‡ Elias that is for to come.
15 He that hath eares to heare, let him heare.
16 And vvherevnto shal I esteeme this generation to be like? It is like to children sitting in the market place: vvhich crying to their companions,
17 Say; vve haue piped to you, and you haue not danced: vve haue lamented, and you haue not mourned.
18 For Iohn came neither ‡ eating nor drinking: and they say, He hath a diuel.
19 The Sonne of man came eating and drinking, and they say, Behold a man that is a glutton and a vvine-drinker, a friend of Publicans and sinners. And vvisedom is iustified of her children.
20 Then began he to vpbraid the cities, vvherin vvere done the most of his miracles, for that they had not done penance.
21 Vvo be to thee Corozain, vvo be to thee Beth-saida: for if in Tyre & Sidon had been vvrought the miracles that haue been vvrought in you, they had done ‡ penance in heare cloth and ashes long agoe.
22 But neuertheless, I say to you, it shal be more tolerable for Tyre and Sidon in the day of iudgement, then for you.
23 And thou Capharnaũ, shalt thou be exalted vp to heauen? thou shalt come dovvne euen vnto hel. for if in Sodom had been vvrought the miracles that haue been vvrought in thee, perhaps it had remained vnto this day.
24 But notvvithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgment, then for thee.
25 At that time Iesus answvered and said: I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed them to ‡ litle ones.
26 Yea Father: for so hath it vvel pleased thee.
27 Al things are deliuered me of my Father: & no man knovveth the Sonne but the Father: neyther doth any knovv the Father, but the Sonne, and to vvhom it shal please the Sonne to reueale.
28 Come ye to me al that labour, and are burdened, and I vvil refresh you.
29 Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of hart: and you shal find rest to your soules.
30 For my ‡ yoke is svveet, and my burden light.

CHAP. XII.

1 AT that time Iesus vvent through the corne on the Sabboth: and his Disciples being hungrie, began to pluck the eares, and to eate.
2 And the Pharises seeing them, said to him. Loe, thy Disciples do that vvhich is not lavvful for them to do on the Sabboth-dayes.
3 But he said to them, Haue you not read vvhat Dauid did vvhen he vvas an hungred, and they that vvere vvith him.
4 Hovv he entred into the house of God, and did eate the loaues of proposition, vvhich it vvas not lavv-ful for him to eate, nor for them that

vvere vvith him, but for prieſtes
y?
)r haue ye not read in the Lavv,
on Sabboth-dayes the prieſts in
ten ple do breake the Sabboth, and
vvithout blame?
ut I tel you that there is here a
ter t en the temple.
And if you did knovv vvhat it is,
vvil mercie, and not ſacrifice: you
uld neuer haue condemned the
ocents.
For the Sonne of man is lord of
abboth alſo.
And vvhen he had paſſed from
nce, he came into their ſynago-
:.
And behold there vvas a man
uch had vvithered hand, and
y asked him ſaying: VVhether is
avvful to cure on the Sabboths?
t they might accuſe him.
But he ſayd to them, vvhat man
l there be of you, that shal haue
sheep: and if the ſame fal into a
hon the Sabboths, vvil he not
e hold and lift it vp?
Hovv much better is a man mo-
then a sheep? therfore it is lavv-
on the Sabboths to do a good
ed.
Then he ſaith to the man, Stretch
th thy hand. and he ſtretched it
th, and it vvas reſtored to health
en as the other.
And the Phariſes going forth
ade a conſultation agaynſt him,
vv they might deſtroy him.
But Ieſus knovving it, retired
m thence: and many folovved
m, and he cured them all.
And he charged them that they
ould not diſcloſe him.
That it might be fulfilled vvhich
as ſpoken by Eſay the Prophet,
ying:
Behold my ſeruant vvhom I ha-
choſen, my beloued in vvhom my
l hath vvel liked. I vvil put my
rit vpon him, and iudgment to the
entiles shal he shevv.
He shal not contend, nor crie
t, neither shal any man heare in
e ſtreets his voyce.
The reed bruiſed he shal not
eak, & ſmoking flaxe he shal not
inguish: til he cast forth iudge-
ment vnto victorie.
21 And in his name the Gentiles
shal hope.
22 Then vvas offered to him one
poſſeſſed vvith a diuel, blind and
dumbe: and he cured him, ſo that he
ſpake and ſavv.
23 And al the multitudes vvere ama-
zed, and ſayd; VVhether this be the
Sonne of Dauid?
24 But the Phariſes hearing it, ſayd:
This felovv caſteth not out diuels
but ‡ in Beelzebub the Prince of the
diuels.
25 And Ieſus knovving their cogita-
tions, ſaid to them:
Euery kingdom ‡ deuided againſt
it ſelf shal be made deſolate: and e-
uery citie or houſe deuided againſt
it ſelf, shal not ſtand.
26 And if Satan caſt out Satan, he is
deuided againſt himſelf: hovv then
shal his kingdom ſtand?
27 And if I in Beelzebub caſt out di-
uels: your children in vvhom do
they caſt out? therfore they shal be
your iudges.
28 But if I in the Spirit of God do
caſt out diuels, then is the kingdom
of God come vpon you.
29 Or hovv can a man enter into
the houſe of the ſtrong, and rifle his
veſſel, vnles he firſt bind the ſtrong?
and then he vvil rifle his houſe.
30 He that is ‡ not vvith me, is a-
gaynſt me: and he that ‡ gathereth
not vvith me, ſcattereth.
31 Therfore I ſay to you, euery ſin-
ne and blaſphemie shal be forgiuen
men, but ‡ the blaſphemie of the
Spirit shal not be forgiuen.
32 And vvhoſoeuer shal ſpeak a vvord
agaynſt the ‡ Sonne of man, it shal
be forgiuen him: but he that shal
ſpeak againſt the Holy Ghoſt, it shal
not be forgiuen him, neither in this
vvorld, nor ‡ in the vvorld to come.
33 Either ‡ make the tree good, and
his fruit good: or make the tree euil,
and his fruit euil. for of the fruit the
tree is knovven.
34 You vipers broodes, hovv can
you ſpeak good things, vvhereas you
are euil? for of the abounda ce of
the hart the mouth ſpeaketh.
35 A good man out of a good trea-
ſure bringeth forth good things: and

an euil man out of an euil treasure bringeth forth euil things.
36 But I say vnto you, that euery ‡ idle vvord that men shal speak, they shal render an account for it in the day of iudgement.
37 For of thy vvords thou shalt be iustified, and of thy vvords thou shalt be condemned.
38 Then answvered him certaine of the Scribes and Pharises, saying; Maister, vve vvould see a signe from thee.
39 VVho answvered, and said to them:
The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet.
40 For as Ionas vvas in the vvhales belly three dayes and three nights: so shal the Sonne of man be in the hart of the earth three dayes and three nights.
41 The men of Niniuee shal rise in the iudgement vvith this generation, and shal condemne it: because they did penance at the preaching of Ionas. And behold more then Ionas here.
42 The Queene of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the ends of the earth to heare the vvisedom of Salomon, and behold, more then Salomon here.
43 And vvhen an vncleane spirit shal go out of a mā, he vvalketh through dry places, seeking rest, and findeth not.
44 Then he saith; I vvil returne into my house vvhence I came out. And coming he findeth it vacant, svvept vvith besoms, and trimmed.
45 Then goeth he, and taketh vvith him seuen other spirites more vvicked then him self, and they enter in and dvvel there: and the last of that man be made vvorse then the first: So shal it be also to this vvicked generation.
46 As he vvas yet speaking to the multituds, behold his mother and his brethren stood vvithout, seeking to speak to him.
47 And one said vnto him: Behold thy mother and thy brethren stand vvithout, seeking thee.
48 But he answvering him that told him, said; ‡ vvho is my mother, and vvho are my brethen?
49 And stretching forth his hand vpon his Disciples, he said; Behold my mother and my brethren.
50 For vvhosoeuer shal do the vvil of my father, that is in heauen: he is my brother, and sister, and mother.

CHAP. XIII.

1 THE same day Iesus going out of the house, sate by the sea side.
2 And great multitudes vvere gathered together vnto him, in so much that he vvent vp into a boat & sate: and al the multitude stood in the shore,
3 And he spake to them many things in parables, saying:
4 Behold the sovver vvent forth to sovv. And vvhiles he sovveth, some fel by the vvay side, and the foules of the aire did come and eate it.
5 Other some also fell vpon rockie places, vvhere they had not much earth: and they shot vp incontinent, because they had not deepnes of earth,
6 And after the sunne vvas vp, they parched: and because they had not root, they vvithered.
7 And other fell among thornes: and the thornes grevve and choked them.
8 And other some fel vpon good ground: and they yelded fruit, the ‡ one an hundredfold, the other threescore, and an other thirtie.
9 He that hath eares to heare, let him heare.
10 And his Disciples came and said to him. VVhy speakest thou to them in parables?
11 VVho answvered and said vnto them: Because ‡ to you it is giuen to knovv the mysteries of the kingdom of heauen: but to them it is not giuen.
12 For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken avvay that also vvhich he hath.
13 Ther-

Therfore in parables I speak to
n: becauſe ſeing they ſee not, and
ring ‡ they heare not, neither do
r vnderſtand:
And the prophecie of Eſay is ful-
d in them, vvhich ſaith: VVith
ring ſhal you heare, and you ſhal
vnderſtand: and ſeing ſhal you
, and you ſhal not ſee.
For the hart of this people is vva-
grosſe, and vvith their eares they
ie heauily heard, and their eyes
ney haue shut: leſt any time they
y ſee vvith their eyes, and heare
th their eares, and vnderſtand
th their hart and be conuerted,
d I may heale them.
But bleſſed are your eyes becauſe
ey do ſee, and your eares becauſe
ey do heare.
For amen, I ſay to you, that many
ophets and iuſt men haue deſired
ſee the things that you ſee, and
ue not ſeen them: and to heare the
ings that you heare, and haue not
ard them.
Heare you therfore the parable
the ſovver.
Euery one that heareth the vvord
the kingdom and vnderſtandeth
ot, there cometh the vvicked one,
d catcheth avvay that vvhich vvas
vvē in his hart: this is he that vvas
ovven by the vvay ſide.
And he that vvas ſovven vpon
ckie places: this is he that heareth
e vvord, and incontinent receiueth
t vvith ioy,
Yet hath he not root in him
lf, but is for a time: and vvhen the-
falleth tribulation and perſecution
r the vvord, he is by and by ſcan-
alized.
And he that vvas ſovven among
hornes, this is he that heareth the
vord, and the careſulnes of this
vorld and the deceitfulnes of riches
hoketh vp the vvord, and he beco-
neth fruitles.
But he that vvas ſovven vpon
ood ground: this is he that heareth
he vvord, and vnderſtandeth, and
ringeth fruit, and yeldeth ſome an
undredfold, an other threeſcore, and
n other thirtie.
An other parable he propoſed to
hem, ſaying: The kingdom of hea-
uen is reſembled to a man that ſov-
ved good ſeed in his field.
But vvhen men vvere a sleep, his
enemy came and ‡ ouerſovved cock-
kle among the vvheat, and vvent his
vvay.
And vvhen the blade vvas ſhot
vp, and had brought forth fruit, then
appeared alſo the cockle.
And the ſeruants of the goodmā
of the houſe comming ſaid to him:
Sir, didſt thou not ſovv good ſeed in
thy field? vvhence thē hath it cockle?
And he ſaid to them: The enemy
man hath done this. And the ſeruants
ſaid to him: vvilt thou vve go and
gather it vp?
And he ſaid, No: ‡ leſt perhaps
gathering vp the cockle, you may
root vp the vvheat alſo together
vvith it.
Suffer both ‡ to grovv vntil the har-
ueſt, and in the time of harueſt I vvil
ſay to the reapers: Gather vp firſt the
cockle, and bind it into bundels to
burne, but the vvheat gather ye into
my barne.
An other parable he propoſed
vnto them, ſaying: The kingdom of
heauen is like to a muſtardſeed,
vvhich a man took and ſovved in his
field.
VVhich is the ‡ leaſt ſurely of al
ſeeds: but vvhen it is grovven, it is
greater then al herbes, and is made a
tree, ſo that the foules of the aire co-
me, and dvvel in the branches the-
reof.
An other parable he ſpake to
them, The kingdom of heauen is like
to leauen, vvhich a vvoman took
and hid in three meaſures of meale,
vntil the vvhole vvas leauened.
Al theſe things Ieſus ſpake in pa-
rables to the multitudes, and vvith-
out parables he did not ſpeak to
them:
That it might be fulfilled vvhich
vvas ſpoken by the Propher ſaying:
I vvil open my mouth in parables, I
vvil vtter things hidden from the fo-
undation of the vvorld.
Then hauing dimiſſed the multi-
tudes, he came into the houſe, and
his Diſciples came vnto him, ſaying:
Expound vs the parable of the cockle
of the field.

37 VVho

37 Who made answer and said to them, He that sowveth the good seed, is the Sonne of man.
38 And the field, is the vvorld. And the good seed: these are the children of the kingdom. And the cockle, are the children of the vvicked one.
39 And the enemie that sowed them, is ‡the deuil. But the harueſt, is the end of the vvorld. And the reapers, are the Angels.
40 Euen as cockle therfore is gathered vp, and burnt vvith fire: so shal it be in the end of the vvorld.
41 The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that vvork iniquitie:
42 And shal cast them into the furnace of fire, There shal be vveeping and gnashing of teeth.
43 Then shal the iust shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.
44 The kingdom of heauen is like a treasure hidden in a field, vvhich a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and buyeth that field.
45 Againe the kingdom of heauen is like to a marchant man, seeking good pearles.
46 And hauing found one precious pearle, he vvent his vvay, and sold al that he had, and bought it.
47 Againe the kingdom of heauen is like to a net cast into the sea, and gathering together of al kind of fishes.
48 Which, vvhen it vvas filled, drawing it forth, and sitting by the shore, they chose out the ‡good into vessels, but the bad they did cast out.
49 So shal it be in the consummation of the vvorld. The Angels shal go forth, and shal separat the euil from among the iust.
50 And shal cast them into the furnace of fire, there shal be vveeping and gnashing of teeth.
51 Haue ye vnderstood al these things? They say to him, Yea.
52 He said vnto them, Therfore euery Scribe instructed in the kingdom of heauen, is like to a man that is an housholder, vvhich bringeth forth out of his treasure nevv things and old.
53 And it came to passe: vvhen Iesus had ended these parables, he passed from thence.
54 And coming into his ovvne countrie, he taught them in their synagogues, so that they marueled, and said; Hovv came this fellovv by this vvisedom and vertues?
55 Is not this the ‡carpenters sonne? Is not his mother called Marie, and his brethren, Iames and Ioseph, and Simon and Iude:
56 And his sisters, are they not al vvith vs? vvhence therefore hath he al these things?
57 And they vvere scandalized in him. But Iesus said to them; There is not a Prophet vvithout honour but in his ovvne countrie, and in his ovvne house.
58 And he vvrought not many miracles there, because of their incredulity.

CHAP. XIV.

1 AT that time Herod the Tetrarch heard the fame of Iesus:
2 And said to his seruants: This is Iohn the Baptist: he is risen from the dead, and therfore vertues vvork in him.
3 For Herod apprehended Iohn and bound him, & put him into prison ‡because of Herodias, his brothers vvife.
4 For Iohn said vnto him, It is not lavvful for the to haue her.
5 And vvilling to put him to death, he feared the people: because they esteemed him as a Prophet.
6 But on Herods birth-day, the daughter of Herodias daunced before them: and pleased Herod.
7 Vvherevpon he promised vvith an oth, to giue her vvhat soeuer she vvould ask of him.
8 But she being instructed before of her mother saith: Giue me here in a dish the head of Iohn the Baptist.
9 And

d the king vvas ſtroken ſad: yet
ſe of his ‡ oth and for them
ate vvith him at table, he com-
ded it to be giuen.
and he ſent, and beheaded Iohn
e priſon.
nd his head vvas brought in a
: and it vvas giuen to the dam-
, and she brought it to her mo-
And his Diſciples came and took
ody, and ‡ buried it ‡ and came
old Ieſus.
VVhich vvhen Ieſus had heard,
retired from thence by boat, into
ert place apart, and the multi-
hauing heard of it, folovved
on foot out of the cities.
And he coming forth ſavv a great
titude, and pitied them, and cu-
their diſeaſed.
And vvhen it vvas euening, his
ples came vnto him, ſaying: It
deſert place, and the houre is
paſt: dimiſſe the multitudes,
going into the tovvnes, they may
them ſelues victuals.
Put Ieſus ſaid to them: They ha-
o neede to go: giue ye them to
hey anſvvered him. VVe haue
here, but fiue loaues, and tvvo
es.
VVho ſaid to them, Bring them
her to me.
And vvhen he had commaunded
multitude to ſit dovvne vpon the
ſſe, he took the fiue loaues and the
fiſhes, and looking vp vnto hea-
he bleſſed and brake, and gaue
loaues to his Diſciples, and ‡ the
ciples to the multitudes.
And they did al eate, and had
ir fil. And they took the leauings,
eluc ful baskets of the fragments.
And the number of them that did
e vvas, fiue thouſand men, beſide
omen and children.
And forthvvith Ieſus commaun-
d his Diſciples to go vp into the
at, and to go before him ouer the
ter, til he dimiſſed the multi-
les.
And hauing dimiſſed the multi-
de, he aſcended into a mountaine
ne to pray. And vvhen it vvas e-
uening, he vvas there alone.
24 But the boat in the middes of
the ſea vvas toſſed vvith vvaues, for
the vvind vvas contrarie.
25 And in the fourth vvatch of the
night, he came vnto them vvalking
vpon the ſea.
26 And ſeeing him vpon the ‡ ſea
vvalking, they vvere trobled ſaying:
that it is a ghoſt. and for feare they
cried out.
27 And immediatly Ieſus ſpake vnto
them, ſaying, Haue confidence: it is I,
feare ye not.
28 And Peter making anſvver ſaid,
Lord, if it be thou, bid me come to
thee vpon the vvaters.
29 And he ſaid, Come. And Peter
deſcending out of the boat, ‡ vval-
ked vpon the vvater to come to Ie-
ſus.
30 But ſeeing the vvind rough, he
vvas afraid: and vvhen he began to
be drovvned, he cried out ſaying,
Lord ſaue me.
31 And incontinent ‡ Ieſus ſtretching
forth his hand took hold of him, and
ſaid vnto him, O thou of litle faith,
vvhy didſt thou doubt?
32 And vvhen they vvere gone vp
into the boat, the vvind ceaſed.
33 And they that vvere in the boat,
came and adored him, ſaying: In
deed thou art the ſonne of God.
34 And hauing paſſed the vvater,
they came into the countrie of Ge-
neſar.
35 And vvhen the men of that pla-
ce vnderſtood of him, they ſent into
al that countrie, and brought vnto
him al that vvere il at eaſe.
36 And they beſought him that they
might touch but the ‡ hemme of his
garment, and vvhoſoeuer did touch,
vvere made hole.

CHAP. XV.

1 THen came to him from Hieru-
ſalem Scribes and Phariſees,
ſaying,
2 VVhy do thy Diſciples tranſgreſſe
the tradition of the Auncients? For
they vvash not their hands vvhen
they eate bread.
3 But he anſvvering ſaid to them:
VVhy

VVhy do you also transgresse the cõmaundement of God for your tradition? For God said;
4 Honour father and mother. and, He that shal curse father or mother, dying let him dye.
5 But you say; vvhosoeuer shal say to father or mother, The gift vvhatsoeuer procedeth from me, shal profit thee:
6 And shal not honour his father or his mother: & you haue made frustrat the commaundement of God for your ovvne tradition.
7 Hypocrites, vvel hath Esay Prophecied of you, saying;
8 This people honoureth me ‡vvith their lip es: but their hart is farre from me.
9 And in vaine do they vvorship me, teaching doctrines and ‡ commaundments of men.
10 And hauing called together the multituds vnto him, he said to them; Heare ye and vnderstand.
11 ‡ Not that vvhich entreth into the mouth, defileth a man: but that vvhich procedeth out of the mouth, that defileth a man.
12 Then came his Disciples, and said to him; Doest thou knovv that the Pharises, vvhen they heard this vvord, vvere scandalized?
13 But he answvering sayd: Al planting vvhich my heauenly father hath not planted, shal be rooted vp.
14 Let them alone: blind they are, guids of the blind. And if the blind be guid to the blind, both fal into the ditch.
15 And Peter answvering sayd to him; Expound this parable.
16 But he sayd, Are you also as yet vvithout vnderstanding?
17 Do you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy?
18 But the things that proceed out of the mouth, come forth from the hart, and those things ‡ defile a man.
19 For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies.
20 These are the things that defile a man. but to eate vvith vnvvashen hands, doth not defile a man.
21 And Iesus vvent forth from thence, and retired into the quarters of Tyre and Sidon.
22 And behold a vvoman of Chanaan came forth out of those coastes, and crying out, sayd to him; Haue mercie vpon me, O lord the Sonne of Dauid: my daughter is sore vexed of a Diuel.
23 VVho answvered her not a vvord. And his Disciples came and besought him saying, Dimisse her: because she crieth out after vs:
24 And he answvering said: I vvas not sent but to the sheep that are lost of the house of Israel.
25 But she came and adored him, saying; Lord, help me.
26 VVho answvering, said: It is not good to take the bread of the Children, and to cast it to the dogges.
27 But she said, Yea lord: for the vvhelps also eate of the crumes that fal from the table of their maisters.
28 Then Iesus answvering said to her O vvoman, great ‡ is thy faith: be it done to thee as thou vvilt: and her daughter vvas made hole from that houre.
29 And vvhen Iesus vvas passed frõ thence, he came beside the sea of Galilee: and ascending into the mountaine, sat there.
30 And there came to him great multituds, hauing vvith them dumbe persons, blind, lame, feeble, and many others: and they cast them dovvne at his feet, and he cured thẽ:
31 So that the multituds marueled seeing the dumbe speak, the lame vvalk, the blind see: and they magnified the God of Israel.
32 And Iesus called together his Disciples, and said: I pitie the multitude because three dayes novv they continue vvith me, and haue not vvhat to eate: and dimisse them fasting I vvil not, lest they faint in the vvay.
33 And the disciples say vnto him: vvhence then may vve get so many loaues in the desert as to fil so great a multitude?
34 And Iesus said to them; Hov many loaues haue you? but they said; Seuen, & a fevv litle fishes.

35 And

And he commaunded the multitude to sit dovvne vpon the ground.
And taking the seuen loaues & fishes, and geuing thanks, he brake & gaue to his disciples, and the disciples‡ gaue to the people.
And they did al eat, and had their fill. And that vvhich vvas left of the fragments they took vp, seauen baskets ful.
And there vvere that did eate, about thre thousand men, beside children and vvomen.
And hauing dimissed the multitude, he vvent vp into a boat, and came into the coastes of Magedan.

CHAP. XVI.

AND there came to him the Pharises and Sadduces tempting: and they demaunded him to shevv them a signe from heauen.
But he answvered & said to them; When it is euening, you say, It vvil be faire-vvether, for the element is redde.
And in the morning, This day there vvil be a tempest, for the element hath glovve and lovvre. The face therefore of the elemēt you haue skil to discerne: and the signes of times can you not?
The naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and vvent vvay.
And vvhen his disciples vvere come ouer the vvater, they forgot to take bread.
VVho said to them: Look vvel and beevvare of the leauen of the Pharises & Sadduces.
But they thought vvithin themselues saying; Because vve took not bread.
And Iesus knovving it, said: vvhy do you think vvithin your selues O ye of litle faith, for that you haue not bread?
Do you not yet vnderstand, neither do you remember the fiue loaues among fiue thousand men, and how vvy many baskets you took vp?
Neither the seuen loaues, among foure thousand men, and how vvy many maundes you took vp?
VVhy do you not vnderstand that I said not of bread to you, Bevvare of the leauen of the Pharises & Sadduces?
Then they vnderstood that he said not they should bevvare of the leauen of bread, but of the doctrine of the Pharises and Sadduces.
And Iesus came into the quarters of Cæsarea Philippi: and he asked his disciples, saying; ‡ vvhom say men that the Sonne of man is?
But ‡ they said, Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets.
Iesus saith to them; But vvhom do you say that I am?
Simon Peter answvered & said: Thou art Christ the sonne of the liuing God.
And Iesus answvering, said to him: ‡ Blessed art thou Simon bar-Iona: because flesh & bloud hath not reuealed it to thee, but my father vvhich is in heauen.
And ‡ I say to thee, That ‡ thou art Peter; and ‡ vpon this ‡ Rocke vvil I ‡ build my Church, and the ‡ gates of hel shal not preuaile against it.
And I vvil giue ‡ to thee the ‡ keies of the kingdom of heauen. And ‡ vvhatsoeuer thou shalt bind vpon earth, it shal be bound also in the heauens: and vvhatsoeuer thou shalt loose ‡ in earth, it shal be loosed also in the heauens.
Then he commaunded his disciples, that they should tel no body that he vvas Iesus Christ.
From that time Iesus began to shevv his disciples, that he must go to Hierusalem, & suffer many things of the Ancients & Scribes & chief Priestes, and be killed, and the third day rise againe.
And Peter taking him vnto him began to rebuke him, saying: Lord, be it farre from thee, this shal not be vnto thee.
VVho turning said to Peter, Goe after me Satan, thou art a scandal vnto me: because thou sauoures not the things that are of God, but the things

things that are of men.
24 Then Iesus said to his disciples, If any man will come after me, let him denie him self, and take vp his crosse, and follow me.
25 For he that will saue his life, shal lose it, and he that shal lose his life for me, shal find it.
26 For what doth it profite a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shal a man giue for his soule?
27 For the Sonne of man shal come in the glorie of his father with his Angels: and then will he render to euery man according to his ‡ workes.
28 Amen I say to you, there be some of them that stand here, that shal not tast death, til they see the Sonne of man comming in his kingdom.

CHAP. XVII.

1 AND after six dayes Iesus taketh vnto him Peter and James and Iohn his brother, and bringeth them into a high mountaine apart:
2 And he was ‡ transfigured before them. And his face did shine as the sunne: & his garments became white as snow.
3 And behold there ‡ appeared to them Moyses and Elias talking with him.
4 And Peter answering, said to Iesus, Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias.
5 And as he was yet speaking, behold a bright cloud ouershadowed them. And loe, a voice out of the cloud, saying: This is my welbeloued sonne, in whom I am wel pleased: hare ye him.
6 And the disciples hearing it, fel vpon their face, and were sore afraid.
7 And Iesus came & touched them: and he said to them, Arise, and feare not.
8 And they lifting vp their eyes, saw no body, but only Iesus.
9 And as they descended from the ‡ mount, Iesus commaunded them, saying: Tel the vision to no body, til the Sonne of man be risen from the dead.
10 And his Disciples asked him, saying: what say the Scribes then, that Elias must come first?
11 But he answering, said to them, ‡ Elias in deed shal come, and restore al things.
12 And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoeuer they would. So also the Sonne of man shal suffer of them.
13 Then the Disciples vnderstood, that of Iohn the Baptist he had spoken to them.
14 And when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him.
15 saying: Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the water.
16 And I offered him to thy Disciples: and they could not cure him.
17 Iesus answered and said: O faithles and peruerse generation, how long shal I be with you? How long shal I suffer you? bring him hither to me.
18 And Iesus rebuked him, and the diuel went out of him, and the child was cured from that houre.
19 Then came the Disciples to Iesus secretly, and said: ‡ why could not we cast him out?
20 Iesus said to them, because of your incredulitie, for, amen I say to you, if you haue ‡ faith as a mustard seed, you shal say to this mountaine, Remoue from hence thither: and it shal remoue, and nothing shal be impossibile to you.
21 But this kind is not cast out but by ‡ prayer and fasting.
22 And when they conuersed in Galilee, Iesus said to them, The Sonne of man is to be betraied into the hands of men:
23 And they shal kil him, and the third day he shal rise againe. And they

hey vvere ſtroken ſad exceedingly.
4 And vvhen they vvere come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, and ſaid to him: Your maiſter doth he not pay the ‡ didrachmes?
5 He ſaith, Yes. And vvhen he vvas entered into the houſe, Ieſus preuented him, ſaying; vvhat is thy opinion Simon? The kings of the earth of vvhom receiue they tribute or ceaſe? of their children or of ſtrangers?
6 And he ſaid, Of ſtrangers. Ieſus ſaid to him: Then the ‡ children are free.
7 But that vve may not ſcandalize them, go thy vvaies to the ſea, and caſt a hook: and that fiſh vvhich ſhal firſt come vp, take: and vvhen thou haſt opened his mouth, thou ſhalt find a ‡ ſtater: take that, and giue it them for ‡ me and thee.

CHAP. XVIII.

1 AT that houre the Diſciples came to Ieſus, ſaying. ‡ vvho, thinkeſt thou, is the greater in the kingdom of heauen?
2 And Ieſus calling vnto him a litle child, ſet him in the middes of them.
3 And ſaid; Amen I ſay to you, vnles you be conuerted and become as litle children, you ſhal not enter into the kingdom of heauen.
4 VVhoſoeuer therfore ſhal humble him ſelf as this ‡ litle child, he is the greater in the kingdom of heauen.
5 And he that ſhal receiue one ſuch litle child in my name, receiueth me.
6 And he that ſhal ſcandalize one of theſe litle ones that beleeue in me, it is expedient for him that a milſtone be hanged about his neck, and that he be drovvned in the depth of the ſea.
7 VVo be to the vvorld for ‡ ſcandals. for it is neceſſary that ſcandals do come: but neuertheleſſe vvo to that man by vvhom the ſcandal commeth.
8 And if thy ‡ hand, or thy foot ſcandalize thee: cut it of, and caſt it from thee. It is good for thee to go into life maimed or lame, rather then hauing tvvo hands, or tvvo feet to be caſt into euerlaſting fire.
9 And if thine eye ſcandalize thee, pluck him out, and caſt him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo eyes to be caſt into the hel of fire.
10 See that you deſpiſe not one of theſe litle ones: for I ſay to you that ‡ their Angels, in heauen alvvaies do ſee the face of my father vvhich is in heauen.
11 For the Sonne of man is come to ſaue that vvhich vvas perished.
12 Hovv think you? If a man haue an hundred sheep, and one of them ſhal go aſtray: doth he not leaue ninetie nine in the mountaines; and goeth to ſeek that vvhich is ſtraied?
13 And if it chaunce that he find it: Amen I ſay to you, that he reioyceth more for that, then for the ninetie nine that vvent not aſtray.
14 Euen ſo it is not the vvil of your father, vvhich is in heauen, that one perish of theſe litle ones.
15 But if thy brother ſhal offend againſt thee, go, and rebuke him betvven thee and him alone. If he ſhal heare thee, thou ſhalt gaine thy brother.
16 And if he vvil not heare thee, ioyne vvith thee beſides, one or tvvo: that in the mouth of tvvo or three vvitneſſes euery vvord may ſtand.
17 And if he vvil not heare them, ‡ tel the Church. And if he vvil not heare ‡ the Church, let him be to thee as ‡ the heathen and the Publican.
18 Amen I ſay to you, vvhatſoeuer you ‡ ſhal bind vpon earth, ſhal be bound alſo in heauen: and vvhatſoeuer you ‡ ſhal looſe vpon earth, ſhal be looſed alſo in heauen.
19 Againe I ſay to you, that if tvvo of you ſhal ‡ conſent vpon earth, concerning euery thing vvhatſoeuer they ſhal aske, it ſhal be done to them of my father vvhich is in heauen.
20 For vvhere there be tvvo or three gathered

gathered in my name, there am I ‡ in the middes of them.
21 Then came Peter vnto him and said: Lord, hovv often shal my brother offend against me, and I forgiue him? vntil seuen times?
22 Iesus said to him: I say not to thee vntil seuen times: but vntil ‡ seuentie times seuen times.
23 Therfore is the kingdom of heauen likened to a man being a king, that vvould make an account vvith his seruants.
24 And vvhen he began to make the account, there vvas one presented vnto him that ovved him ten thousand talents.
25 And hauing not vvhence to repay it, his lord commaunded that he should be sold, and his vvife and children, and al that he had, and it to be repaied.
26 But that seruant falling dovvne, besought him, saying: Haue patience tovvard me, and I vvil repay thee al.
27 And the lord of that seruant moued vvith pitie, dimissed him, and the debt he forgaue him.
28 And vvhen that seruant vvás gone forth, he found one of his felovv-seruants that did ovve him an hundred pence: and laying hands vpon him thratled him saying: Repay that thou ovveſt.
29 And his felovv seruant falling dovvne, besought him saying: Haue patience tovvard me, and I vvil repay thee al.
30 And he vvould not: but vvent his vvay, and cast him into prison, til he repayed the debt.
31 And his felovv-seruants seing vvhat vvas done, vvere very sorie, and they came, and told their lord al that vvas done.
32 Then his lord called him, and said vnto him: Thou vngratious seruant, I forgaue thee al the debt, because thou besoughteſt me: oughteſt not thou therfore also to haue mercie vpon thy felovv-seruant, euen as I had mercie vpon thee?
33 And his lord being angrie, deliuered him to the tormenters, vntil he repayed al the debt.
34 So also shal my heauenly father do to you, if you forgiue not euery one his brother from your hartes.

CHAP. XIX.

1 AND it came to passe, vvhen Iesus had ended theſe vvordes, he departed from Galilee, and came into the coastes of Iurie beyond Iordan:
2 And great multitudes folovved him: and he cured them there.
3 And there came to him the Phariſes tempting him, and saying; Is it lavvful for a man to dimisse his vvife, for euery cause?
4 VVho answering, said to them; Haue ye not read, that he vvhich did make from the beginning, made thē male & femal? And he said.
5 For this cause, man shal leaue father & mother, & shal cleaue to his vvife: and they tvvo shal be in one flesh.
6 Therfore novv they are not tvvo, but one flesh. That therfore vvhich God hath ioyned together, let ‡ not man separat.
7 They say to him: VVhy then did Moyses commaund to giue a bil of diuorce, and to dimisse her?
8 He saith to them: Because Moyses for the hardnes of your hart permitted you to dimisse your vviues: but from the beginning it vvas not so.
9 And I say to you, that vvhosoeuer shal dimisse his vvife, ‡ but for fornication, and shal mary an other, doth commit aduoutrie: and he that shal mary her that is dimissed, committeth aduoutrie.
10 His disciples say vnto him: If the case of a man vvith his vvife be so, it is not expedient to mary.
11 VVho said to them: Not al ‡ take this vvord, but they to vvhom it is giuen.
12 For there are eunuches vvhich vvere borne so from their mothers vvombe: and there are eunuches vvhich vvere made by men: and there are eunuches, vvhich haue ‡ gelded them selues for the kingdom of heauen. ‡ He that can take, let him take.
13 Then vvere litle children presented to

d to him, that he should ‡ impose
ands vpon them & pray. And the
sciples rebuked them.
5 But Iesus said to them: Suffer the
tle children, and stay them not
om cōming vnto me: for the king-
om of heauen is for such.
5 And vvhen he had impосed
ands vpon them, he departed from
ence.
6 And behold one came and said
o him: Good Maister, vvhat good
hal I doe that I may haue life euer-
sting?
7 VVho said to him, vvhat askest
ou me of good? One is good, God.
ut ‡ if thou vvilt enter into life,
eep the commaundements.
8 He saith to him: vvhich? And
esus said: Thou shalt not murder,
hou shalt not commit aduoutrie,
hou thalt not steale, Thou shalt not
eare false vvitnes.
9 Honour thy father and thy mo-
her, Thou shalt loue thy neighbour
s thy self.
0 The yong man saith to him: Al
hese haue I kept from my youth:
vhat is yet vvanting vnto me?
1 Iesus said to him: ‡ If thou vvilt
e perfect, go, sel the things that
hou hast, & giue to the poore, and
hou shalt haue treasure in heauen:
nd come, ‡ folovv me.
2 And vvhen the yong man had
eard this vvord, he vvent avvay
ad: for he had many possessions.
3 And Iesus said to his disciples,
Amen I say to you, that a rich man
hal hardly enter into the kingdom
of heauen.
4 And againe I say to you, it is
asier for a camel to passe through
he eye of a nedle, ‡ then for a rich
man to enter into the kingdom of
eauen.
5 And vvhen they had heard this,
the disciples marueled very much,
saying: vvho then can be saued?
6 And Iesus beholding, said to
them: VVith men this is impossible:
but vvith God ‡ al things are pos-
sible.
7 Then Peter answering, sayd to
him: Behold vve haue ‡ left al
things, & haue folovved thee: ‡ vvhat
therfore shal vve haue?
8 And Iesus said to them: Amen I
say to you that you vvhich haue fo-
lovved me, in the regeneratiō, vvhen
the Sōne of mā shal sit in the seat of
his maiestie, you ‡ also shal sit vpon
tvvelue seates, iudging the tvvelue
tribes of Israel.
9 And euery one that hath left
house, or brethren, or sisters, or fa-
ther, or mother, or ‡ vvife, or chil-
dren, or lands for my names sake:
shal receiue an hundred fold, and
shal possesse life euerlasting.
0 And many shal be first, that are
last: and last, that are first.

CHAP. XX.

1 THe kingdom of heauen is like
to a man that is an housholder vvhich vvent forth early ‡ in the morning to hire vvorkemen into his vineyard.
2 And hauing made couenant vvith the vvorkemen for a penie a day, he sent them into his vineyard.
3 And going forth about the third houre, he savv other standing in the market place idle.
4 And he said to them: Go you also into the vineyard: and that vvhich shal be iust, I vvil giue you.
5 And they vvent their vvay. And againe he vvent forth about the sixt & the ninth houre: and did likevvise.
6 But about the eleuenth houre he vvēt forth and found other standing, & he saith to them: vvhat stand you here al the day idle?
7 They say to him, Because no man hath hired vs. He saith to them, Goe you also into the vineyard.
8 And vvhen euening vvas come, the lord of the vineyard saith to his bailife, Cal the vvorkemen, and pay them their hire, beginning from the last euen to the first.
9 Therfore vvhen they vvere come that came about the eleuenth houre, they receiued euerie one ‡ a penie.
0 But vvhen the first also came, they thought that they should receiue more: and they also receiued euerie one a penie.
1 And receiuing it they ‡ murmured against the good man of the house.
2 Saying,

12 Saying, These last haue continued one houre: and thou hast made them equal to vs that haue borne the burde of the day and the heates.
13 But he answering said to one of them, Frend; I doe thee no vvrong: didst thou not couenant vvith me for a penie?
14 Take that is thine, and go: I vvil also giue to this last, euen as to thee also.
15 Or, is it not lavvful for me to do that I vvil? is thine eye naught, because I am good?
16 So shal the last, be first: and the first, last. For many be called, but ‡ fevv elect.
17 And Iesus going vp to Hierusalem, took the tvvelue disciples secretly, and said to them:
18 Behold vve go vp to Hierusalem, and the sonne of man shal be deliuered to the cheef priestes and to the Scribes, and they shal condemne him to death:
19 And shal deliuer him to the Gentils to be mocked, and scourged, and crucified, and the third day he shal rise againe.
20 Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of him.
21 VVho said to her, VVhat vvilt thou? She saith to him, Say that these my tvvo sonnes may sit, one at thy right hand, and one at thy left hand in thy kingdom.
22 And Iesus answvering, said; You knovv not vvhat you desire. Can you drink of the cuppe that I shal drink of? They say to him, VVe can?
23 He saith to them, My cup indeed you shal drink of: but to sit at my right hand and left, is not mine to giue to you: but ‡ to vvhom it is prepared of my father.
24 And the ten hearing it, vvere displeased at the tvvo brethren.
25 And Iesus calleth them vnto him, and said:

You knovv that the princes of the gentils ‡ ouerrule them: and they that are the greater, exercise povver against them.
26 It shal not be so among you. but vvhosoeuer vvil be the greater amõg you, let him be your minister.
27 And he that vvil be first among you, shal be your seruant.
28 Euen as the ‡ Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.
29 And vvhen they vvent out from Iericho, a great multitude folovved him.
30 And behold tvvo blind men sitting by the vvay side, heard that Iesus passed by, and they cried out saying: Lord, haue mercie vpon vs, sonne of Dauid.
31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, haue mercie vpon vs, sonne of Dauid.
32 And Iesus stood, and called them, and said; VVhat vvil ye that I do to you?
33 They say to him, Lord, that our eyes may be opened.
34 And Iesus hauing compassion on them, touched ‡ their eyes. And immediatly they savv, and folovved him.

CHAP. XXI.

1 AND vvhen they drevv nigh to Hierusalem, and vvere come to Beth-phage vnto Mount-oliuet, then Iesus sent tvvo disciples:
2 Saying to them: Goe ye into the tovvne that is against you, and immediatly ‡ you shal find an asse tied and a colt vvith her: loose them & bring them to me:
3 And if any man shal say ought vnto you, say ye, that our Lord hath need of them: and forthvvith he vvil let them go.
4 And this vvas done that it might be fulfilled vvhich vvas spoken by the Prophet, saying:
5 Say ye to the daughter of Sion, Behold thy king commeth to thee, meek, & sitting vpon an asse and a colt the fole of her that is vsed to the yoke.
6 And the disciples going, did as Iesus commaunded them.
7 And they brought ‡ the asse and the colt: and laid their garments vpon them, and made him to sit theron.

8 And

And a very great multitude ſtrod
eir ‡ garments in the vvay: and o-
hers did cut boughes from the trees,
nd ſtravved them in the vvay:
And the multitudes that vvent
efore and that folovved, cried, ſay-
ng, ‡ Hoſanna to the ſonne of Da-
id: bleſſed is he that commeth in
ie name of our Lord, Hoſanna in
ie higheſt.
And vvhen he vvas entred Hieru-
lem, the vvhole citie vvas moued,
ying, vvho is this?
And the people ſaid: This is Ieſus
ie Prophet, of Nazareth in Galilee.
And Ieſus, entred into the temple
f God, and caſt out al that ‡ ſold and
ought in the temple, and the tables
the bankers, and the chaires of
ē that ſold pigeōs he ouerthrevve:
And he ſaith to them, It is vvrit-
n: My houſe ſhal be called the
houſe of prayer: but you haue ma-
e it a denne of theeues.
And there came to him the blind,
d the lame in the temple: and he
aled them.
And the cheef prieſtes & Scribes
eing the marueloꝰ things that he
d, and the children crying in the
nple, & ſaying, Hoſanna to the
n of Dauid: they had indignation.
And ſaid to him, Heareſt thou
hat theſe ſay? And Ieſus ſaid to
em, Very vvel. haue you neuer
ad, That out of the ‡ mouth of in-
nts and ſucklings thou haſt perfited
raiſe?
And leauing them, he vvent forth
t of the citie into Bethania, and
mained there.
And in the morning returning
o the citie, he vvas an hungred.
And ſeeing a certaine ‡ figtree
the vvay ſide, he came to it: and
ind nothing on it but leaues only,
d he ſaith to it; Neuer grovv there
t of thee for ever. And incontī-
nt the figtree vvas vvithered.
And the diſciples ſeeing it, mar-
ed ſaying, Hovv is it vvithered
ontinent?
And Ieſus anſvvering ſaid to
m; Amen I ſay to you, if you shal
ue faith, and ſtagger not, not only
t of the figtree shal you do, but
if you shal ſay to this moūmine,
Take vp and throvv thy ſelf into the
ſea, it shal be done.
22 And al things vvhatſoener you
shal aske in prayer ‡ beleeuing, you
shal receiue.
23 And vvhen he vvas come into
the temple, there came to him as he
vvas teaching, the cheef Prieſts and
auncients of the people, ſaying, ‡ In
vvhat povver doeſt thou theſe things?
& vvho hath giuē thee this povver?
24 Ieſus anſvvering ſaid to them: I
alſo vvil aske you one vvord: vvhich
if you shal tel me, I alſo vvil tel you
in vvhat povver I do theſe things.
25 The Baptiſme of Iohn vvhence
vvas it? from heauen, or from men?
But they thought vvithin themſel-
ues, ſaying,
26 If vve shal ſay from heauen, he
vvil ſay to vs, vvhy then did you not
beleeue him? But if vve shal ſay from
men: vve feare the multitude. for al
hold Iohn as a Prophet.
27 And anſvvering to Ieſus they ſaid,
vve knovv not. He alſo ſaid to them,
Neither do I tel you in vvhat povver
I do theſe things.
28 But vvhat is your opinion? A cer-
taine man had tvvo ſonnes: and cō-
ming to ‡ the firſt, he ſaid, Sonne, goe
vvork to day in my vineyard.
29 And he anſvvering, ſaid, I vvil
not. But aftervvard moued vvith re-
pentance he vvent.
30 And comming to the other, he
ſaid likevviſe. And he anſvvering,
ſaid, I go Lord, and he vvent not.
31 VVhich of the tvvo did the father
vvil? They ſay to him, The firſt. Ieſus
ſaith to them, Amē I ſay to you, that
the Publicans and vvhores go before
you into the kingdom of God.
32 For Iohn came to you in the vvay
of iuſtice: and you did not beleeue
him: but the publicans and vvhores
did beleeue him: but you ſeeing it,
neither haue ye had repentance afte-
vvard, to beleeue him.
33 An other parable heare ye: A man
there vvas an housholder vvho plan-
ted a vineyard, and made a hedge
roūd about it, and digged in it a preſ-
ſe, and builded a tovvre, and let it out
to husbandmen: and vvent forth into
a ſtrange countrie.
34 And vvhen the time of fruits

drevv nigh, he sent his seruants to the husbandmen, to receiue the fruits therof.
35 And the husbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned.
36 Againe he sent other seruants moe then the former: & they did to them likevvise.
37 And last of al he sent to them his sonne, saying, They vvil reuerence my sonne.
38 But the husbandmen seeing the sonne, said vvithin them selues: This is the heire, come, let vs kil him, and vve shal haue his inheritaunce.
39 And apprehending him they cast him forth out of the vineyard, and killed him.
40 VVhen therfore the lord of the vineyard shal come, vvhat vvil he do to those husbandmen?
41 They say to him: The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other husbandmen, that shal render him the fruit in their seasons.
42 Iesus saith to them, Haue you neuer read in the Scriptures, The stone vvhich the builders reiected, the same is made into the head of the corner? By our lord vvas this done, and it is maruelous in our eyes.
43 Therfore I say to you, that the kingdom of God shal be taken avvay from you, and shal be giuen to a nation yelding the fruits therof.
44 And he that falleth vpon this stone, shal be broken: and on vvhom it falleth, it shal al to bruise him.
45 And vvhen the cheef Priests and Pharises had heard his parables, they knevv that he spake of them.
46 And seeking to lay hands vpon him; they feared the multitudes: because they held him as a Prophet.

CHAP. XXII.

1 AND Iesus answering, spake againe in parables to them, saying.
2 The kingdom of heauen is likened to a man being a king, vvhich made a ‡ mariage to his sonne.
3 And he sent his ‡ seruants: to call them that vvere inuited to the mariage: and they vvould not come.
4 Againe he sent other seruants, saying: Tel them that vvere inuited, Behold I haue prepared my dinner: my beeues and fatlings are killed, and al things are ready: come ye to the mariage.
5 But they neglected: and vvent their vvaies, ‡ one to his farme, and an other to his merchandise.
6 And the rest laid hands vpon his seruants, and spite-fully intreating them, murdered them.
7 But vvhen the king had heard of it, he vvas vvroth, and sending his hostes, destroied those murderers, and burnt their citie.
8 Then he saith to his seruants, The mariage in deede is ready: but they that vvere inuited, vvere not vvorthie.
9 Goe ye therfore into the high vvayes: and vvhosoeuer you shal find, cal to the mariage.
10 And his seruants going forth into the vvayes, gathered together al that they found, ‡ bad and good: and the mariage vvas filled vvith gheستes.
11 And the king vvent in to see the gheستes: and he savv there ‡ a man not attired in a vvedding garment.
12 And he saith to him; Friend, hovv camest thou in hither not hauing a vvedding garment? But he vvas dumbe.
13 Then the king said to the vvaiters, Bind his hands and feet, and cast him into the vtter darknes: there shal be vveeping & gnashing of teeth.
14 For many be called, but fevv elect.
15 Then the Pharisees departing, consulted among them selues for to entrap him in his talk.
16 And they send to him their disciples vvith the Herodians, saying; Maister, vve knovv that thou art a true speaker, and teachest the vvay of God in truth, neither carest thou for any man. for thou doest not respect the person of men.
17 Tel vs therfore vvhat is thy opinion, is it lavvful to giue tribute to Cæsar, or not?
18 But Iesus knovving their naughtines,

fines, said: vvhat do you tempt me, hypocrites?
19 Shevv me the tribute coine. And they offred him a penie.
20 And Iesus saith to them, vvhose is this image and superscription?
21 They say to him, Cæsars. Then he saith to them, Render therfore the things that are Cæsars, ‡ to Cæsar: and the things that are Gods, to God.
22 And hearing it they marueled and leauing him vvent their vvaies.
23 That day there came to him the Sadduces, that say there is no resurrection: and asked him.
24 Saying, Maister, Moyses said, If a man die not hauing a child, that his brother marie his vvife, and raise vp seed to his brother.
25 And there vvere vvith vs seuen brethren: and the first hauing maried a vvife, died: and not hauing issue, left his vvife to his brother.
26 In like maner the second and the third euen to the seuenth.
27 And last of al the vvoman died also.
28 In the resurrection therfore vvhose vvife of the seuen shal she be? for they al had her.
29 And Iesus answvering, said to thē; you do erre, not knovving the Scriptures, nor the povver of God.
30 For in the resurrection neither shal they marie nor be maried: but are ‡ as the Angels of God in heauē.
31 And concerning the resurrection of the dead, haue you not read that vvhich vvas spoken of God saying to you.
32 I am the God of Abraham, and the God of Isaac, and the God of Iacob? He is not God ‡ of the dead, but of the liuing.
33 And the multitudes hearing it, marueled at his doctrine.
34 But the Pharises hearing that he had put the Sadduces to silence, came together.
35 And one of them a doctor of lavv asked of him, tempting him.
36 Maister, vvhich is the great commaundement in the lavv?
37 Iesus said to him, Thou shalt loue thy lord thy God from thy vvhole hart, and vvith thy vvhole soul, & vvith thy vvhole mind.
38 This is the greatest and the first commaundement.
39 And the secōd is like to this, Thou shalt loue thy neighbour as thy self.
40 ‡ On these tvvo commaundements dependeth the vvhole Lavv and the Prophets.
41 And the Pharises being assembled, Iesus asked them.
42 Saying, vvhat is your opinion of Christ? vvhose sonne is he? They say to him, Dauids.
43 He saith to them; Hovv then doth Dauid in spirit cal him Lord, saying.
44 The Lord said to my Lord, sit on my right hand, vntil I put thine enemies the footstoole of thy feete?
45 If Dauid therfore cal him Lord, hovv is he his sonne? And no man could answver him a vvord: neither durst any man from that day aske him any more.

CHAP. XXIII.

1 THen Iesus spake to the multitudes and to his disciples.
2 Saying, Vpon ‡ the chaire of Moyses haue sitten the Scribes and the Pharises.
3 Al things therfore ‡ vvhatsoeuer they shal say to you, obserue ye and do ye: but according to their vvorkes do ye not, for they say and do not.
4 For they bind heauie burdens & importable: and put them vpon mens shoulders: but vvith a finger of their ovvne they vvil not moue them.
5 But they do al their vvorkes, for to be seen of men. for they make brode their ‡ phylacteries, and enlarge their fringes.
6 And they ‡ loue the first places at suppers, and the first chaires in the Synagogs.
7 And salutations in the market-place, and to be called of men, Rabbi.
8 But be not you called Rabbi. for ‡ one is your maister, and al you are brethren.
9 And cal none father to your self vpon earth: for one is your father, he that is in heauen.
10 Neither be ye called ‡ maisters: for

one is your maister, Christ.
11 He that is the greater of you, shal be your seruitour.
12 And he that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.
13 But vvo to you ‡ Scribes & Phariſes, hypocrits: becauſe you shut the kingdom of heauen before men. For your ſelues do not enter in: & thoſe that are going in, you ſuffer not to enter.
14 VVo to you Scribes and Phariſes, hypocrits: becauſe you deuoure vvidovves houſes, ‡ praying long prayers. for this you shal receiue the greater iudgement.
15 VVo to you Scribes and Phariſes, hypocrits: becauſe you go round about the ſea and the land, to make one proſelyte: and vvhen he is made, you make him the child of hel ‡ double more then your ſelues.
16 VVo to you blind guides, that ſay; vvhoſoeuer shal ſvveare by the temple, it is nothing: but he that shal ſvveare by the gold of the temple, is bound.
17 Ye foolish and blind, for vvhether is greater, the gold, or the temple that ſanctifieth the gold?
18 And vvhoſoeuer shal ſvveare by the altar, it is nothing: but vvhoſoeuer shal ſvveare by the gift that is vpon it, is bound.
19 Ye blind, for vvhether is greater, the gift, or the altar that ‡ ſanctifieth the gift?
20 He therfore that ſvveareth by the altar, ſvveareth by it, and by al things that are vpon it:
21 And vvhoſoeuer shal ſvveare by the temple, ſvveareth by it, and ‡ by him that dvvelleth in it:
22 And he that ſvveareth by heauen, ſvveareth by the throne of God, & by him that ſitteth thereon.
23 VVo to you Scribes and Phariſes, hypocrits: becauſe you tith mint, and aniſe, and cūmin, and haue left the vveightier things of the lavv, iudgement, and mercie, and faith. theſe things you ought to haue done, & not to haue omitted thoſe.
24 Blind guides, that ſtraine a gnat, and ſvvallovv a camel.
25 VVo to you Scribes and Phariſes, hypocrits: becauſe you make cleane that on the out ſide of the cup and dish: but vvithin, you are ful of rapine and vncleannes.
26 Thou blind Phariſe, firſt make cleane the inſide of the cup and the dish, that the outſide may become cleane.
27 VVo to you Scribes and Phariſes, hypocrits: becauſe you are like to vvhited ſepulchres, vvhich outvvardly appeare vnto men beautiful, but vvithin are ful of dead mens bones, and al filthines.
28 So you alſo outvvardly in deed ‡ appeare to men iuſt: but invvardly you are ful of hypocriſie and iniquitie.
29 VVo to you Scribes and Phariſes, hypocrits: becauſe you build the Prophets ſepulchres, and ‡ garnish the monuments of iuſt men.
30 And ſay: If vve had been in our fathers dayes, vve had not been their felovves in the bloud of the Prophets.
31 Therfore you are a teſtimonie to your ovvne ſelues, that you are the ſonnes of them that killed the Prophets.
32 And fil you vp the meaſure of your fathers.
33 You ſerpents, vipers broodes, hovv vvil you flee from the iudgment of hel?
34 Therfore behold I ſend vnto you Prophets, and vviſe men and ſcribs, and of them you shal kil & crucifie, and of them you shal ſcourge in your Synagogs, and perſecute from citie into citie:
35 That vpon you may come al the iuſt bloud that vvas shed vpon the earth, from the bloud of Abel the iuſt, euen vnto the bloud of Zacharias, the ſonne of Barachias, vvhom you murdered betveen the temple and the altar.
36 Amen I ſay to you, al theſe things shal come vpon this generation.
37 Hieruſalem, Hieruſalem, vvhich killeſt the Prophets, and ſtoneſt them that vvere ſent to thee, hovv often vvould I gather together thy children as the hen doth gather together her chickens vnder her vvings, and thou

thou ‡ vvouldeſt not?
38 Behold, your houſe shal be left deſert to you.
39 For I ſay to you, you shal not ſee me from hence forth til you ſay; Bleſſed is he that commeth in the name of our Lord.

CHAP. XXIV.

1 AND Ieſus being gone out of the temple, vvent. And his diſciples came to shevv him the buildings of the temple.
2 And he anſvvering ſaid to them; Do you ſee al theſe things, Amen I ſay to you, there shal ‡ not be left here a ſtone vpon a ſtone that shal not be deſtroied.
3 And vvhen he vvas ſitting vpon Mount-oliuet, the diſciples came to him ſecretly, ſaying: Tel vs, vvhen shal theſe things be? and vvhat shal be ‡ the ſigne of thy comming, and of the conſummation of the vvorld?
4 And Ieſus anſvvering, ſaid to them; Bevvare that no man ‡ ſeduce you:
5 For many shal come in my name ſaying, ‡ I am Chriſt: and they shal ſeduce many.
6 For you shal heare of vvarres, & ruits of vvarres. See that ye be not troubled. for theſe things muſt be done: but the end is not yet.
7 For nation shal riſe againſt nation, and kingdom againſt kingdom: and there shal be peſtilences, and famines, and earth-quakes in places.
8 And al theſe things are the beginnings of ſorovves.
9 Then shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al nations for my names ſake.
10 And then many shal be ſcandalized: and they shal deliuer vp one another: and they shal hate one another.
11 And many ‡ falſprophets shal riſe: and shal ſeduce many.
12 And becauſe ‡ iniquitie shal abound: the charitie of many shal vvaxe cold.
13 But he that shal perſeuere to the end, he shal be ſaued.
14 And this Goſpel of the kingdom ‡ shal be preached in the vvhole vvorld, for a teſtimonie to al nations, and then shal come the conſummation.
15 Therfore vvhen you shal ſee ‡ the abomination of deſolation, vvhich vvas ſpoken of by Daniel the Prophet, ſtanding in the holy place (he that readeth, let him vnderſtand.)
16 Then they that are in Ievvrie, let them flee to the mountaines:
17 And he that is on the houſe-top, let him not come dovvne to take any thing out of his houſe:
18 And he that is in the field, let him not go back to take his coat.
19 And vvo to them that are vvith child, and that giue ſuck in thoſe dayes.
20 But pray that your flight be not in the vvinter or on the Sabboth.
21 For there shal be then great tribulation, ſuch as hath not been from the beginning of the vvorld vntil novv, neither shal be.
22 And vnles thoſe daies had been shortened, no fleſh should be ſaued: but for the elect, the daies ‡ shal be shortened.
23 Then if any man shal ſay vnto you, Loe ‡ here is Chriſt, or there do not beleeue him.
24 For there shal riſe falſe-Chriſts and falſe Prophets, and shal shevv ‡ great ſignes and vvonders, ſo that the elect alſo (if it be poſſible) may be induced into errour.
25 Loe I haue foretold you.
26 If therfore they shal ſay vnto you, Ethold he is in the deſert: go ye not out: behold ‡ in the cloſets, beleeue it not.
27 For as lightening commeth out of the eaſt, and appeareth euen into the veſt, ſo shal alſo the aduent of the ſonne of man be.
28 VVherſoeuer the body is, thither shal the egles alſo be gathered together.
29 And ‡ immediatly after the tribulation of thoſe dayes the ſunne shal be darkened, and the moone shal not giue her light, and the ſtarres shal fal from heauen, and the povvers of heauen shal be moued.

30 And then shal appeare ‡ the signe of the Sonne of man in heauen: and then shal al tribes of the earth bewaile: and they shal see the Sonne of man comming in the clouds of heauen with much power and maiestie.
31 And he shal send his Angels with a trumpet, and a great voice: and they shal gather together his elect from the foure winds, from the furthest parts of heauen euen to the ends thereof.
32 And of the figtree learne a parable: When now the bough thereof is tender, and the leaues come forth, you know that sommer is nigh.
33 So you also, when you shal see these things, know ye that it is nigh euen at the doores.
34 Amen I say to you, that this generation shal not passe, til al these things be done.
35 Heauen and earth shal passe, but my wordes shal not passe.
36 But of that day and houre no body knoweth, neither the Angels of heauen, but the Father alone.
37 And as in the dayes of Noe, so shal also the comming of the Sonne of man be.
38 For as they were in the dayes before the flood, eating and drinking, marying and giuing to mariage, euen vnto that day in which Noe entred into the arke.
39 And knew not til the flood came, & took them al: so also shal the comming of the Sonne of man be.
40 Then two shal be in the field: one shal be take, & one shal be left.
41 Two women grinding in the mil: one shal be taken, and one shal be left.
42 Watch therfore because you know not what houre your Lord wil come.
43 But this know ye, that if the good man of the house did know what houre the theef would come, he would surely watch, and would not suffer his house to be broken vp.
44 Therfore be you also ready, because at what houre you know not, the Sonne of man wil come.
45 Who, thinkest thou, is a faithful and wise seruant, whom his lord hath appointed ouer his familie, to giue them meat in season?
46 Blessed is that seruant, whom when his lord commeth, he shal find so doing.
47 Amen I say to you, that ouer al his goods shal he appoint him.
48 But if that naughtie seruant shal say in his hart, My lord is long a comming.
49 And shal beginne to strik his felow-seruants, and eateth, and drinketh with drunkards:
50 The lord of that seruant shal come in a day that he hopeth not, and an houre that he knoweth not.
51 And shal deuide him, and appoint his portion with the hypocrits: there shal be weeping and gnashing of teeth.

CHAP. XXV.

1 THen shal the kingdom of heauen be like to ten ‡ virgins: which taking their ‡ lamps went forth to meet the bridegrome and the bride.
2 And fiue of them were foolish, & fiue wise.
3 But the fiue foolish, hauing taken their lamps, did not take ‡ oile with them.
4 But the wise did take oile in their vessels with the lampes.
5 And the bridegrome tarying long, they slumbered al and slept.
6 And at midnight there was a clamour made, Behold the bridegrome commeth, go ye forth to meet him.
7 Then arose al those virgins: and they trimmed their lamps.
8 And the foolish said to the wise: Giue vs of ‡ your oile: because our lamps are going out.
9 The wise answered, saying, Lest peraduenture there suffise not for vs and you, go rather to them that sel: and buie for your selues.
10 And whiles they went to buie, the bridgrome was come: and they that were ready, entred with him to the mariage, and the gate was shut.
11 But last of al come also the other virgins, saying: Lord, Lord, open to vs.

12 But he anſvvering ſaid: Amen I ſay to you, I knovv you not.
13 VVatch ye therfore, becauſe you knovv not the day nor the houre.
14 For euen as a man going into a ſtrange countrie, called his ſeruants, and deliuered them his goods.
15 And to one he gaue fiue talents, and to an other tvvo, and to an other one, to euery one according to his propre facultie: and immediatly he took his iourney.
16 And he that had receiued the fiue talents, vvent his vvay, and occupied vvith the ſame, and gained other fiue.
17 Likevviſe alſo he that had receiued the tvvo, gained other tvvo.
18 But he that had receiued the one, going his vvay digged into the earth, and hid his lords money.
19 But after much time the lord of thoſe ſeruants commeth, and made acount vvith them.
20 And there came he that had receiued the fiue talents, and offred other fiue talents, ſaying: Lord fiue talents thou didſt deliuer me, behold ‡ I haue gained other fiue beſides.
21 His lord ſaid vnto him: vvel fare thee good and faithful ſeruant, becauſe thou haſt been faithful ouer a fevv things, I vvil place thee ouer many things: enter into the ioy of thy lord.
22 And there came alſo he that had receiued the tvvo talents, and ſaid: Lord tvvo talents thou didſt deliuer me: behold I haue gained other tvvo.
23 His lord ſaid to him, vvel fare thee good and faithful ſeruant: becauſe thou haſt been faithful ouer a fevv things, I vvil place thee ouer many things, enter into the ioy of thy lord.
24 And he alſo that had receiued the one talent, came forth, and ſaid: Lord, I knovv that thou art a hard man, thou reapeſt vvhere thou didſt not ſovv: and gathereſt vvhere thou ſtravvedſt not.
25 And being afraid I vvent, and hid thy talent in the earth: behold lo here thou haſt that vvhich thine is.
26 And his lord anſvvering, ſaid to him: ‡ Naughtie and ſlouthful ſeruant, thou didſt knovv that I reape vvhere I ſovv not, & gather vvhere I ſtravved not:
27 Thou oughteſt therfore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne ‡ vvith vſurie.
28 Take ye avvay therfore the talent from him, and giue it him that hath ten talents.
29 For to euery one that hath ſhal be giuen, and he ſhal abound: but from him that hath not, that alſo vvhich ‡ he ſeemeth to haue, ſhal be taken avvay from him.
30 And the vnprofitable ſeruant caſt ye out into the vtter darkneſſe, There ſhal be vveeping and gnaſhing of teeth.
31 And vvhen the Sonne of man ſhal come in his maieſtie, and al the Angels vvith him, then ſhal he ſitte vpon the ſeat of his maieſtie.
32 And al nations ſhal be gathered together before him, and he ſhal ‡ ſeparat them one from an other, as the paſtor ſeparateth the sheep from the goats.
33 And ſhal ſet the sheep at his right hand, but the goats at his left.
34 Then ſhal the king ſay to them that ſhal be at his right hand, ‡ Come ye bleſſed of my father, poſſeſſe you the kingdom ‡ prepared for you from the foundation of the vvorld.
35 For I vvas an hungred, and ‡ you gaue me to eate: I vvas a thirſt, and you gaue me to drink.
36 I vvas a ſtranger, and you took me in: naked, and you couered me: ſick, and you viſited me. I vvas in priſon, and you came to me.
37 Then ſhal the iuſt anſvver him, ſaying: Lord, vvhen did vve ſee thee an hungred, and fed thee: a thirſt, and gaue thee drink?
38 And vvhen did vve ſee thee a ſtranger, and took thee in? or naked, and couered thee?
39 Or vvhen did vvee ſee thee ſick or in priſon: and came to thee?
40 And the king anſvvering, ſhal ſay to them: Amen I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me.
41 Then he ſhal ſay to the alſo that

shal be at his left hād: ‡Get ye avvay from me you curſed into fire euerlaſting, vvhich vvas prepared for the Diuel and his angels.

42 For I vvas an hungred, and you ‡gaue me not to eate: I vvas a thirſt, and you gaue me not to drink.

43 I vvas a ſtranger, and you took me not in: naked, and you couered me not: ſick, and in priſon, and you did not viſit me.

44 Then they alſō shal anſvver him, ſaying: Lord, vvhen did vve ſee thee an hungred, or a thirſt, or a ſtrāger, or naked, or ſick, or in priſon: and did not miniſter to thee?

45 Then he shal anſvver them, ſaying: Amen I ſay to you, as long as you did it not to one of theſe leſſer, neither did you it to me.

46 And theſe shal go into punishment euerlaſting: but the iuſt, into life euerlaſting.

CHAP. XXVI.

1 AND it came to paſſe, vvhen Ieſus had ended al theſe vvords, he ſaid to his Diſciples.

2 You knovv that after tvvo dayes shal be Paſche, and the Sonne of man shal be deliuered to be crucified.

3 Then vvere gathered together the cheef Prieſts and auncients of the people into the court of the high Prieſt, vvho vvas called Caiphas:

4 And they conſulted hovv they might by ſome vvile apprehend Ieſus, and kil him.

5 But they ſaid: Not on the feſtiual day, leſt perhaps there might be a tumult among the people.

6 And vvhen Ieſus vvas in Bethania in the houſe of Simon the Leper,

7 There came to him a vvoman hauing an alabaſter-boxe of pretious ointment, and povvred it out vpon his head as he ſate at the table.

8 And the Diſciples ſeeing it, had indignation ſaying: vvhereto is ‡ this vvaſt?

9 For this might haue been ſold for much, and giuen to the poore.

10 And Ieſus knovving it, ſaid to them: vvhy do you moleſt this vvoman? for she hath vvrought a ‡ good vvork vpon me.

11 For the poore you haue alvvayes vvith you: but me ‡ you haue not alvvayes.

12 For she in povvring this ointmēt vpon my body: hath done it to burie me.

13 Amen I ſay to you, vvhereſoeuer this Goſpel shal be preached in the vvhole vvorld, that alſo vvhich she hath done, ‡ shal be reported for a memorie of her.

14 Then vvent one of the Tvvelue, vvhich vvas called Iudas Iſcarioth, to the cheef Prieſts.

15 And ſaid to them: vvhat vvil you giue me, and I vvil deliuer him vnto you? But they appointed vnto him thirtie peeces of ſiluer.

16 And from thenceforth he ſoughe opportunitie to betray him.

17 And the firſt day of the Azymes the Diſciples came to Ieſus, ſaying: vvhere vvilt thou that vve prepare for thee to eate the Paſche?

18 But Ieſus ſaid: Go ye into the citie to a certaine mā; and ſay to him, The Maiſter ſaith: My time is at hand, vvith thee do I make the Paſche vvith my Diſciples.

19 And the Diſciples did as Ieſus appointed them, and they prepared the Paſche.

20 But vvhen it vvas euen, he ſate dovvne vvith his ‡ tvvelue Diſciples.

21 And vvhile they vvere eating, he ſaid: Amen I ſay to you, that one of you shal betray me.

22 And they being very ſad, began euery one to ſay, Is it I Lord?

23 But he anſvvering ſaid: He that dippeth his hand vvith me in the diſh, he shal betray me.

24 The ſonne of man in deed goeth as it is vvritten of him: but vvo be to that man, by vvhom the Sonne of man shal be betrayed. It vvere good for him, if that man had not been borne.

25 And Iudas that betrayed him, anſvvering ſaid: Is it I Rabbi? He ſaith to him: Thou haſt ſaid.

26 And vvhiles they vvere at ſupper, Ieſus ‡ took bread, and ‡ bleſſed, and brake: and he gaue to his Diſciples, and ſaid: Take ye, and eate: ‡ This is my body.

27 And taking the chalice, ‡ he gaue thanks:

thanks: and gaue to them, saying: Drinke ‡ ye al of this.
28 For this is ‡ my bloud of the newv Testament, vvhich shal be shed for many vnto remission of sinnes.
29 And I say to you, I vvil not drink from henceforth of this ‡ fruit of the vine, vntil that day vvhē I shal drink it vvith you newv in the kingdom of my father.
30 And an hymne being said, they vvent forth vnto Mount-oliuet.
31 Then Iesus saith to them. Al you shal be scandalized in me, in this night. For it is vvritten, I vvil strik the Pastor, and the sheep of the flock shal be dispersed.
32 But after I shal be risen againe, I vvil go before you into Galilee.
33 And Peter answering, said to him: Although al shal be scandalized in thee, I vvil neuer be scandalized.
34 Iesus said to him: Amen I say to thee, that in this night before the cock crovv, thou shalt denie me thrise.
35 Peter saith to him: Yea though I should die vvith the, I vvil not denie thee. Like vvise also said al the Disciples.
36 Then Iesus commeth vvith them into a village called Gethsemani: and he said to his Disciples, Sitte you here til I go yonder, and pray,
37 And taking to him Peter and the tvvo sonnes of Zebedee, he began to vvaxe sorovvful and to be sad.
38 Then he saith to them: My soul is sorovvful euen vnto death: stay here, and vvatch vvith me.
39 And being gone forvvard a litle, he fel vpon his face, praying and saying: My Father, if it be possible, let this chalice passe from me, neuerthelesse ‡ not as I vvil, but as thou.
40 And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter: Euen so? Could you not vvatch one houre vvith me?
41 Vvatch ‡ ye, and pray that ye enter not into tentation. The spirit in deed is prompt, but the flesh vveak.
42 Againe the second time he vvent, and prayed, saying: My Father, if this chalice may not passe, but I must drink it, thy vvil be done.
43 And he commeth againe, and findeth them sleeping: for their eyes vvere become heauy.
44 And leauing them, he vvent againe: and he prayed the third time, saying the self same vvord.
45 Then he commeth to his Disciples, and saith to them: Sleep ye nowv and take rest: behold the houre approcheth, and the Sonne of man shal be betrayed into the hāds of sinners.
46 Rise, let vs go: behold he approcheth that shal betray me.
47 As he yet spake, behold Iudas one of the Tvvelue came, and vvith him a great multitude vvith svvords and clubbes, sent from the cheef Priests and the auncients of the people.
48 And he that betrayed him, gaue them a signe, saying: vvhomsoeuer I shal kisse, that is he, hold him.
49 And forthvvith comming to Iesus, he said: Haile Rabbi. And he kissed him.
50 And Iesus said to him: Friend, vvherto art thou come? Then they drevv nere, and laid hands on Iesus, and held him.
51 And behold one of them that vvere vvith Iesus, stretching forth his hand, drevv out his svvord: and striking the seruant of the high Priest, cut of his eare.
52 Then Iesus saith to him, Returne thy svvord into his place: for al that take the svvord shal perish vvith the svvord.
53 Thinkest thou that I can not aske my Father: and he vvil giue me presently more then tvvelue legions of Angels?
54 Hovv then shal the scriptures be fulfilled, that so it must be done?
55 In that houre Iesus said to the multitudes: You are come out as it vvere to a theef vvith svvords and clubbes to apprehend me: I sate daily vvith you teaching in the temple: & you laid no hands on me.
56 And al this vvas done, that the scriptures of the Prophets might be fulfilled. Then the disciples al leauing him, fled.
57 But they taking hold of Iesus, led him to Caiphas the high Priest, vvhere the Scribes and auncients vvere assembled.
58 And Peter folovved him a farre of, euen to the court of the high

Priest. And going in he sate with the seruants, that he might see the end.
59 And the cheef Priests and the whole Councel sought false witnes against Iesus, that they might put him to death:
60 And they found not, whereas many false witnesses had come in. And last of al there came two false witnesses.
61 And they said: This man said: I am able to destroy the temple of God, and after three dayes to reedifie it.
62 And the high Priest rising vp, said to him: Answerest thou nothing to the things which these do testifie against thee?
63 But Iesus held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the sonne of God.
64 Iesus saith to him: Thou hast said. neuer theles I say to you, hereafter you shal see the Sonne of man sitting on the right hand of the power of God, and comming in the clouds of heauen.
65 Then the high Priest rent his garments, saying: He hath blasphemed, what need we witnesses any further? behold, now you haue heard the blasphemie.
66 How think you? But they answering said: He is guilty of death.
67 Then did they spit on his face, & buffered him, and other smot his face with the palmes of their hands.
68 Saying; Prophecie vnto vs O Christ who is he that strook thee?
69 But Peter sate without in the court; and there came to him one ‡ wench, saying: Thou also wast with Iesus the Galilean.
70 But he denied before them al saying, I wot not what thou sayest.
71 And as he went out of the gate, an other wench saw him, and she saith to them that were there: And this felow also was with Iesus the Nazarite.
72 And againe he denied with an oth, That I know not the man.
73 And after a litle they came that stood by, and said to Peter: Surely thou also art of them: for euen thy speach doth bewray thee.
74 Then he began ‡ to curse and to sweare that he knew not the man. And incontinent the cock crewe.
75 And Peter remembred the word of Iesus which he had said: Before the cock crow, thou shalt deny me thrise. And going forth, ‡ he wept bitterly.

CHAP. XXVII.

1 AND when morning was come, al the cheef Priests and auncients of the people consulted together against Iesus, that they might put him to death.
2 And they brought him bound and deliuered him to Ponce Pilate the President.
3 Then Iudas that betrayed him, seeing that he was condemned, ‡ repenting him, returned the thirti e siluer peeces to the cheef Priests and auncients.
4 Saying: I haue sinned, betraying iust bloud. But they said, what is that to vs? look thou to it.
5 And casting downe the siluer peeces in the temple, he departed: and went and ‡ hanged him self with an halter.
6 And the cheef Priests hauing taken the siluer peeces, said: It is not lawful to cast them into the ‡ Corbana: because it is the price of bloud.
7 And after they had consulted together, they bought with them the potters field, to be a burying place for strangers.
8 For this cause that field was called Haceldama, that is, the field of bloud, euen to this present day.
9 Then was fulfilled that which was spoken by Ieremie the Prophet, saying: And they took the thirtie peeces of siluer, the price of the priced, whom they did price of the children of Israel.
10 And they gaue thē into the potters field, as our Lord did appoint to me.
11 And Iesus stood before the President, and the President asked him, saying: Art thou the King of Iewes? Iesus saith to him: Thou sayest.
12 And when he was accused of the cheef Priests and auncients, he answered nothing.
13 Then Pilate saith to him: Doest thou not heare how many testimo-

nies

ies they alleage againſt thee?
14 And he anſvvered him not to any vvord; ſo that the Preſident did maruel excedingly.
15 And vpon the ſolemne day the Preſident had accuſtomed to releaſe vnto the people one priſoner, vvhom they vvould.
16 And he had then a notorious priſoner, that vvas called Barrabbas.
17 They therfore being gathered together, Pilate ſaid: vvhom vvil you that I releaſe to you, Barabbas, or Ieſus that is called Chriſt?
18 For he knevv that for enuie they had deliuered him.
19 And as he vvas ſitting in place of iudgement, his vvife ſent vnto him, ſaying: Haue thou nothing to doe vvith that iuſt man: for I haue ſuffred many things this day in my ſleep for him.
20 But the cheef Prieſts and aunciẽs perſuaded the people, that they ſhould aske Barabbas, and make Ieſus avvay.
21 And the Preſident anſvvering, ſaid to them: VVhether vvil you of the tvvo to be releaſed vnto you? But they ſaid, Barabbas.
22 Pilate ſaith to thẽ, VVhat ſhal I do thẽ vvith Ieſus that is called Chriſt? They ſay al, Let him be crucified.
23 The Preſident ſaid to them: VVhy vvhat euil hath he done? But they cried the more, ſaying: Let him be crucified.
24 And Pilate ſeeing that he nothing preuailed, but rather tumult vvas tovvard; taking vvater he vvashed his hands before the people, ſaying: I am ✠ innocent of the bloud of this iuſt man; looke you to it.
25 And the vvhole people anſvvering, ſaid: His bloud be vpon vs, and vpon our children.
26 Then he releaſed to thẽ Barabbas, and hauing ſcourged Ieſus, deliuered him vnto them for to be crucified.
27 Then the Preſidents ſouldiars taking Ieſus into the Palace, gathered together vnto him the vvhole band:
28 And ſtripping him, put a ſcarlet cloke about him.
29 And platting a crovvne of thornes, put it vpon his head, and a reed in his right hand. And bovving the knee before him, they mocked him, ſaying: Haile King of the Ievves.
30 And ſpitting vpon him, they took the reed, and ſmot his head.
31 And after they had mocked him, they took of the cloke from him, and put on him his ovvne garments, and led him avvay to crucifie him.
32 And in going they found a man of Cyrene, named Simon: him they forced to take vp his croſſe.
33 And they came into the place that is called Golgotha, vvhich is, the place of Caluarie.
34 And they gaue him vvine to drink mingled vvith gal. And vvhen he had taſted, he vvould not drink.
35 And after they had crucified him, they deuided his garments, caſting lottes: that it might be fulfilled vvhich vvas ſpoken by the Propher, ſaying: They deuided my garments among them: and vpon my veſture they did caſt lottes.
36 And they ſate and vvatched him.
37 And they put ouer his head his cauſe vvritten, this is Ieſus the king of the Ievves.
38 Then vvere crucified vvith him tvvo theeues: one on the right hand, and one on the left.
39 And they that paſſed by, blaſphemed him vvagging their heads.
40 And ſaying: Vah, thou that deſtroyeſt the Temple of God and in three daies doeſt reedifie it: ſaue thine ovvne ſelf: ✠ if thou be the Sonne of God, come dovvne from the Croſſe.
41 In like maner alſo the cheef Prieſts vvith the Scribs & Auncients mocking, ſaid:
42 He ſaued others; him ſelf he cannot ſaue: if he be the King of Iſrael, let him novv come dovvne from the Croſſe, and vve vvil beleeue him.
43 He truſted in God; let him novv deliuer him if he vvil; for he ſaid: That I am the ſonne of God.
44 And the ſelf ſame thing the theues alſo that vvere crucified vvith him, reproched him vvith al.
45 And from the ſixt houre there vvas darkeneſſe made vpõ the vvhole earth, vntil the ninth houre.
46 And about the ninth houre Ieſus cried vvith a mighty voice, ſaying: Eli, Eli, lamma-ſabacthani? that is, ✠

God, my God, ‡ vvhy hast thou forsaken me?
47 And certaine that stood there and heard, said: He calleth Elias.
48 And incontinent one of them running, tooke a sponge, & filled it vvith vinegre: and put it on a reed, and gaue him to drink.
49 And other said: Let be, let vs see vvhether Elias come to deliuer him.
50 And Iesus againe crying vvith a mighty voice, yelded vp the ghost.
51 And behold the vele of the Temple vvas rent in tvvo peeces, from the toppe euen to the botome. and the earth did quake, and the rocks vvere rent:
52 And the graues vvere opened: and many bodies of the saincts that had slept, rose.
53 And they going forth out of the graues after his resurrection, came into the holy citie: and appeared to many.
54 And the Centurion and they that vvere vvith him vvatching Iesus, hauing seen the earth-quake and the things that vvere done, vvere sore afraid, saying: In deed this vvas the sonne of God.
55 And there vvere there many vvomen a farre of vvhich had folovved Iesus from Galilee, ministring vnto him:
56 Among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedee.
57 And vvhen it vvas euening, there came a certaine rich man of Arimathæa, named Ioseph, vvho also him self vvas disciple to Iesus.
58 He vvent to Pilate, and asked the body of Iesus. Then Pilate commaunded that the body should be deliuered.
59 And Ioseph taking the body, ‡ vvrapt it in cleane sindon:
60 And laid it in his ovvne nevv monument, vvhich he had hevved out in a rock. And he rolled a great stone to the doore of the monument, and vvent his vvay.
61 And there vvas there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.
62 And the next day, vvhich is after the Parasceue, the cheef Priests and the Pharises came together to Pilate:
63 Saying: Sir, vve haue remembred, that that seducer said yet liuing, After three dayes I vvil rise againe.
64 Commaund therfore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steale him, and say to the people: He is risen from the dead; and the last errour shal be vvorse then the first.
65 Pilate said to them: You haue a gard; goe, gard it as you knovv.
66 And they departing, made the sepulchre sure: sealing vp the stone, vvith vvatchmen.

CHAP XXVIII.

1 AND in the euening of the Sabboth vvhich dawneth on the first of the Sabboth, came Marie Magdalene, and the other Marie ‡ to see the sepulchre.
2 And behold there vvas made a great earth-quake. For an Angel of our Lord descended from heauen, and comming, rolled back the stone, and sate vpon it:
3 And his countenance vvas as lightning: and his garment as snovv.
4 And for feare of him, the vvatchmen vvere frighted, and became as dead.
5 And the Angel answering said to the vvomen: Feare not you. for I knovv that you seek Iesus that vvas crucified.
6 He is not here, for he is risen, as he said: come, and see the place vvhere our Lord vvas laid.
7 And going quickly, tel ye his Disciples that he is risen; and behold he goeth before you into Galilee. there you shal see him, loe I haue foretold you.
8 And they vvent forth quickly out of the monument vvith feare and great ioy, running to tel his Disciples.
9 And behold Iesus met them, saying: Al haile. But they came neere and took hold of his feet, and adored him.
10 Then Iesus said to them: Feare not. go, tel my brethren that they go into Galilee, there they shal see me.
11 VVho

Who vvhen they vvere depar-
, behold certaine of the vvatch-
n came into the citie, and told
cheef Priests al things that had
n done.
And being assembled together
th the Auncients, taking counsel,
y gaue a great summe of money
he souldiars:
Saying, Say you: That his Disci-
s came by night, and stole him
ay vvhen vve vvere a sleep.
And if the President shal heare
this, vve vvil persuade him, and
ke you secure.
Put they taking the money, did
they vvere taught. And this vvord
is bruited abrode among the Ie-
vves, euen vnto this day.
16 And the eleuen Disciples vvent into Galilee, vnto the mount vvhere Iesus had appointed them.
17 And seeing him they adored, but some doubted.
18 And Iesus comming nere spake vnto them, saying: Al povver is giuen to me in heauen and in earth.
19 ‡ Going therfore teach ye al nations: Baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost:
20 Teaching them to obserue al things vvhatsoeuer I haue commaunded you, and behold I am vvith you ‡ al daies, euen to the consummation of the vvorld.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

The beginning of the Gospel of Iesus Christ the Sonne of God.
2 As it is vvritten in Esay the
ophet, (Behold I send mine Angel
fore thy face, vvho shal prepare
y vvay before thee.)
A voice of one crying in the de-
rt, Prepare ye the vvay of our
rd, make straight his paths.
Iohn vvas in the desert baptizing,
d preaching the baptisme of pe-
nce ‡ vnto remission of sinnes.
And there vvent forth to him al
e countrie of Ievvrie, and al they
Hierusalem; and vvere baptized of
m in the riuer of Iordan, ‡ confes-
ng ‡ their sinnes.
And Iohn vvas ‡ clothed vvith
mel, heare, and a girdle of a skin-
ne about his loines: and he did eate
locustes and vvild honie.
7 And he preached, saying: There
commeth a stronger then I after
me; vvhose latchet of his shoes I
am not vvorthie stouping dovvne to
loose.
8 I haue baptized you ‡ vvith vva-
ter: but he shal baptize you vvith the
Holy Ghost.
9 And it came to passe, in those daies came Iesus from Nazareth of Galilee: and vvas ‡ baptized of Iohn in Iordan.
10 And forthvvith comming vp out of the vvater, he savv the heauens opened; and ‡ the Spirit as a dooue descending, and remaining on him.
11 And a voice vvas made from heauen: Thou art my beloued Sonne, in thee I am vvel pleased.

12 And forthvvith the Spirit droue him out into ‡ the desert.
13 And he vvas in the desert fourtie daies, and fourtie nightes: and vvas tempted of Satan. and he vvas vvith beasts, and the Angels minifired to him.
14 And after that Iohn vvas deliuered vp, Iesus came into Galilee, preaching the Gospel of the kingdom of God.
15 And saying: That the time is fulfilled, and the kingdom of God is at hand: ‡ be penitent, and beleeue the Gospel.
16 And passing by the sea of Galilee, he savv Simon and Andrevv his brother, casting nettes into the sea (for they vvere fishers.)
17 And Iesus said to them: Come after me, and I vvil make you to become fishers of men.
18 And immediatly leauing their nettes, they folovved him.
19 And being gone thence a litle further, he savv Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the shippe.
20 And forthvvith he called them. And leauing their father Zebedee in the shippe vvith his hired men, they folovved him.
21 And they enter into Capharnaum, and he forthvvith vpon the Sabboths going into the Synagogue, taught them.
22 And they vvere astonied at his doctrine. for he vvas teaching them as hauing povver, and not as the Scribes.
23 And there vvas in their Synagogue a man in an vncleane spirit: and he cried out
24 Saying: vvhat to vs and to thee Iesus of Nazareth? art thou come to destroy vs? I knovv vvho thou art, the Saiuct of God.
25 And Iesus threatned him, saying: Hold thy peace, and goe out of the man.
26 And the vncleane spirit tearing him, and crying out vvith a great voice, vvent out of him.
27 And they marueled al, in so much that they questioned among them selues, saying: vvhat thing is this? vvhat is this nevv doctrin? for vvith povver he cōmaundeth the vncleane spirits also, & they obey him.
28 And the bruit of him vvent forth incontinent into al the countrie of Galilee.
29 And immediatly going forth out of the Synagogue, they came into the house of Simon and Andrevv, vvith Iames and Iohn.
30 And Simons vviues mother lay in a fit of a feuer, and forthvvith they tel him of her.
31 And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she minifired vnto them.
32 And vvhen it vvas euening after sūne set, they brought to him al that vvere il at ease and that had diuels.
33 And al the citie vvas gathered together at the doore.
34 And he cured many that vvere vexed vvith diuerse diseases: and he cast out many diuels, and he suffred not thē to speak that they knevv him.
35 And rising very early, and going forth he vvent into ‡ a desert place and there he prayed.
36 And Simon sought after him and they that vvere vvith him.
37 And vvhen they had found him, they said to him: That al seek for thee
38 And he saith to them: Let vs go into the next tovvnes and cities, that I may preach there also: for to this purpose am I come.
39 And he vvas preaching in their Synagogs, and in al Galilee: and casting out diuels.
40 And a leper commeth to him beseeching him; and kneeling dovvne saith to him: If thou vvilt, thou canst make me cleane.
41 And Iesus hauing compasion on him, stretched forth his hand, and touching him, he saith vnto him: I vvil, Be thou made cleane.
42 And vvhen he had spoken, immediatly the leprosie departed from him, and he vvas made cleane.
43 And he threatned him, and forthvvith cast him forth.
44 And he saith to him: See thou tel no body; but go, shevv thy selfe ‡ to the high prieft, and offer for thy cleansing the things that Moyses commaunded, for a testimonie to them.

45 But

But he being gone forth, began
publish, and to blase abrode the
ord: so that now he could not
nly go into the citie, but was
od in desert places, and they came
gether vnto him from al sides.

CHAP. II.

AND againe he entred into Capharnaum after some daies,
d it was heard that he was in the
puse.

And many came together, so that
ere was no place no, not at the
oore, and he spake to them the
ord.

And they came to him bringing
he sick of the palsey, who was ca-
ed of foure.

And when they could not offer
m vnto him for the multitude,
ey ‡ vncouered the roofe where
e was: and opening it they did let
ovvne the couche where in the sick
the palsey lay.

And when Iesus had seene ‡ their
ith, he saith to the ‡ sicke of the
alsey, Sonne, ‡ thy sinnes are forgi-
en thee.

And there were certaine of the
cribs sitting there and thinking in
eir harts.

Why doth he speak so? he blas-
hemeth. Who can forgiue sinnes
ut only God?

Which by and by Iesus knowing in his spirit, that they so thought within them selues, saith to them: why think you these things in your
artes?

Whether is easier, to say to the
ck of the palsey, Thy sinnes are for-
iuen thee; or to say, Arise, take vp
hy couche, and walk?

But that you may know that ‡
he Sonne of man hath power ‡ in
arth to forgiue sinnes (he saith to
he sick of the palsey.)

I say to thee, Arise, take vp thy
ouche, and go into thy house.

And forthwith he arose, and taking vp his couche, went his way
n the sight of al, so that al marueled,
nd glorified God, saying; That we
euer saw the like.

And he went forth againe to the sea; and al the multitude came to him, and he taught them.

And when he passed by, he saw Leui of Alphæus sitting at the custome place: and he saith to him: Folow me. And rising vp he folowed him.

And it came to passe, as he sat at meat in his house, many Publicās and sinners did sit downe together with Iesus and his Disciples. for they were many, who also folowed him.

And the Scribs and the Pharises seeing that he did eate with Publicans and sinners, said to his Disciples: why doth your Maister eate and drink with Publicans and sinners?

Iesus hearing this, saith to thē; The whole haue not need of a Physicion, but they that are il at ease. for I came not to cal the iust, but sinners.

And the disciples of Iohn and the Pharises did vse to fast: and they come, and say do him, why do the disciples of Iohn and of the Pharises fast; but thy disciples do not fast?

And Iesus said to them: why, cā the children of the mariage fast, as lōg as the bridgrome is with them? So long time as they haue the bridgrom with them, they can not fast.

But the daies will come whē the bridgrome shal be taken away frō them: and then they shal ‡ fast in those daies.

No body soweth a peece of raw cloth to an old garment: otherwise he taketh away the new peecing frō the old, and there is made a greater rent.

And no body putteth new wine into old bottels: otherwise the wine bursteth the bottels, and the wine wil be shed, and the bottels wil be lost. but new wine must be put into new bottels.

And it came to passe againe whē he walked through the corne on the Sabboths, and his Disciples begā to go forward and to pluck the eares.

And the Pharises said to him: Behold, why do they on the Sabboths that which is not lawful?

And he said to thē: Did you neuer read what Dauid did, whē he was

‡ &c

‡ in necessitie, and him self vvas an hungred, and they that vvere vvith him?
26 Hovv he entred into the house of God, vnder Abiathar the high Priest, and did eate the leaues of Proposition, vvhich it vvas not lavvful to eate but for the Priests, and did giue vnto them vvhich vvere vvith him?
27 And he said to them: The Sabboth vvas made for man, and not man for the Sabboth.
28 Therfore the sonne of man is ‡ Lord of the Sabboth also.

CHAP. III.

1 AND he entred againe into the Synagogue, and there vvas a man there that had a vvithered hand.
2 And they vvatched him vvhether he vvould cure on the Sabbaths: that they might accuse him.
3 And he saith to the man that had the vvithered hand, Rise vp into the middes.
4 And he saith to them; Is it lavvful on the Sabboths to do vvel or il? to saue a soule, or to destroy? but they held their peace.
5 And looking round about vpon them, vvith anger, being sorovvful for the blindnes of their hart, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand vvas restored vnto him.
6 And the Pharises going forth, immediatly made a consultation vvith the Herodians against him, hovv they might destroy him.
7 But Iesus vvith his Disciples retired to the sea; and a great multitude from Galilee and Ievvrie folovved him:
8 And from Hierusalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things vvhich he did, came to him.
9 And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him.
10 For he healed many, so that they preased in vpon him for to touch him, as many as had harms.
11 And the vncleane spirits, vvhen they savv him, fel dovvne vnto him: and they cryed saying:
12 ‡ Thou art the sonne of God. And he vehemently charged them that they should not disclose him.
13 And ascending into a mountaine, he called vnto him vvhom he vvould him self: and they came to him.
14 And he made that ‡ tvvelue should be vvith him, and that he might send them to preach.
15 And he gaue them povver to cure infirmities, and to cast out diuels.
16 And he gaue to Simon the name ‡ Peter.
17 And Iames of Zebedee, and Iohn the brother of Iames: and he called their names, Boanerges, vvhich is, the sonnes of thunder.
18 And Andrevv and Philippe, and Bartlemevv and Matthevv, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus:
19 And Iudas Iscariot, vvho also betrayed him.
20 And they come to a house: and the multitude resorteth together againe, so that they could not so much as eate bread.
21 And vvhen his had heard of it, they vvent forth to lay hands on him. for they said, That he vvas become ‡ mad.
22 And the Scribes vvhich vvere come dovvne from Hierusalem, said: That he hath Beelzebub; and that in the prince of diuels he casteth out diuels.
23 And after he had called them together, he said to them in parables: Hovv can Satan cast out Satan?
24 And if a ‡ kingdom be deuided against it self, that kingdom can not stand.
25 And if a house be deuided against it self, that house can not stand.
26 And if Satan be risen agaynst him self, he is deuided, and can not stand, but hath an end.
27 No body can rifle the vessel of the strong, being entred into his house, vnles he first bind the strong, and then shal he rifle his house.

28 Amen

Amen I say to you, that al sin-
shal be forgiuen the sonnes of
n, and the blasphemies vvhere-
ith they shal blaspheme.
But vvhe that shal blaspheme
inst the Holy Ghost, he hath not
giueneſſe for euer, but shal be
ilty of an ‡ eternal sinne.
Because they said, He hath an
heleane spirit.
And there come his mother and
ethren: and standing vvithout they
nt vnto him calling him:
And the multitude sate about
im: and they say to him: Behold
hy mother and thy brethren vvit-
out seek thee.
And answering them, he said:
vvho is my mother and my bre-
aren?
And looking about vpon them
vvhich sate round about him, he
aith: Behold my mother and my
rethren.
For vvhosoeuer shal do the vvil
f God, he is my brother and my
ister and mother.

CHAP IV.

AND againe he began to teach at the sea side: and a great multi-
ude vvas gathered togethr vnto
him, so that he vvēt vp into a boat,
and sate in the sea, and al the multi-
tude about the sea vvas vpon the
land:
And he taught them in parables
many things, and said to them in
his doctrine:
Heare ye: Behold, the sovver vvēt
forth to sovv.
And vvhiles he sovveth, some fel
by the vvay side, and the foules of
the aire came, and did eate it.
And other some fel vpon rocky
places vvhere it had not much earth:
and it shot vp immediatly, because
it had not deepnes of earth:
And vvhen the sunne vvas risen,
it parched, and because it had not
root, it vvithered.
And some fel among thornes: and
the thornes grevv vp, and choked it,
and it yelded not fruit.
And some fel vpon good ground:
and it yelded fruit that grevv vp and
increased, and it brought forth,
one thirtie, one sixtie, and one an
hundred.
And he said: He that hath eares
to heare, let him heare.
And vvhen he vvas alone, the
Tvvelue that vvere vvith him, asked
him the parable.
And he said to them: To you it
is giuen to knovv the mysterie of the
kingdom of God: but to ‡ them that
are vvithout, al things are done in
parables:
That seeing they may see, and
not see: and hearing they may heare,
and not vnderstand: ‡ lest at any ti-
me they should be conuerted and
their sinnes be forgiuen them.
And he saith to them: Do you
not knovv this parable? and hovv
shal you knovv al parables?
He that sovveth: sovveth the
vvord.
And they by the vvay side, are
these: vvhere the vvord is sovven,
and vvhen they shal haue heard,
immediatly commeth Satan, and ta-
keth avvay the vvord that vvas so-
vven in their harts.
And they likevvise that are so-
vven vpon the rocky places, are the-
se: vvho vvhen they heare the vvord,
immediatly vvith ioy receiue it:
And they haue not root in them
selues, but are temporal: aftervvard
vvhen trib. lation is risen and perse-
cution for the vvord, forthvvith they
are scandalized.
And other there be that are so-
vven among thornes: these are they
that heare the vvord:
And the cares of the vvorld and
the deceitfulnes of riches, and con-
cupiscences about other things en-
tring in choke the vvord, and it is
made fruitles.
And these are they that vvere
sovven vpon the good grovnd, vvhich
heare the vvord and receiue it, and
yeld fruit one thirtie, one sixtie, and
one an hundred.
And he said to them, Commeth
a candel to be put ‡ vnder a bushel,
or vnder a bed? and not to be put
vpon the candlestick?
For there is nothing hid, vvhich
shal not be made manifest: neither

vvas

vvas any thing made secret, but that it shal come to light.
23 If any man haue eares to heare, let him heare.
24 And he said to them: See vvhat you heare. In vvhat measure you mete, it shal be measured to you againe, and more shal be giuē to you.
25 For he that hath, to him shal be giuen: and he that hath not, that also vvhich he hath, shal be taken avvay from him.
26 And he said: So is the kingdō of God, as if a man cast seed into the earth.
27 ‡And sleep, and rise vp night and day and the seed spring, and grovv vp vvhiles he knovveth not.
28 For the earth of it self bringeth forth fruit, first the blade, then the eare, aftervvard the ful corne in the eare.
29 And vvhen the fruit hath brought out it self, immediatly he putteth in the sickle, because haruest is come.
30 And he said: To vvhat shal vve liken the kingdō of God? or to vvhat parable shal vve compare it?
31 As a ‡ mustard seed: vvhich vvhē it is sovven in the earth, is lesse then al the seeds that are in the earth:
32 And vvhen it is sōvven, it riseth vp, and becommeth greater then al herbs, and maketh great boughs, so that the ‡birds of the aire may dvvel vnder the shadovv thereof.
33 And vvith many such parables he spake to them the vvord, according as they vvere able to heare.
34 And vvithout parable he did not speak vnto them: but apart, he explicated al things to his Disciples.
35 And he saith to thē in that day, vvhē euening vvas come, Let vs passe ouer to the other side.
36 And dimissing the multitude, they take him so as he vvas in the boat: and there vvere other boats vvith him.
37 And there arose a great storme of vvind, and the vvaues bette into the boat, so that the boat vvas filled.
38 And he vvas in the hinder part of the boat sleeping vpon a pillovv: & they raise him, & say to him: Maister, doth it not portaine to thee that vve perish?
39 And rising vp he threatened the vvind, and said to the sea: Peace, be stil. And the vvind ceased: & there vvas made a great calme.
40 And he said to them: vvhy are you feareful? neither yet haue you faith? And they feared vvith great feare: & they said one to an other: vvho is this (thinkest thou) that both vvind & sea obey him?

CHAP. V.

1 AND they came beyond the strait of the sea into the countrie of the Gerasēns.
2 And as he vvent out of the boat, immediatly there met him out of the sepulchres a mā in an vncleane spirit.
3 That had his dvvelling in the sepulchres; and neither vvith chaines ‡ could any man novv bind him:
4 For being often bound vvith fetters & chaines, he had burst the chaines, and broken the fetters; and no body could tame him.
5 And he vvas alvvaies day and night in the sepulchres and in the mountaines, crying & cutting him self vvith stones.
6 And seeing Iesus a farre of, he rāne & adored him:
7 And crying vvith a great voice, said; VVhat to me & thee Iesus, the sonne of God most high? I adiure thee by God that thou torment me not.
8 For he said vnto him: Goe out of the man thou vncleane spirit.
9 And he asked him: vvhat is thy name? And he saith to him: My name is Legion; becausē vve are many.
10 And he besought him much, that he vvould not expel him out of the countrie.
11 And there vvas there about the mountaine a great heard of svvine, feeding.
12 And the spirits besought him, saying: Send vs ‡ into the svvine, that vve may enter into them.
13 And Iesus immediatly graunted vnto them. And the vncleane spirits going out, entred into the svvine: & the heard vvith great violence vvas caried headlong into the sea, about tvvo thousand, and vvere stifled in the sea.

14 And

And they that fed thē, fled, & ca-
d newes into the citie & into the
lds. And they went forth to see
hat was done,
And they come to Iesus, & they
him that was vexed of the diuel,
ing, clothed, & wel in his wittes:
they were afraid.
And they that had seen it, told
ē, in what maner he had beē dealt
ithal that had the diuel: & of the
wine.
And they began to desire him,
at he would depart from their
asts.
And when he went vp into the
hat, he that had been vexed of the
uel, began to beseech him that he
ight be with him.
And he admitted him not, but
ith to him: Goe into thy house to
ine, & tel them how great things
he Lord hath done for thee, & hath
ad mercie vpon thee.
And he went his way, & began
publish in Decapolis how great
ings Iesus had done to him: and al
marueled.
And when Iesus had passed in boat
gaine ouer the strait, a great multi-
ude assembled together vnto him,
he was about the sea.
And there cōmeth one of the Arch
ynagogs, named Iair⁹: & seeing him,
e falleth downe at his feet.
And besought him much, saying:
hat my daughter is at the point of
eath, come, impose thy hands vpon
er, that she may be safe & liue.
And he went with him, & a
reat multitude followed him, and
hey thronged him.
And a woman which was in an
sue of blood twelue yeres.
And had suffred many things of
many Physicions, & had bestowed al
hat she had, neither was any thing
he better, but was rather worse:
When she had heard of Iesus, she
ame in the preasse behind him, &
ouched his garment.
For she said: That if I shal touch
ut his garment, I shal be safe.
And forthwith the fountaine of
er blood was dried: & she felt in
er body that she was healed of the
aladie.
And immediatly Iesus knowing
in him self the vertue that had
proceeded frō him, turning to the
multitude, said: who hath touched
my garments?
And his Disciples said to him,
Thou seest the multitude thrōging
thee, & sayest thou, who hath tou-
ched me?
And he looked about to see her
that had done this.
But the woman fearing & trēb-
ling, knowing what was done in
her, came & fel downe before him,
& told him al the truth.
And he said to her: Daughter, thy
faith hath made thee safe, go in pe-
ace, & be whole of thy maladie.
As he was yet speaking, they co-
me to the Archsynagogue, saying:
That thy daughter is dead; why doest
thou trouble the Maister any further?
But Iesus hauing heard the word
that was spoken, saith to the Arch-
synagogue: Feare not: only beleeue.
And he admitted not any mā to
folow him, but Peter & Iames &
Iohn the brother of Iames.
And they come to the Archsyna-
gogs house, & he seeth a tumult, &
folk weeping & wailing much.
And going in, he saith to them:
why make you this a doe & weepe?
the wench is not dead, but sleepeth.
And they derided him. But he
hauing put forth al, taketh the father
& the mother of the wench, & them
that were with him, & they go in
where the wench was lying.
And holding the wenches hād,
he saith to her, Talitha cumi, which
is being interpreted, ‡ wench (I say
to thee) arise.
And forthwith the wēch rose vp,
& walked, & she was twelue yeres
old: & they were astonied with
great astonishment.
And he cōmaunded thē earnestly
that no body should know it: & he
bad that some thing should be gi-
uen her to eate.

CHAP. VI.

AND going out from thence, he
went into his countrie: & his
Disciples followed him.
And when the Sabboth was come,
he be-

he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this fellow by al these things? and what wisedom is this that is giuen to him, and such vertues as are wrought by his hands?

3 Is not this ‡ the Carpenter, the sonne of Marie, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here with vs? And they ‡ were scandalized in him.

4 And Iesus said to them: That there is not a Prophet without honour, but in his owne countrie, and in his owne house, and in his owne kinred.

5 And ‡ he could not do any miracle there, but only cured a few that were sick, imposing his hands.

6 And he marueled because of their incredulity, and he went about the townes in circuit teaching.

7 And he called the Twelue: and began to send them two and two, and gaue them power ouer vncleane spirits.

8 And he commaunded them that they should take nothing for the way, but a rod only: not skrippe, not bread, nor money in their purse:

9 But shod with sandals, and that they should not put on ‡ two coates.

10 And he said to them: whithersoeuer you shal enter into an house, there tarie til you depart thence.

11 And whosoeuer shal not receiue you, nor heare you: going forth from thence shake of the dust from your feet for a testimonie to them.

12 And going forth they preached that they should doe penance:

13 And they cast out many diuels, and anointed ‡ with ‡ oile many sick, and healed them.

14 And King Herod heard (for his name was made manifest) and he said: That Iohn the Baptist is risen againe from the dead, and therfore vertues work in him.

15 And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets.

16 Which Herod hearing, said, Iohn whom I beheaded, he is risen againe from the dead.

17 For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wife of ‡ Philip his brother, because he had maried her.

18 For Iohn said to Herod: It is not lawful for thee to haue thy brothers wife.

19 And Herodias lay in wait for him: and was desirous to kil him, and could not.

20 For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly.

21 And when a conuenient day was fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the cheef of Galilee.

22 And when the daughter of the same Herodias came in, and had daunced, and pleased Herod, and them that sate with him at the table: the King said to the damsel: Aske of me what thou wilt, and I will giue it thee.

23 And he sware to her, That whatsoeuer thou shalt aske I will giue thee, though the halfe of my kingdō.

24 Who when she was gone forth said to her mother: what shal I aske? But she said: The head of Iohn the Bap- tist.

25 And when she was gone in by and by with hast to the King, she asketh saying: I will that forth with thou giue me in a platter the head of Iohn the Baptist.

26 And the King was stroken sad. Because of his othe and for them that sate together at table he would not displease her:

27 But sending the hangman, commaunded that his head should be brought in a platter.

28 And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel & the damsel gaue it to her mother.

29 Which his disciples hearing came, and took his body: and they put it in a monument.

30 And the Apostles gathering together vnto Iesus, made relation to him of al things that they had done

and

aught.
nd he ſaid to them: Come apart
the deſert place, and reſt a litle.
here vvere that came and vvent,
v: and they had not ſo much as
to eate.
nd going vp into the boat, they
t into a deſert place apart.
nd they ſavv them going avvay,
many knevv: and they ranne
ing thither on foot from al ci-
and preuented them.
d going forth, Ieſus ſavv a great
litude: and he had compaſsion
hem, becauſe they vvere as sheep
hauing a shepheard, and he be-
to teach them many things.
And vvhen the day vvas novv
ſpent, his Diſciples came to
ſaying: This a deſert place, and
houre is novv paſt.
Dimiſſe them that going out into
next villages and tovvnes, they
buie thē ſelues meates to eate.
And he anſvvering ſaid; Giue ye
n to eate. And they ſaid to him;
vs goe and buie bread for tvvo
dred pence; and vve vvil giue
n to eare.
And he ſaith to them; Hovv ma-
oaues haue you? go and ſee. And
en they knevv, they ſay; Fiue,
tvvo fiſhes.
And he commaunded them that
y should make al ſit dovvne, by
panies vpon the greene graſſe.
And they ſate dovvne in ranks
hundreds and fifties.
And vvhen he had taken the fiue
ues, and the tvvo fiſhes; looking
nto heauen, he bleſſed, and brake
loaues, and gaue to his Diſciples
t before them; and the tvvo fiſ-
he deuided to al.
And al did eate, & had their fill.
And they took vp the leauings,
elue ful baskets of fragments; and
he fiſhes.
And they that did eate, vvere
thouſand men.
And immediatly he compelled his
ciples to go vp into the boat, that
y might goe before him beyond
‡ ſtrait to Bethſaida; vvhiles him
f did dimiſſe the people.
And vvhen he had dimiſſed thē,
vvent into the mountaine to pray.

47 And vvhen it vvas late, the boat vvas in the middes of the ſea, and him ſelf alone on the land.
48 And ſeeing them labouring in rovving (for the vvind vvas agaynſt them) and about the fourth vvatch of the night he commeth to them vvalking vpon the ſea: and he vvould haue paſſed by them.
49 But they ſeeing him vvalking vpon the ſea, thought it vvas a ghoſt, and cried out.
50 For al ſavv him, and vvere troubled. And immediatly he talked vvith them, and ſaid to them: Haue confidence, it is I, feare ye not.
51 And he vvent vp to them into the ship, and the vvind ceaſed: and they vvere farre more aſtonied vvithin them ſelues:
52 For they vnderſtood not concerning the loaues: for their hart vvas blinded.
53 And vvhen they had paſſed ouer, they came into the land of Genezareth, and ſet to the shore.
54 And vvhē they vvere gone out of the boat, incontinēt they knevv him:
55 And running through that vvhole countrie, they begā to carie about in couches thoſe that vvere il at eaſe, vvhere they heard he vvas.
56 And vvhitherſo euer he entred into tovvnes or into villages or cities, they laid the ſick in the ſtreats, and beſought him that they might touch bnt the hemme of his garment: and as many as touched him, vvere made vvhole.

CHAP. VII.

1 AND there aſſemble together vnto him the Phariſes and certaine of thē Scribs, comming from Hieruſalem.
2 And vvhen they had ſeen certaine of his diſciples eate bread vvith ‡ common hands, that is, not vvaſhed, they blamed them.
3 For the Phariſes and al the Ievves, vnles they often vvash their hands, eate not, holding the tradition of the Auncients.
4 And from the market, vnles they be vvashed, they eate not; and many other things there be that vvere deliuered vnto them to obſerue, the vvashings of cuppes and cruſes, and of braſen

of brasen vessels & beddes.
5 And the Pharises and Scribs asked him: VVhy do not thy disciples vvalk according to the tradition of the Auncients, but they eate bread vvith common hands?
6 But he answvering, said to them, VVel did Esay Prophecie of you hypocrits, as it is vvritte; This people honoureth me ‡vvith their lippes, but their hart is farre from me.
7 And in vaine do they vvorship me, teaching doctrines ‡ precepts of men.
8 For leauing the commaundement of God, you hold the traditions of men, the vvashings of cruses and cuppes: & many other things you do like to these.
9 And he said to them, vvel do you frustrate the precept of God, that you may obserue your ovvne tradition.
10 For Moyses said: Honour thy father & thy mother and, He that shal curse father or mother, dying let him dye.
11 But you say: If a man say to father or mother, Corban (vvhich is a ‡gift) vvhatsoeuer proceedeth from me, shal profit thee:
12 And further you suffer him not to do ought for his father or mother.
13 Defeating the vvord of God for your ovvne tradition vvhich you haue giuē forth. and many other things of this sort you do.
14 And calling againe the multitude vnto him, he said to them: Heare me al you, and vnderstand.
15 ‡ Nothing is vvithout a man entring into him, that can defile him but the things that proceed from a man those are they that make a man ‡ common.
16 If any man haue eares to heare, let him heare.
17 And vvhen he vvas entred into the house from the multitude, his Disciples asked him the parable.
18 And he saith to them: So are you also vnskilful? Vnderstand you not that euery thing from vvithout, entring into a man, can not make him common.
19 Because it entreth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates?
20 But he said that the things vvhich come forth from a man, they make a man common.
21 For from vvithin out of the hart of men proceed euil cogitations, aduouteries, fornications, murders.
22 Thefts, auarices, vvickednesse, guile, impudicities, an euil eye, blasphemie, pride, folishnes.
23 Al these euils proceed from vvithin, and make a man common.
24 And rising from thence he vvent into the coasts of Tyre and Sidon: & entring into a house, he vvould that no man should knovv, and he could not be hid.
25 For a vvoman immediatly as she heard of him, vvhose daughter had an vncleane spirit, entred in, and fel dovvne at his feet.
26 For the vvoman vvas a Gentile, a Syrophœnician borne. And she besought him that he vvould cast forth the diuel out of her daughter.
27 VVho said to her, Suffer first the children to be filled. for it is not good to take the childrens bread, and cast it to the dogges.
28 But she answvered, and said to him: Yea lord. for the vvhelps also eate vnder the table of the crummes of the children.
29 And he said to her: For this saying go thy vvay, the diuel is gone out of thy daughter.
30 And vvhen she vvas departed into her house, she found the maid lying vpon the bed, and the diuel gone out.
31 And againe going out of the coasts of Tyre, he came by Sidon, to the sea of Galilee through the middes of the coasts of Decapolis.
32 And they bring to him one deaf and dumbe: and they besought him that he vvould impose his hand vpon him.
33 And taking him from the multitude apart, he put his fingers into his eares: and ‡ spitting, touched his tongue.
34 And looking vp vnto heauen, he groned, and said to him, ‡Ephphetha, vvhich is: Be thou opened.
35 And immediatly his eares vvere opened, and the string of his tongue vvas loos

ooſed, and he ſtake right.
nd he commaunded them not any body. But hovv much he naũded them, ſo much the more reat deale did they publish it.
nd ſo much the more did they der, ſaying: He hath done al s vvel: he hath made both the to heare, and the dumbe to .

CHAP. VIII.

thoſe daies againe vvhen there vvas a great multitude, and ot vvhat to eate: calling his les together, he ſaith to them:
haue compaſsion vpon the mul; becauſe loe ‡ three daies they endure vvith me, neither haue to eate.
nd if I dimiſſe them faſting into home, they vvil faint in the for ſome of them came farre of.
nd his Diſciples anſvvered him: nce may a man fil them here bread in the vvildernes?
nd he asked them: Hovv many s haue ye? VVho ſaid: Seuen.
nd he commaunded the multito ſit dovvne vpon the ground aking the ſeuen loaues, giuing ks he brake, and ‡ gaue to his les for to ſet before them, and did ſet them before the mul.
nd they had a fevv litle fishes: ‡ he bleſsed them, and comma- them to be ſet before them.
nd they did eate and vvere fil. and they tooke vp that vvhich left of the fragments, ſeuen ds.
nd they that had eaten vvere foure thouſand: and he dimiſhem.
nd immediatly going vp into boat vvith his Diſciples, he into the quarters of Dalma.
nd the Phariſes vvent forth, egan to queſtion vvith him, g of him a ſigne from heauen, ting him.
groning in ſpirit, he ſaith: this generation aske a ſay to you, If a ſigne shal be giuen to this generation.
13 And leauing them, he vvent vp againe into the boat, and paſſed beyond the ſtrait.
14 And they forgot to take bread: and they had but one loaf vvith them in the boat.
15 And he commaunded them, saying: Look vvel and bevvare of the leauen of the Phariſes, and the leauen of Herod.
16 And they reaſoned among themſelues ſaying: Becauſe vve haue not bread.
17 VVhich Ieſus knovving, ſaith to them: vvhy doe you reaſon, becauſe you haue not bread? do you not yet knovv nor vnderſtand? yet haue ye your hart blinded?
18 Hauing eyes ſee you not? and hauing eares heare you not? Neither do you remember?
19 VVhen I brake fiue loaues among fiue thouſand: and hovv many baskets ful of fragments took you vp? They ſay to him: Tvvelue.
20 VVhen alſo ſeuen loaues among foure thouſand, hovv many maũdes of fragments took you vp? And they ſay to him: Seuen.
21 And he ſaid to them: Hovv do you not yet vnderſtand?
22 And they come to Bethſaida: and they bring to him one blind, and deſired him that he vvould ‡ touch him.
23 And taking the hand of the blind, he led him forth out of the tovvne: and ſpitting into his eyes, impoſing his hands, he asked him if he ſavv any thing.
24 And looking vp, he ſaid: I ſee men as it vvere trees, vvalking.
25 After that againe ‡ he impoſed his hands vpon his eyes, and he began to ſee, and vvas reſtored, ſo that he ſavv al things clerely.
26 And he ſent him into his houſe, ſaying: Goe into thy houſe; and if thou enter into the tovvne, tel no body.
27 And Ieſus vvent forth and his Diſciples into the tovvnes of Cæſarea-Philippi: and in the vvay he asked his Diſciples, ſaying to them: VVhom do men ſay that I am?

28 VVho

28 VVho answered him, saying: Iohn the Baptist, some Elias, & other some as it were one of the Prophets.
29 Then he saith to them, But whom do you say that I am? Peter answering said to him: Thou art Christ.
30 And he threatned them that they should not tel any man of him.
31 And he began to teach them, that the Sonne of man must suffer many things, and be reiected of the Auncients and of the high Priests & the Scribs, and be killed: and after three dayes rise againe.
32 And he spake the word openly: And Peter taking him, began to rebuke him.
33 VVho turning, and seeing his Disciples, threatned Peter, saying: Go behind me Satan, because thou sauoureſt not the things that are of God, but that are of men,
34 And calling the multitude together with his Disciples, he said to them: If any man will folow me, let him deny himself, and take vp his crosse, and folow me.
35 For he that will saue his life, shal lose it: and he that shal lose his life ‡for me and the Gospel, shal saue it.
36 For what shal it profit a man, if he ‡gaine the whole world, and suffer damage of his soule?
37 Or what permutation shal a man giue for his soule?
38 For he that shal be ashamed of me, and of my words in this aduouterous and sinful generation, the Sonne of man also will be ashamed of him, when he shal come in the glorie of his father with the holy Angels.

CHAP. IX.

1 AND he said to them: Amen I say to you, that there be some of them that stand here, which shal not taſt of death, vntil they see the kingdom of God comming in power.
2 And after six ‡daies Iesus taketh Peter and Iames and Iohn: and bringeth them alone into a high mountaine apart, and was transfigured before them.
3 And his garments were made glistering and white excedingly as snow, the like wherof a fuller can not make white vpon the earth.
4 And there appeared to them ‡Elias with Moyses: and they were talking with Iesus.
5 And Peter answering, said to Iesus: Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias.
6 For he knew not what he said: for they were frighted with feare.
7 And there was a cloud ouershadowing them, and a voice came out of the cloud, saying: This is my Sonne most deere; heare ye him.
8 And immediatly looking about, they saw no man any more but Iesus only with them.
9 And as they descended from the mountaine, he commaunded them that they should not tel any man what things they had seen: but when the Sonne of man shal be risen againe from the dead.
10 And they kept in the word with them selues; questioning together what that should be, when he shal be risen from the dead.
11 And they asked him, saying: What say the Phariſes then and the Scribs, that Elias must come first?
12 VVho answering said to them; Elias when he commeth first, shal restore al things; and how it is written of the Sonne of man, that he shal suffer many things and be contemned.
13 But I say to you that ‡Elias also is come (and they haue done to him what soeuer they would) as it is written of him.
14 And comming to his Disciples he saw a great multitude about them, & the Scribs questioning with them.
15 And forthwith al the people seeing Iesus, was astonied, and mouch afraid; and running to him, salute him.
16 And he asked them, what you question of amoug you?
17 And one of the mul-

ınſvvering, ſaid: Maiſter, I haue brought my ſonne to thee, hauing a dumbe ſpirit.

18 VVho, vvhereſoeuer he taketh him, dasheth him, and he fometh, & gnasheth vvith the teeth, and vvithereth: and I ſpake to thy Diſciples to caſt him out, and they could not.

19 VVho anſvvering them, ſaid: O incredulous generation, hovv long shal I be vvith you? hovv long shal I ſuffer you? bring him vnto me.

20 And they brought him. And vvhen he had ſeen him, immediatly the ſpirit troubled him: and being throvven vpon the ground, he tumbled foming.

21 And he asked his father: Hovv long time is it ſince this hath chaunced vnto him? But he ſaid: From his infancie;

22 And often times hath he caſt him into fire and into vvaters, to deſtroy him. but if thou canſt any thing, help vs, hauing compaſsion on vs.

23 And Ieſus ſaid to him: If thou canſt beleeue, al things are poſsible to him that beleeueth.

24 And incontinent the father of the boy crying out vvith teares ſaid: I do beleeue Lord; help my incredulity.

25 And vvhen Ieſus ſavv the people running together, he threatned the vncleane ſpirit, ſaying to him: Deaf and dumbe ſpirit, I commaunde thee, go out of him, and enter not any more into him.

26 And cryiug out, and greatly tearing him, he vvent out of him, and he became as dead, ſo that many ſaid: That he is dead.

27 But Ieſus holding his hand, lifted him vp; and he roſe.

28 And vvhen he vvas entred into the houſe, his Diſciples ſecretly aſked him: vvhy could not vve caſt him out.

29 And he ſaid to them: This kind can go out by nothing but ‡ by prayer and faſting.

30 And departing thence they paſſed by Galilee, neither vvould he that any man ſhould knovv.

31 And he taught his Diſciples, and ſaid to them: That the Sonne of man ſhal be betrayed into the hands of men, and they shal kil him, and being killed the third day he shal riſe againe.

32 But they knevv not the vvord: & they vvere afraid to aske him.

33 And they came to Capharnaum. VVho, vvhen he vvas in the houſe, asked them, vvhat did you treat of in the vvay?

34 But they held their peace, for in the vvay they had diſputed among them ſelues, vvhich of them should be the greater.

35 And ſitting dovvne, he called the Tvvelue, and ſaith to them: If any man vvil be firſt, he shal be laſt of al, and the miniſter of al.

36 And taking a child, he ſet him in the middes of them. VVhom vvhē he had embraced, he ſaid to them:

37 VVhoſoeuer shal receiue one of ſuch children in my name, receiueth me. and vvhoſoeuer shal receiue me, receiueth not me, but him that ſent me.

38 Iohn anſvvered him, ſaying: Maiſter vve ſavv one caſting out diuels ‡ in thy name, vvho folovveth not vs, and vve prohibited him.

39 But Ieſus ſaid, Do not prohibit him. for there is no man that doth a miracle in my name, and can ſoone ſpeak il of me.

40 For he that is not againſt you, is for you.

41 For vvhoſoeuer shal giue you to drinck a cup of vvater in my name, becauſe you are Chriſts: amen I ſay to you, he shal not loſe his ‡ revvard.

42 And vvhoſoeuer shal ‡ ſcandalize one of theſe litle ones beleeuing in me: it is good for him rather if a milſtone vvere put about his neck, & he vvere caſt into the ſea.

43 And if thy hand ſcandalize thee, cut it of. it is good for thee to enter into life, maimed, then hauing tvvo hands to go into hel, into the fire vnquencheable.

44 VVhere their vvorme dieth not, and the fire quencheth not.

45 And if thy foot ſcandalize thee, chop it of. it is good for thee to enter into life euerlaſting, lame, rather then hauing tvvo feet, to be caſt into the hel of vnquencheable fire.

46 VVhere their vvorme dieth not, and the fire quencheth not.
47 And if thine eye scandalize thee, cast it out. it is good for thee vvith one eye to enter into the kingdom of God, rather then hauing tvvo eyes, to be cast into the hel of fire.
48 VVhere their vvorme dieth not, and the fire quencheth not.
49 For euery one shal be salted vvith fire: and euery victime shal be salted vvith salt.
50 Salt is good. but if the salt shal be vnsaysoned: vvhervvith vvil you season it? Haue salt in you, and haue peace among you.

CHAP. X.

1 AND rising vp thence, he commeth into the coasts of Ievvrie beyond Iordan: and the multitudes assemble againe vnto him. and as he vvas accustomed, againe he taught them.
2 And the Pharises comming neere, asked him: Is it lavvful for a man to dimisse his vvife? tempting him.
3 But he answvering, said to them: VVhat did Moyses commaund you?
4 VVho said: Moyses ‡ permitted to vvrit a bil of diuorce, and to dimisse her.
5 To vvhom Iesus answvering, said: For the hardnes of your hart he vvrot you this precept.
6 But from the beginning of the creation God made them male and femal.
7 For this cause, man shal leaue his father and mother: and shal cleaue to his vvife.
8 And they tvvo shal be in one flesh. therfore novv they are not tvvo, but one flesh.
9 That therfore vvhich God hath ioyned together, ‡ let not man separat.
10 And in the house againe his Disciples asked him of the same thing.
11 And he saith to them: vvhosoeuer dimisseth his vvife and ‡ marieth an other: committeth aduoutrie vpon her.
12 And if the vvife dimisse her husband, and mary an other, she committeth aduoutrie.
13 And they offered to him yong children, that he might touch them. And the Disciples threatned those that offered them.
14 VVhom vvhen Iesus savv, he took it il, and said to them: Suffer the litle children to come vnto me, and prohibit them not. for the kingdom of God is for such.
15 Amen I say to you; vvhosoeuer receiueth not the kingdom of God as a litle child, shal not enter into it.
16 And embracing them, and ‡ imposing hands vpon them, he blessed them.
17 And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him, Good Maister, vvhat shal I do that I may receiue life euerlasting?
18 And Iesus said to him: vvhy calleſt thou me good? ‡ None is good but one, God.
19 Thou knovveſt the ‡ commaundements, Commit not aduoutrie, Kil not, Steale not, Feare not false vvitneſse, doe no fraude, Honour thy father and mother.
20 But he answvering, said to him: Maister al these things I haue obserued from my youth.
21 And Iesus beholding him, loued him, and said to him: One thing is vvanting vnto thee: ‡ go, sel vvhatsoeuer thou haſt, and giue to the poore, and thou shalt haue treasure in heauen; and come, folovv me.
22 VVho being stroken sad at the vvord, vvent avvay sorovvful for he had many possessions.
23 And Iesus looking about, saith to his Disciples: Hovv hardly shal they that haue money, enter into the kingdom of God!
24 And the Disciples vvere astonied at his vvords. But Iesus againe answvering, saith to them: Children, hovv hard is it for them that trust in money, to enter into the kingdom of God!
25 It is easier for a camel to passe through a nedels eye, then for ‡ a rich man to enter into the kingdom of God.
26 VVho marueled more, saying to themselues: And vvho can be saued?
27 An

And Iesus beholding them, saith: ith men it is impossible: but not ith God. for al things are possible th God.

And Peter began to say vnto him: hold, vve haue left al things, and ue folovved thee.

Iesus answvering, said: ‡ Amen ay to you, there is no man vvhich h left house, or brethren, or si- rs, or father, or mother, or children lands for me and for the Gospel: That shal not receiue ‡ an hun- d times so much novv in this ti- : houses, and brethren, and si- rs, and mothers, an children, and ds, vvith persecutions: and in the orld to come life euerlasting.

ut many that are first, shal be last: d the last, first.

And they vvere in the vvay going to Hierusalem: and Iesus vvent fore them, and they vvere asto- d: and folovving vvere afraid. d taking againe the Tvvelue, he gan to tel them the things that ould befal him.

That, behold vve go vp to Hie- alem, and the Sonne of man shal betrayed to the cheef Priests, and he Scribs and Auncients, and they l condemne him to death, and l deliuer him to the Gentils.

And they shal mock him, and spit him, and scourge him, and kil him, the third day he shal rise agai-

And there came to him Iames Iohn the sonne of Zebedee, say- : Maister, vve vvil that vvhat ngs soeuer vve shal aske, thou it to vs.

But he said to them: VVhat vvil that I doe to you?

And they said: Graunt to vs, t vve may sit, one on thy right d, and the other on thy left d, in thy glorie.

And Iesus said to them: You t not vvhat you aske; can you nk the cup that I drink: or baptized vvith the baptisme hervvith I am baptized.

But they said to him: vve can. d Iesus said to them: The p in deed vvhich I drink, you al drink; and vvith the baptis- me vvhervvith I am baptized, shal you be baptized:

40 But to sit on my right hand or on my left, is not mine to giue vnto you, but to vvhom it is prepared.

41 And the ten hearing, began to be displeased at Iames and Iohn.

42 And Iesus calling them, saith to them: You knovv that they vvhich seeme to rule ouer the Gentils, ouerrulle them: and their Princes haue povver ouer them.

43 But it is not so in you. but vvhosoeuer vvil be greater, shal be your minister:

44 And vvhosoeuer vvil, be first among you, shal be the seruant of al.

45 For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.

46 And they come to Iericho: and vvhen he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bartimæus the blind man, sate by the vvay side begging.

47 VVho vvhen he had heard, that it is Iesus of Nazareth. he began to crie, and to say: Iesus, sonne of Dauid, haue mercie vpon me.

48 And many threatned him, to hold his peace. but he cried much more, Sonne of Dauid, haue mercie vpon me.

49 And Iesus standing stil cõmaunded him to be called. And they cal the blind man, saying to him: Be of better comfort, arise, he calleth thee.

50 VVho casting of his garment, leapt vp, and came to him.

51 And Iesus answvering, said to him: VVhat vvilt thou that I do vnto thee? And the blind man said to him: Rabboni, that I may see.

52 And Iesus said to him. Goe thy vvaies, thy faith hath made thee safe. And forthvvith he savv, and folovved him in the vvay.

CHAP. XI.

1 AND vvhen they came nigh vnto Hierusalē & Bethania to Mount-

ouuer, he sendeth tvvo of his Disciples.
2 And saith to them: Go into the tovvne that is against you, and immediatly entring in thither, you shal find a colt tied, vpon vvhich no man yet hath sitten: loose him, and bring him.
3 And if any man shal say to you, VVhat doe you? say that he is needeful for our Lord: and incontinent he vvil send him hither.
4 And going their vvaies, they found the colt tied before the gate vvithout in the meeting of tvvo vvaies: and they lose him.
5 And certaine of them that stood there, said to them: VVhat do you loosing the colt?
6 VVho said to them as Iesus had commaunded them; and they did let him go vvith them.
7 And they brought the colt to Iesus: and they lay their garments vpon him, and he sate vpon him.
8 And ‡ many spred their garments in the vvay; & others did cut boughs from the trees, and stravved them in the vvay.
9 And they that vvent before and they that folovved, cried saying: Hosanna, blessed is he that commeth in the name of our Lord.
10 Blessed is the kingdom of our father Dauid that commeth, Hosanna in the highest.
11 And he entred Hierusalem into the temple: and hauing vevved al things round about, vvhen novv the euening houre vvas come, he vvent forth into Bethania vvith the tvvelue.
12 And the next day vvhen they departed from Bethania, he vvas an hungred.
13 And vvhen he had seen a farre of a fig-tree hauing leaues, he came if happily he could find any thing on it. And vvhen he vvas come to it, he found nothing but leaues. for it vvas not the time for figges.
14 And answering he said to it: Novv no man eate fruit of thee any more for euer. And his Disciples heard it.
15 And they come to Hierusalem.

And vvhen he vvas entred into the temple, he began to cast out thē that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrevv.
16 And he suffred not that any man should carie a ‡ vessel through the temple:
17 And he taught, saying to them, Is it not vvritten: That my house shal be called the house of prayer to al nations? But you haue made it ‡ a denne of theeues.
18 VVhich vvhen the cheef Priests & the Scribs had heard, they sought hovv they might destroy him. for they vvere afraid of him, because the vvhole multitude vvas in admiration vpon his doctrine.
19 And vvhen euening vvas come, he vvent forth out of the citie.
20 And vvhen they passed by in the morning, they savv the fig-tree vvithered from the roots.
21 And Peter remembring, said to him, Rabbi: behold the fig-tree that thou didst curse, is vvithered.
22 And Iesus answering saith to them: Haue ‡ faith of God.
23 Amen I say to you, that vvhosoeuer shal say to this mountaine: Be taken vp and be cast into the sea, and shal not stagger in his hart, but beleeue that vvhatsoeuer he saith, shal be done: it shal be done vnto him.
24 Therfore I say to you, al things vvhatsoeuer you aske, praying, beleeue that you shal receiue, and they shal come vnto you.
25 And vvhen you shal stand to pray, forgiue if you haue ought against any mā: that also your father vvhich is in heauē, may forgiue you your sinnes.
26 ‡ If so be that you vvil not forgiue, neither vvil your father that is in heauen, forgiue you your sinnes.
27 And they come againe to Hierusalem.

And vvhen he vvalked in the temple, there come to him the cheef Priests and the Scribs and the Ancients.
28 And they say to him: In vvhat povver doest thou these things? and vvho hath giuen thee this povver, that thou shouldest do these things?
29 And Iesus answering said to them: I also vvil aske you one vvord, and

anſvver you me; and I vvil tel
in vvhat povver I do theſe
gs.
The baptiſme of Iohn vvas it frō
ien, or from men? anſvver me.
But they thought vvith them ſel-
ſaying: If vve ſay, From heauen:
vil ſay, VVhy then did you not
eue him?
If vve ſay, From men, vve feare
people, for al accounted Iohn that
vas in deed a Prophet.
And they anſvvering ſay to Ie-
VVe knovv not. And Ieſus anſ-
ing ſaith to them: Neither do I
you in vvhat povver I do theſe
gs.

CHAP. XII.

AND he began to ſpeak to them
in parables, ‡ A man planted a
yard and made a hedge about it,
digged a trough, and built a
re, and let it out to husband-
: and vvent forth into a ſtrange
ntrie.
And he ſent to the husbandmen
aſon a ſeruant, to receiue of the
bandmen, of the fruit of the vi-
ard.
VVho apprehending him, bette
: and ſent him avvay emptie.
And againe hē ſent to them an o-
ſeruant: and him they vvoun-
in the head, and vſed him re-
chfully.
And againe he ſent an other, and
they killed: and many other,
ting certaine, and killing o-
rs.
Therfore hauing yet one ‡ ſonne
t deere: him alſo he ſent vnto
m laſt ſaying: That they vvil re-
ence my ſonne.
But the husbandmen ſaid one to
other: This is the heire; come, let
kil him: and the inheritance shal
ours.
And apprehending him; they kil
him, & caſt him forth out of the
eyard.
VVhat therfore vvil the Lord of
vineyard do? ‡ He vvil come and
troy the husbandmen: and vvil gi-
the vineyard to others.
Neither haue you read this ſcrip-
e, The ‡ ſtone vvhich the builders
reiected, the ſame is made the head
of the corner.
11 By our Lord vvas this done, and
it is meruelous in our eyes?
12 And they ſought to lay hands on
him, and they feared the multitude,
for they knevv that he ſpake this pa-
rable to them. And leauing him they
vvent their vvay.
13 And they ſend to him certaine of
the Phariſes and of the Herodians:
that they ſhould entrap him in his
vvord.
14 VVho comming, ſay to him: Mai-
ſter, vve knovv that thou art a true
ſpeaker, and careſt not for any man:
for thou doeſt not look vpon the per-
ſon of men, but teacheſt the vvay of
God in truth. is it lavvful to giue
tribute to Cæſar: or shal vve not
giue it?
15 VVho knovving their ſubteltie,
ſaid to them: VVhy tempt you me?
bring me a penie that I may ſee it.
16 But they brought it him. And he
ſaith to them: VVhoſe is this image,
and inſcription? They ſay to him: Cæ-
ſars.
17 And Ieſus anſvvering, ſaid to
them: Render therfore the things
that are Cæſars, to Cæſar: and that
are Gods, ‡ to God. And they ma-
rueled at him.
18 And there came to him the Sa-
duces that ſay there is no reſurrec-
tion: and they asked him ſaying:
Maiſter.
19 Moyſes vvrot vnto vs, that if any
mans brother die, and leaue his vvi-
fe, and leaue no children, ‡ his bro-
ther shal take his vvife and raiſe vp
ſeed to his brother.
20 There vvere therfore ſeuen bre-
thren: and the firſt took a vvife, and
died leauing no iſſue.
21 And the ſecond took her, and
died: and neither this left iſſue. And
the third in like maner.
22 And the ſeuen took her in like
ſort: and did not leaue iſſue. Laſt of
al the vvoman alſo died.
23 In the reſurrection therfore vvhen
they shal riſe againe, vvhoſe vvife
shal she be of theſe? for the ſeuen
had her to vvife.
24 And Ieſus anſvvering, ſaid to
them: Do ye not therfore erre, ‡ not

knowing the scriptures, nor ‡ the power of God?
25 For when they shal rise againe from the dead, they shal neither marie, nor be maried, but are as the Angels in heauen.
26 And as concerning the dead, that they do rise againe, haue you not read in the book of Moyses, how in the bush God spake to him, saying: I am the God of Abraham, & the God of Isaac, and the God of Iacob?
27 He is not the God of the dead, but of the liuing. You therfore are much deceiued.
28 And there came one of the Scribs that had heard them questioning, and seeing that he had wel answered them, asked him which was the first commaundement of al.
29 And Iesus answered him: That the first cōmaundemēt of al is, Heare Israel: the Lord thy God is one God.
30 And thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind, and with thy whole power. This is the first commaundement.
31 And the second is like to it, thou shalt loue thy neighbour as thy self. Ano other commaundement greater then these there is not.
32 And the Scribe said to him: Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him.
33 And that he be loued from the whole hart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: and ‡ to loue his neighbour as him self is a greater thing then al holocausts and sacrifices.
34 And Iesus seeing that he had answered wisely, said to him: Thou art not farre from the kingdom of God. And no man now durst aske him.
35 And Iesus answering, said, teaching in the temple, How do the Scribs say, that Christ is the sonne of Dauid?
36 For Dauid him self saith in the holy Ghost: Our Lord said to my Lord, sit on my right hād, vntil I put thine enemies the foot-stoole of thy feet.
37 Dauid therfore him self calleth him Lord, & whence is he his sonne? & a great multitude heard him gladly.
38 And he said to them in his doctrine: Take heed of the Scribs that wil walk in long robes, and be saluted in the market-place.
39 And sit in the first chaires in the Synagogs, and loue the highest places at suppers.
40 Which deuoure widowes houses vnder the pretence of long prayer: these shal receiue larger iudgement.
41 And Iesus sitting ouer against the treasurie, beheld how the multitude did cast money into the treasurie, and many rich men did cast in much.
42 And when there came a certaine poore widow, she cast in two mites, which is a farthing.
43 And calling his Disciples together, he saith to them: Amen I say to you, that this poore widow hath cast in ‡ more then al that haue cast into the treasurie.
44 For al they of their aboundance haue cast in: but she, of her penurie hath cast in al that she had, her whole liuing.

CHAP. XIII.

1 AND when he went out of the Temple, one of his Disciples saith to him: Maister, behold what maner of stones, and what kind of buildings.
2 And Iesus answering, said to him: Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroied.
3 And when he sate in Mount-oliuet against the temple, Peter and Iames and Iohn and Andrew asked him a part.
4 Tel vs, ‡ when shal these things be? and what shal be the signe when al these things shal begin to be consummate?
5 And Iesus answering began to say to them: See, that no mā seduce you.
6 For many shal come in my name saying that ‡ I am he: and they shal seduce many.
7 And when you shal heare of warres and bruits of warres, feare not. for these things must be, but the

e end is not yet.
For nation shal rise against nation
d kingdom against kingdom, and
ere shal be earthquakes in places,
d famines. These things are the be-
ning of sorovves.
But look to your selues. For they
al deliuer you vp in Councels, and
Synagogs shal you be beaten, and
u shal stand before Presidents and
ngs for my sake, for a testimonie
to them.
And into al nations first the Go-
l myst be preached.
And vvhen they shal lead you
d deliuer you, be not careful be-
e hand vvhat you shal speak: but
t vvhich shal be giuē you in that
ure, that speak ye. For it is not you
at speak, but the Holy Ghost.
And brother shal deliuer brother
to death, and the father his sonne:
d the children shal arise against
e parents, and shal vvork their
ath.
And you shal be odious to al
n for my name. But he that shal
dure vnto the end, he shal be sa-
d.
And vvhen you shal see ‡ the ab-
nination of desolation, standing
here it ought not (he that readeth,
t him vnderstand) then they that
e in Iewrie, let them flee vnto the
ountaines.
And he that is on the house-top,
t him not go dovvne into the hou-
, nor enter in to take any thing out
his house.
And he that shal be in the field,
t him not returne back to take his
rment.
And vvo to them that are vvith-
ild and that giue suck in those da-
s.
But pray that the things chaunce
t in the vvinter.
For those daies shal be such tri-
lations as vvere not from the be-
nning of the creatiō that God crea-
d vntil novv, neither shal be.
And vnles the Lord had short-
ed the daies, no flesh should be sa-
ed: but for the elect vvhich he hath
lected, he hath ‡shortned the daies.
And then if any man shal say
nto you, Lo, here is Christ: lo, there:
do not beleeue.
22 For there shal rise vp false-Christs and false-Prophets, and they shal shevv ‡ signes and vvonders, to seduce (if it be possible) the elect also.
23 You therfore take heed: behold I haue foretold you al things.
24 But in those daies after that tribulation the sunne shal be darkened, and the moone shal not giue her light.
25 And the starres of heauen shal be falling dovvne, and the povvers that are in heauen, shal be moued.
26 And then they shal see the Sonne of man comming in the clouds, vvith much povver and glorie.
27 And then shal he send his Angels, and shal gather together his elect from the foure vvinds, from the vttermost part of the earth to the vttermost part of heauen.
28 And of the figtree learne ye a parable. VVhen novv the bough thereof is tender, and the leaues come forth, you knovv that sommer is very nigh.
29 So you also vvhen you shal see these things come to passe, knovv ye that it is very nigh, at the doores.
30 Amen I say to you, that this generation shal not passe, vntil al these things be done.
31 Heauen and earth shal passe, but my vvords shal not passe.
32 But of that day or houre no man knovveth, neither the Angels in heauen, nor the ‡ Sonne, but the Father.
33 Take heed, vvatch, and pray. for you knovv not vvhen the time is.
34 Euen as a man vvho being gone into a strange countrie, left his house: and gaue his seruants authoritie ouer euch vvork, and commaunded the porter to vvatch.
35 Vvatch ye therfore (for you knovv not vvhen the lord of that house cōmeth: at euen, or at midnight, or at the cock crovving, or in the morning.)
36 Lest comming vpon a sodain, he find you sleeping.
37 And that vvhich I say to you, I say to al, VVatch.

CHAP. XIV.

1 AND the Pasche vvas, and the Azymes after tvvo daies: and the cheef Priests and the Scribs sought hovv they might by some vvile lay hands on him, and kil him.

2 But they said: Not on the festiual day, lest there might be a tumult of the people.

3 And vvhen he vvas at Bethania in the house of Simon the Leper, and sate at meat, there came a vvoman hauing an alabaster-boxe of ointment, of pretious spik-nard: and breaking the alabaster-boxe, she povvred it out vpon his head.

4 But there vvere certaine that had indignation vvithin themselues, and said. VVherto is ‡ this vvast of the ointment made?

5 For this ointment might haue been sold for more then three hundred pence, and giuen to the poore. And they murmured against her.

6 But Iesus said: ‡ Let her alone, vvhy do you molest her? she hath vvrought a good vvork vpon me?

7 For the poore you haue alvvaies vvith you: and vvhen you vvil, you may doe them good: but ‡ me you haue not alvvaies.

8 That vvhich she had, she hath done: she hath preuented to anoint my body to the burial.

9 Amen I say to you, VVheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhich she hath done, shal be told for a memorie of her.

10 And Iudas Iscariot one of the Tvvelue vvent his vvay to the cheef Priests, for to betray him to them.

11 VVho hearing vvere glad: and they promised him that they vvould giue him money. And he sought hovv he might betray him conueniently.

12 And the first day of the Azymes vvhen they sacrificed the Pasche, the Disciples say to him: VVhither vvilt thou that vve go, & prepare for thee to eate the Pasche?

13 And he sendeth tvvo of his Disciples, & saith to them: Go ye into the citie: & there shal meet you a mā carying a pitcher of vvater, folovv him.

14 And vvhithersoeuer he entreth, say to the Maister of the house that the Maister saith: VVhere is my refectorie, vvhere I may eate the Pasche vvith my Disciples?

15 And he vvil shevv you a great chamber, adorned: and there prepare for vs.

16 And his Disciples vvent their vvaies, and came into the citie: and they found as he had told them, and they prepared the Pasche.

17 And vvhen euen vvas come, he commeth vvith the Tvvelue.

18 And vvhen they vvere sitting at the table and eating, Iesus said: Amen I say to you, that one of you shal betray me, he that eateth vvith me.

19 But they began to be sad, and to say to him seuerally, Is it I?

20 VVho said to them, One of the Tvvelue, he that dippeth vvith me his hand in the dish.

21 And the Sonne of man in deed goeth, as it is vvritten of him, but vvo to that man by vvhom the Sonne of man shal be betrayed. it vvere good for him, if that man had not been borne.

22 And vvhiles they vvere eatiug, Iesus took ‡ bread: and blessing brake, and gaue to them, and said: Take, this is ‡ my body.

23 And taking the ‡ chalice, giuing thankes he gaue to them. & they ‡ al drank of it.

24 And he said to them: This is ‡ my Bloud of the nevv Testament, that shal be shed for many.

25 Amen I say to you, that novv I vvil not drink of the fruit ‡ of the vine vntil that day vvhen I shal drink it nevv in the kingdom of God.

26 And an hymne being said, they vvent forth into Mount oliuet.

27 And Iesus saith to them: You shal al be scandalized in me in this night: for it is vvritten, I vvil strik the Pastor, and the sheep shal be dispersed.

28 But after that I shal be risen againe, I vvil go before you into Galilee.

29 And Peter said to him; Although al shal be scandalized; yet not I.

30 And Iesus saith to him; Amen I say to thee, that thou this day in this night, before the cock crovv tvvise, shalt thrise deny me.

31 But he spake more vehemētly, Although

ough I should die together vvith
:e, I vvil not denie thee. And in li-
manner also said they al.
And they come into a farme-pla-
called Gethsemani. And he saith
his Disciples: Sit you here, vntil I
ay.
And he taketh Peter and Iames &
hn vvith him: and he began to fea-
, and to be heauy.
And he saith t' em: My soul
sorovvful euen vnto death: stay he-
, and vvatch.
And vvhen he vvas gone forvvard
litle, he fel flat vpon the ground:
d he prayed that if it might be, the
oure might passe from him:
And he said, Abba, Father, al
ings are possible to thee, transferre
is chalice from me, but not that
vhich I vvil, but that vvhich thou.
And he commeth, and findeth
em sleeping. And he saith to Pe-
r: Simon, sleepest thou? couldst thou
ot vvatch one houre?
VVatch ye, and pray that you en-
r not into tentation. The spirit in
eed is ptompt, but the flesh infirme.
And going avvay againe, he pra-
ed, saying the self same vvord.
And returning, againe he found
em a sleep (for their eyes vvere
eauy) and they vvist not vvhat they
hould answer him.
And he commeth the third time,
nd said to them: Sleep ye novv, and
ake rest, it suffiseth, the houre is
ome: behold the Sonne of man
hal be betrayed into the hands of
inners.
Arise, let vs go. behold, he that
hal betray me, is at hand.
And as he vvas yet speaking, cō-
meth Iudas Iscariot one of the Tvvel-
e, and vvith him a great multitude
vvith svvords and clubbes, from the
heef Priests and the Scribs and the
uncients.
And the betrayer of him had gi-
en them a signe, saying: VVhomsoe-
er I shal kisse, it is he, lay hold on
him, and lead him vvarily.
And vvhen he vvas come, imme-
diatly going to him, he saith: Rabbi;
and he kissed him.
But they laid hands vpon him:
and held him.
And one certaine man of the
staders about, drawing out a svvord,
smot the seruant of the cheef Priest,
and cut of his eare.
And Iesus answering, said to
them: As to a theef are you come
out vvith svvords and clubbes to ap-
prehend me?
I vvas daily vvith you in the
temple teaching, and you did not lay
hands on me. But, that the Scriptu-
res may be fulfilled.
Then his disciples leauing him,
al fled.
And a certaine yong man folo-
vved him clothed vvith sindon vpon
the bare: & they took him.
But he casting of the sindon,
fled from them naked.
And they brought Iesus to the
cheef Priest: and al the Priests & the
Scribs and the Auncients assembled
together.
And Peter folovved him a farre
of euen in vnto the court of the high
Priest: and he sate vvith the seruants
at the fire, and vvarmed him self.
And the cheef Priests and al the
councel sought testimonie against Ie-
sus, that they might put him to
death, neither found they.
For many spake false vvitnes a-
gainst him: and the testimonies vvere
not conuenient.
And certaine rising vp, bare false
vvitnes against him, saying:
That vve heard him say, I vvil
dissolue this temple made vvith
hand, and in three daies vvil I build
an other not made vvith hand.
And their testimonie vvas not
conuenient.
And the high Priest rising vp
into the middes, asked Iesus, saying:
Answerest thou nothing to these
things that are obiected to thee of
these?
But he held his peace and answe-
red nothing. Againe the high Priest
asked him, and said to him: Art thou
Christ the sonne of the blessed
God?
And Iesus saith to him, I am.
And you shal see the Sonne of man
sitting on the right hand of povver,

and comming vvith the cloudes of heauen.
64 And the high Prieſt renting his garments, ſaith: VVhat need vve vvitneſſes any further?
64 You haue heard blaſphemie. hovv think you? VVho al ‡ condemned him to be guilty of death.
65 And certaine began to ſpit vpon him, and to couer his face, & to beat him vvith buffets, and to ſay vnto him, Prophecie: and the ſeruants gaue him blovves.
66 And vvhen Peter vvas in the court beneath, there commeth one of the ‡vvoman-ſeruants of the high Prieſt.
67 And vvhen she had ſeen Peter vvarming him ſelf, beholding him she ſaith: And thou vvaſt vvith Ieſus of Nazareth.
68 But he denied, ſaying: Neither knovv I, neither vvot I vvhat thou ſaieſt. And he vvent forth before the court: and the cock crevv.
69 And againe a vvench ſeeing him, began to ſay to the ſtanders about, That this fellovv is of them.
70 But he denied againe. And after a vvhile againe they that ſtood by, ſaid to Peter, Verily thou art of thē: for thou art alſo a Galilæan.
71 But he ‡ began to curſe and to ſvveare, That I knovv not this man vvhom you ſpeak of.
72 And immediatly the cock crevv againe. And Peter remembred the vvord that Ieſus had ſaid vnto him: Before the cock crovv tvviſe, thou ſhalt thriſe deny me. And he began to vveep.

CHAP. XV.

1 AND forthvvith in the morning the cheef Prieſts vvith the auncients and the Scribs and the vvhole counceil, conſulting together, binding Ieſus led and deliuered him to Pilate.
2 And Pilate asked him: Art thou the king of the Ievves? but he anſvvering, ſaid to him: Thou ſaieſt.
3 And the cheef Prieſts accuſed him in many things.
4 And Pilate againe asked him, ſaying: Anſvvereſt thou nothing? ſee in hovv great things they accuſe thee.
5 But Ieſus anſvvered nothing more: ſo that Pilate marueled.
6 And vpon the feſtiual day he vvas vvont to releaſe vnto them one of the priſoners vvhomſoeuer they had demaunded.
7 And there vvas one called Barabbas, vvhich vvas put in priſon vvith ſeditious perſons, vvho in a ſedition had committed murder.
8 And vvhen the multitude vvas come vp, they began to require according as alvvaies he did vnto them.
9 And Pilate anſvvered them, and ſaid: vvil you that I releaſe to you the King of the Ievves?
10 For he knevv that the cheef Prieſts for enuy had deliuered him.
11 But the ‡ cheef Prieſts moued the people, that he ſhould releaſe Barabbas rather to them.
12 And Pilate againe anſvvering, ſaid to them: vvhat vvil you then that I do to the King of the Ievves?
13 But they againe cried: Crucifie him.
14 And Pilate ſaid to them: vvhy, vvhat euil hath he done? But they cried the more: Crucifie him.
15 And Pilate vvilling ‡ to ſatisfie the people, releaſed to them Barabbas, & deliuered Ieſus, hauing vvhipped him, for to be crucified.
16 And the ſouldiars led him into the court of the Palace, and they cal together the vvhole band.
17 And they cloth him in purple, & platting a crovvne of thornes, they put it vpon him.
18 And they began to ſalute him: Haile King of the Ievves.
19 And they ſmot his head vvith a reed, and they did ſpit on him, and bovving the knees, they adored him.
20 And after they had mocked him, they ſtripped him of the purple, and put on him his ovvne garments, and they lead him forth to crucifie him.
21 And they forced a certaine man that paſſed by, Simon a Cyrenean comming from the countrie, the father of Alexander and Rufus, to take vp his croſſe.
22 And they bring him into the place Gol-

e Golgotha, vvhich being interpre-
ed is: The place of Caluarie.
3 And they gaue him to drink vvi-
e mingled vvith myrrhe: and he
ook it not.
4 And crucifying him, they deuided
is garments, casting lottes vpon
hem, vvho should take vvhich.
5 And it vvas the third houre, and
ney crucified him.
6 And the title of his cause vvas su-
erscribed: King of the Ievves.
7 And vvith him they crucifie tvvo
heeues: one on the right hand, and
n other on his left.
8 And the Scripture vvas fulfilled
hat saith: And vvith the vvicked he
vas reputed.
9 And they that passed by, blasphe-
ned him, vvagging their heads, and
aying, Vah, he that destroieth the
emple, and in three daies buil-
eth it.
0 ‡ Saue thy self, comming dovvne
rom the crosse.
1 In like maner also the cheef
riests mocking, said vvith the Scri-
es one to an other: He saued others,
im self he can not saue.
2 Let Christ the king of Israel co-
ne dovvne novv from the crosse:
hat vve may see and beleeue. And
hey that vvere crucified vvith him,
ailed at him.
3 And vvhen it vvas the sixt hou-
e, there vvas made darknes vpon the
vvhole earth vntil the ninth houre.
4 And at the ninth houre. Iesus
cried out vvith a mightie voice, say-
ing: Eloi, Eloi, lamma-sabacthani?
VVhich is being interpreted: My God,
my God, vvhy hast thou ‡forsaken
me?
5 And certaine of the standers ab-
out hearing, said: Behold, he calleth
Elias.
6 And one running and filling a
spunge vvith vineger, and putting it
about a reed, gaue him drink, saying,
Let be: let vs see if Elias come to
take him dovvne.
7 And Iesus putting forth a migh-
tie voice, gaue vp the ghost.
8 And the vele of the temple vvas
rent in tvvo, from the top to the bot-
tom.
9 And the Centurion that stod ouer
against him, seeing that so crying he
had giuen vp the ghost, said: In deed
this man vvas the sonne of God.
0 And there vvere also vvomen loo-
king on a farre of: amōg vvhom vvas
Marie Magdalene, and Marie the
mother of Iames the lesse and of Io-
seph, and Salome:
1 And vvhen he vvas in Galilee,
they folovved him, and ministred to
him, and many other vvomen that
came vp together vvith him to Hie-
rusalem.
2 And vvhen euening vvas novv
come (because it vvas the Parasceue,
vvhich is the Sabboth-eue.)
3 Came Ioseph of Arimathæa a
noble senatour, vvho him self also
vvas expecting the kingdom of God:
and he vvent in boldly to Pilate, and
asked the body of Iesus.
4 But Pilate marueled if he vvere
novv dead. And sending for the
Centurion, asked him if he vvere
novv dead.
5 And vvhen he vnderstood by
the Centurion, he gaue the body to
Ioseph.
6 And Ioseph ‡ buying sindon, &
taking him dovvne, vvrapped him in
the sindon, and laid him in a monu-
ment, that vvas hevved out of a rock.
And he rolled a stone to the doore of
the monument.
7 And Marie Magdalene and Marie
of Ioseph beheld vvhere he vvas
laid.

CHAP. XVI.

1 AND vvhen the Sabboth vvas
past, Marie Magdalene & Marie
of Iames, and Salome ‡ bought spi-
ces, that comming they might anoint
Iesus.
2 And very early the first of the
Sabboths, they come to the monu-
ment: the sunne being novv risen.
3 And they said one to an other:
VVho shal rol vs back the stone
from the doore of the monument?
4 And looking, they savv the stone
rolled back. for it vvas very great.
5 And entring into the monument,
they savv a yong man sitting on the
right hand, couered vvith a vvhit

robe: and they were astonied.
6 Who saith to them, Be not dismaied: you seek Iesus of Nazareth, that was crucified: he is risen, he is not here, behold the place where they laid him.
7 But go, tel his Disciples and ‡Peter that he goeth before you into Galilee: there you shal see him, as he told you.
8 But they going forth, fled from the monument. for trembling and feare had inuaded them: and they said nothing to any body. for they were afraid.
9 And he rising early the first of the Sabboth, appeared first to Marie Magdalen, out of whom he had cast seuen diuels.
10 She went and told them that had been with him, that were mourning and weeping.
11 And they hearing that he was aliue and had been seen of her, did not beleeue:
12 And after this he appeared in an ‡ other shape to two of them walking, as they were going into the countrie.
13 And they going told the rest: neither them did they beleeue.
14 Last he appeared to these eleuen as they sate at the table: and he exprobrated their incredulity and hardnes of hart, because they did not beleeue them that had seen him risen againe.
15 And he said to them: Going into the whole world preach the Gospel to al creatures.
16 He that ‡ beleeueth and is baptized, shal be saued: but he that beleeueth not, shal be condemned.
17 And them that beleeue ‡ these signes shal folow: In my name shal they cast out diuels, They shal speak with new tongues.
18 Serpents shal they take away. And if they drink any deadly things, it shal not hurt them, They shal ‡ impose hands vpon the sick: and they shal be whole.
19 And so our Lord Iesus after he spake vnto them, was assumpted into heauen, and sate on the right hand of God.
20 But they going forth preached euery where: our Lord working withal, and confirming the word with signes that folowed.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

BEcause many haue gone about to compile a narration of the things that haue been accomplished among vs.

According as they haue deliuered to vs, vvho from the beginning themselues savv and vvere ministers of the vvord.

It seemed good also vnto me ‡hauing diligently atteined to al things from the beginning, to vvrit to thee in order, good Theophilus.

That thou maist knovv the verity of those vvordes vvhereof thou hast been instructed.

There vvas in the daies of Herod the king of Ievvrie, a certaine Priest named Zacharie, of the course of Abia: and his vvife of the daughters of Aaron, and her name Elizabeth.

And they vvere both ‡ iust before God, vvalking ‡ in al the commaundements ‡ and iustifications of our Lord vvithout blame.

And they had no sonne: for that Elizabeth vvas barren, and both vvevvel striken in their daies.

And it came to passe: vvhen he executed the priestly function in the order of his course before God.

According to the custome of the priestlie function, he vvent forth by lot to offer incense, entring into the temple of our Lord.

And al the multitude of the people vvas ‡ praying vvithout at the houre of the incense.

11 And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense.

12 And Zacharie vvas troubled, seeing him: and feare fel vpon him.

13 But the Angel said to him: Feare not Zacharie, for thy praier is heard: and thy vvife Elizabeth shal beare thee a sonne, and thou shalt cal his name Iohn.

14 And thou shalt haue ‡ ioy and exultation, and many shal reioyce in his natiuitie.

15 For he shal be great before our Lord: ‡ and vvine and sicer he shal not drink: and he shal be replenished vvith the Holy Ghost euen from his mothers vvomb.

16 And he shal conuert many of the children of Israel to the Lord their God.

17 And he shal goe before him in the spirit and vertue of Elias: that he may conuert the harts of the fathers vnto the children, and the incredulous to the vvisedom of the iust. to prepare vnto the Lord a perfect people.

18 And Zacharie said to the Angel: VVhereby shal I knovv this? for I am old: and my vvife is vvel striken in her daies.

19 And the Angel answering said to him, I am Gabriel that assist before God: and am sent to speak to thee, and to Euangelize these things to thee.

20 And behold, ‡ thou shalt be dum-

be, and shalt not be able to speak vntil the day vvherein these things shal be done : for because thou hast not beleeued my vvords, vvhich shal be fulfilled in their time.

21 And the people vvas expecting Zacharie: and they marueled that he made tariance in the Temple.

22 And comming forth he could not speak to them , and they knevv that he had seen a vision in the Temple. And he made signes to them, and remained dumbe.

23 And it came to passe, after the daies of his office vvere expired , ‡ he departed into his house.

24 And after these daies Elizabeth his vvife conceiued : and hid her self fiue moneths, saying.

25 For thus hath our Lord done to me in the daies vvherein he had respect to take avvay my reproch among men.

26 And in the sixt moneth, the Angel Gabriel vvas sent of God into a citie of Galilee, called Nazareth.

27 To a virgin espoused to a man vvhose name vvas Ioseph, of the house of Dauid : and the virgins name vvas Marie.

28 And the Angel being entred in, said vnto her : ‡ Haile ‡ ful of grace, our Lord is vvith thee : blessed art thou among vvomen.

29 VVho hauing heard, vvas troubled at his saying, and thought vvhat maner of salutation this should be.

30 And the Angel said to her: Feare not Marie, for thou hast found grace vvith God.

31 Behold thou shalt conceiue in thy vvomb, and shalt beare a sonne: and thou shalt cal his name Iesus.

32 He shal be great, and shal be called the sonne of the most High, & our Lord God shal giue him the seat of Dauid his father.

33 And he shal reigne in the house of Iacob for euer, and of his kingdom there shal be no end.

34 And Marie said to the Angel: ‡ Hovv shal this be done? ‡ because I knovv not man?

35 And the Angel answering, said to her: The Holy Ghost shal come vpō thee, & the povver of the most High shal ouershadovv thee. And therfore also that vvhich of thee shal be borne Holy, shal be called the sonne of God.

36 And behold ‡ Elizabeth thy cosin , she also hath conceiued a sonne in her old age: and this moneth , is the sixt to her that is called barren.

37 Because there shal not be impossible vvith God any vvord.

38 And Marie said , ‡ Behold the handmaid of our Lord, be it done to me according to thy vvord. And the Angel departed from her.

39 And Marie rising vp in those daies, vvent vnto the hil countrie vvith speed into a citie of Iuda.

40 And she entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe: as Elizabeth heard the salutation of Marie, the ‡ infant did leap in her vvomb. and Elizabeth vvas replenished vvith the Holy Ghost.

42 And she cried out vvith a loud voice, & said: ‡ Blessed art thou amōg vvomen and blessed is the fruit of thy vvomb.

43 And vvhence is this to me, that the ‡ mother of my Lord doth come to me?

44 For behold as the voice of thy salutation sounded in mine eares, the infant in my vvomb did leap for ioy.

45 And blessed is she that beleeued, because those things shal be accomplished that vvere spoken to her by our Lord.

46 And Marie said.

My soule doth magnifie our Lord,

47 And my spirit hath reioyced in God my Sauiour.

48 Because he hath regarded the humilitie of his handmaid : for behold from hence forth ‡ al generations ‡ shal cal me blessed.

49 Because he that is mightie hath done great things to me: and holy is his name.

50 And his mercie from generation vnto generations, to them that feare him.

51 He hath shevved might in his arme : he hath dispersed the proud in the conceit of their hart.

52 He hath deposed the mightie frō their seat, & hath exalted the humble.

The hungrie he hath filled vvith
l things : and the rich he hath
avvay emptie.
He hath receiued Israel his child,
g mindful of his mercie.
As he spake to our fathers, to A-
ham and his seed for euer.
And Marie taried vvith her about
e moneths: and she returned into
houſe.
And Elizabeths ful time vvas co-
to be deliuered : and she bare a
ne.
And her neighbours and kinſ-
k heard that our Lord did magni-
his mercie vvith her, and they did
gratulate her.
And it came to paſſe: on the eight
y they came to circũciſe the child,
d they called him by his fathers
me, Zacharie.
And his mother anſvvering, ſaid:
t ſo, but he shal be called Iohn.
And they ſaid to her, That there
none in thy kinred that is called
this name.
And they made ſignes to his fa-
er, vvhat he vvould haue him cal-
d.
And demaunding a vvritting tab-
, he vvrot, ſaying : ‡ Iohn is his
ame. And they al marueled.
And forthvvith his mouth vvas
ened, and his tongue, and he ſpake
bleſſi g God.
And feare came vpon al their
eighbours: and al theſe things vvere
bruited ouer al the hil-countrie of
evvrie.
And al that had heard, laid them
p in their hart, ſaying : vvhat an o-
ie, trovv ye, shal this child be ? For
he hãd of our Lord vvas vvith him.
And Zacharie his father vvas re-
plenished vvith the Holy Ghoſt : and
e prophecied, ſaying:
Bleſſed be our Lord God of Iſrael:
ecauſe he hath viſited and vvrought
he redemption of his people.
And hath erected the horne of
aluation to vs, in the houſe of Da-
id his ſeruant.
As he ſpake by the mouth of his
oly Prophets, that are from the be-
ginning.
Saluation from our enemies, and
from the hand of al that hate vs.
To vvork mercie vvith our fathers:
& to remember his holy teſtament.
The oth vvhich he ſvvare to A-
braham our father.
That he vvould giue to vs.
That vvithout feare being deliue-
red from the hand of our enemies,
vve may ſerue him.
In holines ‡ and iuſtice before
him, al our daies.
And thou child, shalt be called
the Prophet of the Higheſt: for thou
shalt go before the face of our Lord
to prepare his vvaies.
To giue knovvledge of ſaluation
to his people, vnto remiſſion of their
ſinnes.
Through the bovvels of the mer-
cie of our God, in vvhich ‡ the Orieſt,
from on high, hath viſited vs
To illuminate them that ſit in
darknes, & in the shadovv of death:
to direct our feet into the vvay of
peace.
And the child grevv, and vvas
ſtrengthned in ſpirit, and vvas ‡ in
the deſerts vntil the day of his ma-
nifeſtation to Iſrael.

CHAP. II.

AND it came to paſſe, in thoſe
daies there came forth an edict
from Cæſar Auguſtus, that the vvho-
le vvorld should be enrolled.
This firſt enrolling vvas made by
the Preſident of Syria Cyrinus.
And al vvent to be enrolled, euery
one into his ovvne citie.
And Ioſeph alſo vvent vp from
Galilee out of the citie of Nazareth
into Ievvrie, to the citie of Dauid that
is called Bethlehem : for-becauſe he
vvas of the houſe & familie of Dauid.
To be enrolled vvith Marie his de-
ſpouſed vvife that vvas vvith child.
And is came to paſſe, vvhen they
vvere there, her daies vvere fully co-
me that she should be deliuered.
And she brought forth her firſt be-
gotten ſonne, and ſvvadled him in
cloths, and laid him dovvne in a
manger : becauſe there vvas not pla-
ce for them in the Inne.
And there vvere in the ſame co-
untrie shepheards vvatching, and
keeping the night vvatches ouer their
flock.
And behold, an Angel of our Lord
ſtood

stood beside them, and the brightnes of God did shine round about them, and they feared vvith a great feare.
10 And the Angel said to them: Feare not: for behold I euangelize to you great ioy, that shal be to al the people.
11 Because this day is borne to you a Sauiour vvhich is Christ our Lord, in the citie of Dauid.
12 And this shal be a signe to you, You shal find the infant svvadled in cloths: and laid in a manger.
13 And sodenly there vvas vvith the Angel a multitude of the heauenly armie, praising God, and saying:
14 Glorie in the higheſt to God: & in earth peace to ‡men of god vvil.
15 And it came to passe: after the Angels departed from them into heauē, the shepheards spake one to an other: Let vs go ouer to Bethlehem, & let vs see this vvord that is done, vvhich our Lord hath shevved to vs.
16 And they came vvith speed: and they found Marie and Ioseph, & the infant laid in the manger.
17 And seeing it, they vnderstood of the vvord that had been spoken to them concerning this child.
18 And al that heard, did maruel: & concerning those things that vvere reported to them by the shepheards.
19 But Marie ‡ kept al these vvords, conferring them in her hart.
20 And the shepheards returned, glorifying and prayſing God in al things that they had heard, and seen, as it vvas said to them.
21 And after eight daies vvere expired, that the child should be circumcised: his name vvas called Iesus, vvhich vvas called by the Angel, before that he vvas conceiued in the vvomb.
22 And after the daies vvere fully ended of her purification according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord.
23 (As it is vvritten in the lavv of our Lord, That euery male opening the matrice, shal be called holy to the Lord.)
24 And to giue a sacrifice according as it is vvritten in the lavv of our Lord, a paire of turtles, or tvvo yong pigeons.
25 And behold there vvas a man in Hierusalem, named Simeon, and the man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him.
26 And he had receiued an answer of the Holy Ghost, that he should not see death vnles he savv first the ‡ Christ of our Lord.
27 And he came in spirit into the Temple. And vvhē his parēts brought in the child Iesus, to do according to the custome of the lavv for him.
28 He also took him into his armes, and blessed God, and said:
29 Novv thou doest dimisse thy seruant O Lord, according to thy vvord in peace.
30 Because mine eyes haue seen, thy Saluation,
31 VVhich thou hast prepared before the face of al peoples:
32 A light to the reuelation of the Gentils, & the glorie of thy people Israel.
33 And his father and mother vvere marueling vpon those things vvhich vvere spoken cōcerning him.
34 And Simeon Blessed them, and said to Marie his mother: Behold this is set ‡ vnto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shal be contradicted.
35 And ‡ thine ovvne soule shal a svvord pearce, that out of many harts cogitations may be reuealed.
36 And there vvas Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she vvas farre striken in daies, and had liued vvith her husband seuen yeres from her virginitie.
37 And she vvas ‡ a vviddovv vntil eightie and foure yeres: vvho departed not from the Temple, ‡ by fastings and praiers ‡ seruing night and day.
38 And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel.
39 And after they had vvholy done al things according to the lavv of our Lord, they returned into Galilee,

into their citie Nazareth.
nd the child grevv, and vvarong: ful of vviſedom, and the of God vvas in him.
nd his parents vvent euery yere Hieruſalem at the ſolemne day aſche.
nd vvhen he vvas tvvelue yeold, they going vp into Hieruſaaccording to the cuſtome of the ial day.
And hauing ended the daies, n they returned, the child Ieſus ained in Hieruſalem: and his nts knevv it not.
And thinking that he vvas in the panie, they came a daies iourand ſought him among their folk and acquaintance.
And not finding him, they returinto Hieruſalem, ſeeking him.
And it came to paſſe, after three s they found him in the Temſitting in the middes of the Doors, hearing them and asking m.
And al vvere aſtonied that heard , vpon his vviſedom and anſrs.
And ſeeing him, they vvondered. d his mother ſaid to him: Sonne, hy haſt thou ſo done to vs? behold father and I ſorovving did ſeek e.
And he ſaid to them: VVhat is it t you ſought me? did you not ovv, that I muſt be about thoſe ings vvhich are my fathers?
And they vnderſtood not the ord that he ſpake vnto them.
And he vvent dovvne vvith them, d came to Nazareth: and vvas ſubiect to them. And his mother pt al theſe vvords in her hart.
And Ieſus proceded in vviſedom d age, and grace vvith God and en.

CHAP. III.

AND in the fiftenth yere of the empire of Tiberius Cæſar, Ponius Pilate being Gouernour of Ievve, and Herod being Tetrarch of Galee, and Philip his brother Tetrarch Iturea and the countrie Trachoni, and Lyſanias Tetrarch of Abilina.
2 Vnder the high Prieſts Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the ſonne of Zacharie, in the deſert.
3 And he came into al the countrie of Iordan, preaching the baptiſme of ‡ penance vnto remiſsion of ſinnes:
as it is vvritten in the book of the ſayings of Eſay the Prophet.
4 A voice of one crying in the deſert: prepare the vvay of our Lord, make ſtraight his pathes.
5 Euery valley ſhal be filled: and euery mountaine and hil ſhal be made lovv, and croked things shal become ſtraight and rough vvaies, plaine.
6 And al flesh shal ſee the Saluation of God.
7 He ſaid therfore to the multitudes that vvent forth to be baptized of him; Ye vipers broods, vvho hath shevved you to flee from the vvrath to come?
8 Yeld therfore ‡ fruits vvorthie of penance: and doe ye not begin to ſay: VVe haue Abraham to our father. For I tel you, that God is able of theſe ſtones to raiſe vp children to Abraham.
9 For novv the axe is put to the root of the trees. ‡ Euery tree therfore that yeldeth not good fruit, shal be cut dovvne, and caſt into fire.
10 And the multitudes asked him, ſaying: VVhat shal vve doe then?
11 And he anſvvering, ſaid vnto thē: ‡ He that hath tvvo coats, let him giue to him that hath not: and he that hath meat, let him doe likevviſe.
12 And the Publicans alſo came to be baptized, and ſaid to him: Maiſter, vvhat shal vve do?
13 But he ſaid to them: Do nothing more then that vvhich is appointed you.
14 And the ſouldiars alſo asked him, ſaying: VVhat shal vve alſo doe? And he ſaid to them: vexe not neither calumniate any man: and be content vvith your ſtipends.
15 And ‡ the people imagining, and al men thinking in their harts of Iohn, leſt perhaps he vvere Chriſt:
16 Iohn anſvvered, ſaying vnto al: I in deed baptize you vvith vvater:

‡ but

‡ but there shal come a mightier thē I, vvhose latchet of his shoes I am not vvorthie to loose, he shal baptize you in the Holy Ghost and fire.
17 VVhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheat into his barne, but the chaffe he vvil burne vvith vnquencheable fire.
18 Many other things also exhorting did he euangelize to the people.
19 And Herod the Tetrarch, vvhen he vvas rebuked of him for Herodias his brothers vvife, and for al the euils vvhich Herod did.
20 ‡ He added this also aboue al, and shut vp Iohn into prison.
21 And it came to passe vvhen al the people vvas baptized, Iesus also being baptized and praying, heauen vvas opened.
22 And the Holy Ghost descended in corporal shape as a doue vpon him: and a voice from heauē vvas made: Thou art my beloued sonne, in thee I am vvel pleased.
23 And Iesus him self vvas beginning to be about thirtie yeres old: as it vvas thought, the sonne of Ioseph, vvho vvas ‡ of Heli.
24 VVho vvas of Matthat, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of Ionne, vvho vvas of Ioseph.
25 VVho vvas of Mathathias, vvho vvas of Amos, vvho vvas of Naum, vvho vvas of Hesli, vvho vvas of Nagge.
26 VVho vvas of Mahath, vvho vvas of Matthathias, vvho vvas of Semei, vvho vvas of Ioseph, vvho vvas of Iuda.
27 VVho vvas of Iohanna, vvho vvas of Resa, vvho vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of Neri.
28 VVho vvas of Melchi, vvho vvas of Addi, vvho vvas of Cosam, vvho vvas of Elmadan, vvho vvas of Her.
29 VVho vvas of Iesus, vvho vvas of Eliezer, vvho vvas of Iorim, vvho vvas of Matthat, vvho vvas of Leui.
30 VVho vvas of Simeon, vvho vvas of Iudas, vvho vvas of Ioseph, vvho vvas of Iona, vvho vvas of Eliacim.
31 VVho vvas of Melcha, vvho vvas of Menna, vvho vvas of Matthatha, vvho vvas of Nathan, vvho vvas of Dauid.
32 VVho vvas of Iesse, vvho vvas of Obed, vvho vvas of Booz, vvho vvas of Salmon, vvho vvas of Naasson.
33 VVho vvas of Aminadab, vvho vvas of Aram, vvho vvas of Esron, vvho vvas of Phares, vvho vvas of Iudas.
34 VVho vvas of Iacob, vvho vvas of Isaac, vvho vvas of Abraham, vvho vvas of Thare, vvho vvas of Nachor.
35 VVho vvas of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho vvas of Heber, vvho vvas of Sale.
36 ‡ VVho vvas of Cainan, vvho vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas of Noe, vvho vvas of Lamech.
37 VVho vvas of Mathusale, vvho vvas of Henoch, vvho vvas of Iared, vvho vvas of Malaleel, vvho vvas of Cainan.
38 VVho vvas of Henos, vvho vvas of Seth, vvho vvas of Adam, vvho vvas of God.

CHAP. IV.

1 AND Iesus ful of the Holy Ghost, returned from Iordan, and vvas driuen in the spirit into the desert.
2 ‡ Fourtie daies, and vvas tempted of the diuel. And he did eate nothing in those daies: and vvhen they vvere ended, he vvas an hungred.
3 And the Diuel said to him: If thou be the sonne of God, say to this stone that it be made bread.
4 And Iesus made answer vnto him, It is vvritten: That not in bread alone shal man liue, but in euery vvord of God.
5 And the Diuel brought him into an high mountaine, and shevved him al the kingdoms of the vvhole vvorld in a moment of time.
6 And he said to him: To thee vvil I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I vvil, I do giue them.
7 Thou therfore if thou vvilt ad-

or

before me, they shal al be thine.
And Iesus answering said to
, It is vvritten : ‡ Thou shalt
re the Lord thy God, & him on-
halt thou serue.
And he brought him into Hie-
lem, & set him vpon the pinna-
of the Temple : and he said to
, If thou be the sonne of God,
thy self from hence dovvn-
rd.
For ‡ it is vvritten : that He
h giuen his Angels charge of thee,
t they preserue thee.
And that in their hands they shal
re thee vp, lest perhaps thou knock
foot against a stone.
And Iesus answering said to
n, It is said: Thou shalt not tempt
Lord thy God.
And al the tentation being en-
the Diuel ‡ departed from him
til a time.
And Iesus returned in the force
the spirit into Galilee, and the
ne vvent forth through the vvhole
ntrie of him.
And he taught in their syna-
gs, and vvas magnified of al.
And he came to Nazareth vvhere
vvas brought vp : and he entred
according to his custom on the
bboth day into the synagogue: and
rose vp to read.
And the book of Esay the Pro-
et vvas deliuered vnto him. And
he vnfolded the book, he found
e place vvhere it vvas vvritten.
The Spirit of the Lord vpon me,
r vvhich he anointed, me to euan-
lize vnto the poore he sent me, to
ale the contrite of hart.
To preach to the captiues remis-
on, and sight to the blind, to dimis-
the bruised vnto remissio, to preach
e acceptable yere of the Lord, and
e day of retribution.
And vvhen he had folded the
ok, he rendred it to the minister,
d sate dovvne. And the eyes of al
the synagogue vvere bent vpon
im.
And he began to say vnto them :
hat this day is fulfilled this scriptu-
in your eares.
And al gaue testimonie to him :
d they ‡ marueled in the vvords of
grace that proceded from his mouth,
and they said : Is not this Ioseph
sonne?
23 And he said to them, Certes you
vvil say to me this similitude, Physi-
cion, cure thy self: as great things as
vve haue heard ‡ done in Capharnaũ,
doe also here in thy countrie.
24 And he said: Amen I say to you,
that no Prophet is accepted in his
ovvne countrie.
25 In truth I say to you, there vvere
many vvidovves in the daies of Elias
in Israel, vvhen the heauen vvas shut
three yeres and six moneths, vvhen
there vvas a great famine made in
the vvhole earth.
26 And to none of them vvas Elias
sent, but into Sarepta of Sidon, to a
vvidovv vvoman.
27 And there vvere many lepers in
Israel vnder Eliseus the Prophet: and
none of them vvas made cleane but
Naaman the Syrian.
28 And al in the synagogue vvere fil-
led vvith anger, hearing these things.
29 And they rose, and cast him out of
the citie : and they brought him to
the edge of the hil, vvhere vpon their
citie vvas built, that they might
throvv him dovvne headlong.
30 But he ‡ passing through the
middes of them, vvent his vvay.
31 And he vvent dovvne into Ca-
pharnaum a citie of Galilee: and the-
re he taught them on the Sabboths.
32 And they vvere astonied at his
doctrine : because his talke vvas in
povver.
33 And in the synagogue there vvas
a man hauing an vncleane Diuel, and
he cried out vvith a loud voice.
34 Saying: Let be, vvhat to vs and
thee Iesus Nazareth? art thou come
to destroy vs? I knovv thee vvho
thou art, the Saint of God.
35 And Iesus, rebuked him, saying:
Hold thy peace, & go out of him.
And vvhen the Diuel had throvven
him into the middes, he vvent out
of him, and hurt him nothing.
36 And there came feare vpon al, and
they talked together one vvith an o-
ther, saying: VVhat vvord is this, that
in povver and vertue he cõmaundeth
the vncleane spirits, and they go out?
37 And the fame of him vvas published
into

into euery place of the countrie.
38 And Iesus rising vp out of the synagogue, entred into Simons house. And ‡ Simons vviues mother vvas holden vvith a great feuer: and they besought him for her.
39 And standing ouer her, he commaunded the feuer, and it left her. And incontinent rising, she ministred to them.
40 And vvhen the sunne vvas dovvne, al that had diseased of sundrie maladies, brought them to him. But he ‡ imposing hands vpon euery one, cured them.
41 And Diuels vvent out from many, crying and saying: that thou art the sonne of God. And rebuking thē he suffred them not to speak, that they knevv he vvas Christ.
42 And vvhen it vvas day, going forth he vvent into a desert place: and the multituds sought him, and came euen vnto him: and they held him that he should not depart from them.
43 To vvhom he said: That to other cities also must I vvangelize the kingdom of God: because therfore I vvas sent.
44 And he vvas preaching in the synagogs of Galilee.

CHAP. V.

AND it came to passe, vvhen the multituds pressed vpon him to heare the vvord of God, and him self stood beside the lake of Genesareth.
2 And he savv tvvo ships standing by the lake: and the fishers vvere gone dovvne, and vvashed their nettes.
3 And he going vp into ‡ one ship that vvas Simons, desired him to bring it back a litle from the land. And sitting, he taught the multituds out of the ship.
4 And as he ceased to speak, he said to Simon: Launch forth into the deep, and let loose your nettes to make a draught.
5 And Simon answvering, said to him: Maister, labouring al the night, vve haue taken nothing: but in thy vvord I vvil let loose the nette.
6 And vvhen they had done this, they inclosed ‡ a very great multitude of fishes, and their net vvas broken.
7 And they ‡ beckened to their fellovves that vvere in the other ship, that they should come and help thē. And they came and filled both ships, so that they did sink.
8 VVhich vvhen Simon Peter did see, he fel dovvne at Iesus knees, saying: Go forth from me, because I am a sinful man, O Lord.
9 For he vvas vvholy astonished and al that vvere vvith him, at the draught of fishes vvhich they had taken.
10 In like maner also Iames and Iohn the sonnes of Zebedee, vvho vvere Simons fellovves. And Iesus said to Simon, Feare not: from this time novv, ‡ thou shalt be taking men.
11 And hauing brought their ships to land, leauing al things they folovved him.
12 And it came to passe, vvhen he vvas in one of the cities, and behold a man ful of leprosie, and seeing Iesus, and falling on his face, besought him saying: Lord, if thou vvilt, thou canst make me cleane.
13 And stretching forth the hand, he ‡ touched him, saying: I vvil. Be thou made cleane. And immediatly the leprosie departed from him.
14 And he commaunded him that he should tel no body, but, Go ‡ shevv thy self to the Priest, and offer for thy cleansing: as Moyses commaunded, for a testimonie to them.
15 But the bruit of him vvent abrod the more, and great multituds came together to heare, and to be cured of their infirmities.
16 And he retired into the desert, and praied.
17 And it came to passe one day, and he sate teaching. And there vvere Pharises sitting and Doctors of Lavv that vvere come out of euery tovvne of Galilee and Ievvrie and Hierusalem: and the vertue of our Lord vvas to heale them.
18 And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him.
19 And not finding on vvhich side they might bring him in for the multitude, they ‡ vvent vp vpon the roose,

, and through the tiles let him
ne vvith the bed into the mid-
before Iesus.
VVhose faith vvhen he savv, he
Man, thy sinnes are forgiuen

nd the Scribs and Pharises be-
to think, saying: vvho is this
speaketh blasphemies? VVho can
he sinnes, but only God?
And vvhen Iesus knevv their co-
tions, answering he said to them:
at doe you think in your harts?
Vhich is easier to say, Thy sinnes
orgiuen thee: or to say, Arise, and
k?
But that you may knovv that
e sonne of man hath povver in
h to forgiue sinnes (he said to
sick of the palsey) I say to thee,
e, take vp thy bed, and go into
house.
And forthvvith rising vp before
n, he took that vvherein he lay:
he vvent into his house, magni-
g God.
And al vvere astonied: and they
gnified God. And they vvere re-
nished vvith feare, saying: That
haue seen maruelous things to
.
And after these things he vvent
h, and savv a Publican called Le-
sitting at the Custome-house, and
said to him, Folovv me.
And ‡ leauing al things, he rose
l folovved him.
And Leui made him a great feast
his house: and there vvas a great
ltitude of Publicans, and of others
t vvere sitting at the table vvith
em.
And their Pharises and Scribs
rmured, saying to his disciples,
hy do you eate and drink vvith
blicans and sinners?
And Iesus answering said to the:
ney that are vvhole, need not the
ysicion: but they that are il at ease.
‡ I came not to cal the iust, but
nners to penance.
But they said to him: VVhy do
he disciples of Iohn ‡ fast often, and
make obsecrations, and of the Pha-
ses in like maner: bat thine do eate
nd drink?
To vvhom he said: vvhy, can you
make the children of the bridegrome
fast vvhiles the bridegrome is vvith
them?
35 But the daies vvil come: and vvhē
the bridegrome shal be taken avvay
from them, then they shal fast in
those daies.
36 And he said a similitude also vn-
to them, That no mā putteth a peece
from a nevv garment into an old
garment: othervvise both he breaketh
the nevv, and the peece from the
nevv agreeth not vvith the old.
37 And no bodie putteth nevv vvine
into old bottels: othervvise the nevv
vvine vvil break the bottels, and it
self vvil be shed, and the bottels vvil
be lost.
38 But nevv vvine is to be put into
nevv bottels: and both are preserued
together.
39 And no man drinking old, vvil
nevv by and by. for he saith, The old
is better.

CHAP. VI.

1 AND it came to passe on the ‡ Sabboth second-first, vvhē he passed through the corne, his Disci-ples did pluck the eares, and did eate rubbing them vvith their hands.
2 And certaine of the Pharisees said to them: VVhy do you that vvhich is not lavvful on the Sabboths?
3 And Iesus answering them, said: Neither this haue you read vvhich Dauid did, vvhen him self vvas an hungred and they that vvere vvith him.
4 Hovv he entred into the house of God, and took the loaues of Propositi-on, and did eate, and gaue to them that vvere vvith him, vvhich it is not lavvful to eate but only for Priests?
5 And he said to them: That the Son-ne of man is Lord of the Sabboth also.
6 And it came to passe on an other Sabboth also, that he entred into the synagogue, and taught. And there vvas a man, and his right hand vvas vvithered.
7 And the Scribs and Pharises vvat-ched if he vvould cure on the Sab-borh: that they might find hovv to accuse him.
8 But he knevv their cogitations: and he

he said to the man that had the withered hand, Arise, and stand forth into the middes. And rising he stood.

9 And Iesus said to them: I aske you, if it be lavvful on the Sabboths to do vvel or il: to ‡ saue a soule or to destroy?

10 And looking about vpon them al, he said to the man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored.

11 And they vvere replenished vvith madnes: and they communed one vvith an other vvhat they might doe to Iesus.

12 And it came to passe in those daies, he vvent forth into the mountaine to pray, and he passed ‡ the vvhole night in the prayer of God.

13 And vvhen day vvas come, he called his Disciples: and he chose tvvelue of them (‡ vvhom also he named Apostles.)

14 ‡ Simon vvhom he surnamed Peter, and Andrevv his brother, Iames and Iohn, Philip and Bartholomevv.

15 Matthevv and Thomas, Iames of Alphæus and Symon that is called Zelotes.

16 And Iude of Iames, and Iudas Iscariot vvhich vvas the traitour.

17 And descending vvith them he stood in a plaine place, and the multitude of his Disciples, and a very great companie of people from al Ievvrie and Hierusalem, and the sea coast both of Tyre and Sidon.

18 VVhich vvere come to heare him, and to be healed of their maladies. And they that vvere vexed of vncleane spirits, vvere cured.

19 And al the multitude ‡ sought to touch him, because vertue vvent forth from him, and healed al.

20 And he lifting vp his eyes vpon his Disciples, said.

Blessed are ye poore: for yours is the kingdom of God.

21 Blessed are you that novv are an hungred: because you shal be filled. Blessed are you that novv doe vveep: because you shal laugh

22 Blessed shal you be vvhen men shal hate you, and vvhen they shal separat you, and vpbraid you, and abandon your name as euil, for t sonne of mans sake.

23 ‡ Be glad in that day and reio ce: for behold, your revvard is mu in heauen. for according to the things did their fathers to the Pr phets.

24 But vvo to you that are riche because you haue your consolation

25 VVo to you that are filled: b cause you shal be hungrie. VVo you that novv do laugh: because yo shal mourne and vveep.

26 VVo, vvhen al men ‡ shal bles you. for according to these thi did their fathers to the false-Pr phets.

27 But to you I say that doe hear Loue your enemies, do good to the that hate you.

28 Blesse them that curse you, a pray for them that calumniat you.

29 And he that striketh thee on t cheek, offer also the other. And fro him that taketh avvay from thee th robe, prohibit not thy coat also.

30 And ‡ to euery one that aske thee, giue: and of him that take avvay the things that are thine, as not againe.

31 And according as you vvil tha men do to you, do you also to the in like maner.

32 And if you loue them that lou you, vvhat thank is to you? for sinne also loue those that loue them.

33 And if ye do good to them tha do you good: vvhat thank is to you for sinners also do this.

34 And if ye lend to them of vvhom ye hope to receiue: vvhat thank is t you? for sinners also lend vnto sin ners, for to receaue as much.

35 But loue ye your enemies: d good and ‡ lend, hoping for nothin thereby, and your revvard shal b much, and you shal be the sonnes o the Higheſt, because him self is be neficial vpon the vnkind and th euil.

36 Be ye therfore merciful as al your father is merciful.

37 Iudge not, & you shal not b iudged. condemne not, & you sha not be condemned. forgiue, and you shal be forgiuen.

38 Giue, and there shal be giuen t

good measure & pressed dovvne
haken together and running
shal they giue into your bo-
or vvith the same measure that
o mete, it shal be measured to
gaine.
nd he said to them a similitu-
b: Can the blind lead the blind?
t both fal into the ditch?
he disciple is not aboue his
er: but euery one shal be per-
f he be as his maister.
nd vvhy seest thou the mote in
rothers eye: but the beame that
thine ovvne eye thou conside-
ot?
Or hovv canst thou say to thy
er, Brother, let me cast out the
out of thine eye: thy self not
the beame in thine ovvne eye?
crite, cast first the beame out of
ovvne eye: and then shalt thou
erely to take forth the mote out
y brothers eye.
For there is no good tree that
th euil fruits: nor euil tree, that
ith good fruit.
For euery tree is knovven by his
For neither do they gather fig-
f thornes: neither of a bush do
gather the grape.
The good man of the good trea-
of his hart bringeth forth good:
the euil man of the il treasure
eth forth euil. for of the aboun-
: of the hart the mouth spea-

And vvhy cal you me Lord,
: and do not the things vvhich
?
Euery one that commeth to me,
heareth my vvords, and doth
: I vvil shevv you to vvhom he
e.
He is like to a man ‡ building a
e, that digged deep, and laid the
dation vpon a rock. And vvhen
inundation rose, the riuer bette
nst that house, and it could not
e it: for it vvas founded vpon a

But he that heareth, and doth
is like to a mā building his house
n the earth vvithout a founda-
: against the vvhich the riuer did
: and incontinent it fel, and the
e of that house vvas great.

CHAP. VII.

1 AND vvhen he had fully said al his vvords into the eares of the people, he entred into Capharnaum.
2 And the seruant of a certaine Centurion being sick, vvas readie to die: vvho vvas deere vnto him.
3 And vvhen he had heard of Iesus, he sent vnto him the Auncients of the Iewes, desiring him to come and heale his seruant.
4 But they being come to Iesus, besought him earnestly, saying to him: That he is vvorthie that thou shouldest do this for him.
5 For he loueth our nation: and he hath ‡ built a synogogue for vs.
6 And Iesus vvent vvith them. And vvhen he vvas novv not farre from the house, the Centurion sent his frends vnto him, saying: Lord, trouble not thy self. for ‡ I am not vvorthie that thou shouldest enter vnder my roofe.
7 For the vvich cause neither did I think my self vvorthie to come to thee: but say the vvord, and my seruant shal be made vvhole.
8 For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, go, and he goeth; and to an other, come, and he commeth; and to my seruant, do this, and he doeth it.
9 VVhich Iesus hearing, marueled: and turning to the multitude that folovved him he said; Amen I say to you, neither in Israel haue I found so great faith.
10 And they that vvere sent, being returned home, found the seruant that had been sick, vvhole.
11 And it came to passe, aftervvard he vvent into a citie that is called Naim: and there vvēt vvith him his Disciples and a very great multitude.
12 And vvhen he came nigh to the gate of the citie, behold a deadman vvas caried forth, the only sonne of his mother; and she, vvas a vvidovv; and a great multitude of the citie vvith her.
13 VVhom vvhen our Lord had seen, being moued vvith mercie vpon her, he said to ther; VVeepe not.
14 And he came neere and touched the

the coffin. And they that caried it, stood stil: and he said: Yong man, I say to thee, Arise.
15 And he that vvas dead, sate vp, and beganne to speak. And he gaue him to his mother.
16 And feare took them al: and they magnified God, saying: That a great Prophet is risen among vs: and, That God hath visited his people
17 And this saying vvent forth into al Ievvrie of him, and into al the countrie about.
18 And Iohns disciples shevved him of al these things.
19 And Iohn called tvvo of his disciples, and sent them to Iesus, saying: Art thou he that art to come: or expect vve an other?
20 And vvhen the men vvere come vnto him, they said; Iohn the Baptist hath sent vs to thee, saying; Art thou he that art to come; or expect vve an other?
21 And the self same houre, he cured many of maladies, and hurts, and euil spirits: and to many blinde he gaue sight.
22 And answvering, he said to them, Go and report to Iohn vvhat you haue heard and seen; That the blind see, the lame vvalk, the lepers are made cleane, the deaf heare, the dead rise againe.
23 ‡ The poore are euangelized; and blessed is he vvhosoeuer shal not be scandalized in me.
24 And vvhen Iohns messengers vvere departed, he began to say of Iohn to the multiiuds; VVhat vvent you out into the desert to see? a reed moued vvith the vvind?
25 But vvhat vvent you forth to see? a man clothed in ‡ soft garments? beh old they that are in costly apparel and delicacies, are in the houses of kings.
26 But vvhat vvent you out for to see? a Prophet? Certes I say to you, and more then a Prophet.
27 This is he of vvhom it is vvritten; Behold I send mine Angel before thy face vvhich shal prepare thy vvay before thee.
28 For I say to you, A greater Prophet among the children of vvomen then Iohn the Baptist, there is no man. but he that is the lesser in the kingdom of God, is greateer then he.
29 And al the people hearing and the Publicans, iustified God. being baptized vvith Iohns baptisme.
30 But the Pharises and the lavvyers ‡ despised the counsel of God against them selues, being not baptized by him.
31 And our Lord said: VVherevnto then shal I liken the men of this generation, and vvherevnto are they like?
32 They are like to children sitting in the maket-place, and speaking one to an other, and saying: vVe haue piped to you, and you haue not danced: vve haue lamented, and you haue not vvept.
33 For Iohn the Baptist came neither eating bread nor drinking vvine: and you say, He hath a diuel.
34 The Sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of vvine, a friend of Publicans and sinners.
35 And vvisedom is iustified of all her children.
36 And one of the Pharises desired him to eate vvith him. And being entred into the house of the Pharisee, he sate dovvne to meat.
37 And behold a vvoman that vvas in the citie, a sinner, as she knevv that he vvas set dovvne in the Pharises house she brought an alabaster-box of ointment.
38 And standing behind beside his feet, she began to ‡ vvater his feet vvith teares, & vviped them vvith the heares of her head, and kissed his feet, & anointed them vvith the ointment.
39 And the Pharise that had called him, seeing it, spake vvithin him, saying: This man if he vvere a Prophet, vvould knovv certes vvho and vvhat maner of vvoman she is vvho toucheth him, that she is a sinner.
40 And Iesus answvering said to him: Simon, I haue somevvhat to say vnto the. but he said, Maister, say on.
41 A certaine creditour had two debters: one did ovve fiue hvnd pence, and the other fiftie.

41 Th

ey hauing not vvher vvith to
e forgaue both VVhether ther-
oth loue him more?
mon answering said: I suppose
e to vvhom he forgaue more.
: said to him: Thou hast iudged
r.
nd turning to the vvoman, he
nto Simon: Dost thou see this
an? I entred ‡ into thy house,
r to my feet thou didst not gi-
it she vvith teares hath vvate-
y feet, and vvith her heares
vviped them.
isse thou gauest me not: but
nce I came in, hath not ceased
se my feet.
ith oile thou didst not anoint
ead: but she vvith ointment
anointed my feet.
o the vvhich I say to the: Many
s are forgiuen her, because she
‡ loued much. But to vvhom
is forgiuen, he loueth lesse.
nd he said to her: Thy sinnes
rgiuen thee.
And they that sate together at
ble began to say vvithin them
s: ‡ Vvho is this that also for-
h sinnes?
And he said to the vvoman: ‡
faith hath made thee safe, go
ace.

CHAP. VIII.

D it came to passe aftervvard,
nd he made his iourney by ci-
nd townes preaching and euan
ing the kingdom of God: and
vvelue vvith him.
nd some vvomen that had been
l of vvicked spirits and infirmi-
Marie vvhich is called Magdale-
out of vvhom seuen diuels vvere
forth:
nd Ioane the vvife of Chusa
ds procurator, and Susan, and
y others that ‡ did minister vnto
of their substance.
nd vvhen a very great multitu-
ssembled and hastened out of the
s vnto him, he said by a similitu-

The sovver vvent forth to sovv
seed. and vvhiles he sovveth, so-
el by the vvay side, and vvas
troden vpon, and the foules of the
aire did eate it.
6 And other some fel vpon the rock
and being shot vp, it vvithered, becau
se it had not moisture.
7 And othersome fel among thor-
nes, and the thornes grovving vp
vvithal, choked it.
8 And othersome fel vpon good
ground: and being shot vp, yelded
fruit an hundredfold. Saying these
things he cried: He that hath eares
to heare, let him heare.
9 And his disciples asked him vvhat
this parable vvas.
10 To vvhom he said: To you it is
giuen to knovv the mysterie of the
kingdom of God, but to the rest in
parables, ‡ that seeing they may not
see, and hearing may not vnderstand.
11 And the parable is this: The seed,
is the vvord of God.
12 And they besides the way: are
those that heare, then the diuel com-
meth, and taketh the vvord out of
their hart, lest beleeuing they be sa-
ued.
13 For they vpon the rock: such as
vvhen they heare, vvith ioy receiue
the vvord: & these haue no roots: be
cause ‡ for a time they beleeue, and
in time of tentation they reuolt.
14 And that vvhich fel into thor-
nes, are they that haue heard, and
going their vvaies, are choked vvith
cares and riches and pleasures of this
life, and render not fruit.
15 And that vpon good ground: are
they vvhich in a good & very good
hart, hearing the vvord, doe reteine
it, and yeld fruit in patience.
16 And no man lighting a candel
doth couer it vvith a vessel, or put it
vnder a bed: but setteth it vpon a
candelstick, that they that enter in,
may see the light.
17 For there is not any thing secret,
that shal not be made manifest: nor
hid, that shal not be knovven,
& come abrod.
18 See therfore hovv you heare.
For he that hath, to him shal be giuē
and vvhosoeuer hath not, that also
vvhich he thinketh he hath, shal be
taken avvay from him.
19 And his mother and brethren
came vnto him: and they could not

come at him for the multitude.
20 And it vvas told him, Thy mother and ‡ thy brethren ſtand vvithout, deſirous to ſee thee?
21 VVho anſvvering ſaid to them: My ‡ mother and my brethren, are they that heare the vvord of God & do it.
22 And it came to paſſe one day: & he vvent vp into a boat, and his diſciples, and he ſaid to them: Let vs ſtrik ouer the lake. And they launched forth.
23 And vvhen they vvere ſailing, he slept: and there fel a ſtorme of vvind into the lake, and they vvere filled, & vvere in danger.
24 And ‡ they came and raiſed him, ſaying: Maiſter, vve periſh. But he riſing, rebuked the vvind and the tempeſt of vvater: and it ceaſed, and there vvas made a calme.
25 And he ſaid to them: VVhere is your faith? vvho fearing, marueled one to an other, ſaying: VVho is this (trovv ye) that becõmaũdeth both the vvinds & the ſea, & they obey him?
26 And they ſailed to the countrie of the Geraſens vvich is ouer againſt Galelee.
27 And vvhen he vvas come forth to the land, there met him a certaine man that had a diuel novva very lõg time, and he did vveare no clothes, neither did he tarie in houſe but in the monuments.
28 And as he ſavv Ieſus, he fel dovvne before him: and crying out vvith a great voice, he ſaid: VVhat is to me & thee Ieſus ſõne of God moſt high? I beſeech thee do not torment me.
29 For he commaunded the vncleane ſpirit to go forth out of the man. For many times he caught him, & he vvas bound vvith chaines, and kept vvith fetters: and breaking the bonds vvas driuen of the diuel into the deſerts.
30 And Ieſus asked him ſaying: VVhat is thy name? But he ſaid: Legiõ. becauſe many diuels vvere entred into him.
31 And they beſought him that he vvould not commaund them to go into the depth.
32 And there vvas there a heard of many ſvvine feeding on the mountaine: and they deſired him, that he vvould permit them to enter into them. And he permitted them.
33 The diuels therfore vvent forth out of the man, and entred into the ſvvine: and the heard vvith violence vvent headlong into the lake, and vvas ſtifled.
34 VVhich vvhẽ the ſvvinheards ſavv done, they fled: and told into the citie and into the tovvnes.
35 And they vvent forth to ſee the vvhich vvas don: & they came to Ieſus, and found the man, out of vvhom the diuels vvere gone forth, ſitting at his feet, clothed, and vvel in his vvittes, and they vvere afraid?
36 And they alſo that had ſeen, told them hovv he had beẽ made vvhole from the legion.
37 And al the multitude of the countrie of the Geraſens beſought him to depart from them: for they vvere taken vvith great feare. And he going vp into the boat, returned.
38 And the man out of vvhom the diuels vvere departed, deſired him that he might be vvith him. But Ieſus dimiſſed him, ſaying.
39 Returne into thy houſe, and tell hovv great things God hath done to thee. And he vvent through the vvhole citie, preaching hovv great things Ieſus had done to him.
40 And it came to paſſe: vvhen Ieſus vvas returned, the multitude receaued him. and al vvere expecting him.
41 And behold there came a man vvhoſe name vvas Iairus, & he vvas Prince of the Synagogue: and he fel at the feet of Ieſus, deſiring him that he vvould enter into his houſe.
42 Becauſe he had an only daughter almoſt tvvelue yeres old, and she vvas a dying. And it chaunced as vvhiles he vvent, he vvas thronged of the multitudes.
43 And there vvas ‡ a certaine vvoman in a fluxe of bloud from tvvelue yeres paſt, vvhich had beſtovved al her ſubſtance vpon Phyſicions, neither could she be cured of any.
44 She came behind him, & touched the hemme of his garment: & forthvvith the fluxe of her bloud ſtinted.
45 And Ieſus ſaid: VVho is it that touched me? And al denying, ‡ Peter ſaid, & they that vvere vvith him

Mat

er, the multitudes throng and thee, and doſt thou ſay, VVho ed me.
nd Ieſus ſaid: Some bodie hath ed me. for I knovv that there is e proceded from me.
nd the vvoman ſeeing, that she ot hid, came trembling, and vvas before his feet: & for vvhat she had touched him, she she- before al the people: and hovv vvith ſhe vvas made vvhole.
at he ſaid to her, Daughter thy hath made thee ſafe, go in peace.
s he vvas yet ſpeaking, there eth one to the Prince of the ogue, ſaying to him, That thy ter is dead, trouble him not.
nd Ieſus hearing this vvord, ered the father of the maid, Fe- ot ‡ beleue only, and she shal ſe.
nd vvhen he vvas come to the , he permitted not any man to in vvith him, but Peter, and Ia- nd Iohn, and the father and er of the maid.
nd al vvept, and mourned for ut he ſaid: VVeep not, the maid dead, but ſleepeth.
nd they derided him, knovving she vvas dead.
at he holding her hand cried : Maide ariſe.
nd ‡ her ſpirit returned and she ncontinent. And he bad them ier to eate.
nd her parentes vvere aſtonied, n he commaunded to tel no hat vvhich vvas done

CHAP. IX.

Nd calling together the tvvelue Apoſtles, he gaue thē ‡ vertue & er ouer al diuels & to cure ma- s.
d he ſent them to preach the lō of God: and to heale the ſick.
d he ſaid to them: Take nothing he vvay, neither rod, nor skrip, read, nor money, nether haue coats. 4 And into vvhatſoeuer you enter, tari there, & then- not depart.
d vvhoſoeuer shal not receiue going forth out of that citie, of the duſt alſo of your feet ‡ eſtimonie vpon them.
6 And going forth they vvent a cir- euit from tovvne to tovvne euange- lizing and curing euery vvhere.
7 And Herod the Tetrach heard al things that vvere done by him: and he ſtaggered becauſe it vvas ſaid of ſo me: That Iohn vvas riſen from the dead.
8 But of other ſome, That Elias hath appeared: and of others, that a Pro- pher one of the old ones vvas riſen.
9 And Herod ſaid: Iohn I haue be- headed: but vvho is this of vvhom I heare ſuch things? And he ſought for to ſee him.
10 And the Apoſtles being returned, reported to him vvhatſoeuer they did: and taking them he retired apart into a deſert place, vvhich belongeth to Beth-ſaida.
11 VVhich the multitudes vnderſtan- ding, folovved him & he receiued them, and ſpake to them of the king- dom of God, and them that had need of cure he healed.
12 And the day began to drav to vvards an end. And the Tvvelue com- ming neere, ſaid to him: Dimiſſe the multitude, that going into tovvnes and villages here about, they may haue lodging, and find meates: becau- ſe here vve are in a deſert place.
13 And he ſaid to them: Giue you them to eate. But they ſaid: VVe ha- ue no more but fiue loaues and tvvo fishes: vnles perphaps vve ſhould go and buie meats for al this multitude
14 And there vvere men almoſt fiue thouſand. And he ſaid to his Diſci- ples: Make them ſit dovvne by com- panies fiftie. and fiftie.
15 And ſo they did. And they made al ſit dovvne.
16 And taking the fiue loaues & the tvvo fishes, he looked vp vnto heauē and ‡ bleſſed them: and he brake, & diſtributed to his diſciples, for to ſet before the multitudes.
17 And ‡ they did al eate, and had their fil. And there vvas taken vp that vvhich remained to them, tvvel- ue baskets of fragments.
18 And it came to paſſe: vvhē he vvas alone praying, his diſciples alſo vvere vvith him: and he asked them ſaying VVhom do the multitudes ſay that I am?
19 But they anſvvered, and ſaid, Iohn

the Baptist: and some, Elias: but some that one of the Prophets before time is risen.
20 And he said to them, But whom say ye that I am? Simon Peter answering, said: The CHRIST of God.
21 But he rebuking thē, cōmaūded that they should tel this to no mā.
22 Saying: That the Sonne of man must suffer many things, and be reiected of the Auncients and cheef Priests and Scribs, and be killed, and the third day rise againe.
23 And he said to al: If any mā will come after me, let him denie himself and take vp his crosse daily, and follow me.
24 For he that will saue his life, shal lose it: for he that shal lose his life for my sake, shal saue it.
25 For what profit hath a man if he gaine the whole world, ād loose himself, and cast away himself?
26 For he that shal be ashamed of me and of my words, him the Sonne of man shal be ashamed of, when he shal come in his maiestie, and his fathers, and of the holy Angels.
27. And I say to you assuredly: There be some standing here that shal not tast death, ‡ til they see the kingdom of God.
28 And it came to passe after these wordes almost eight daies, and he took Peter & Iames and Iohn, and went into a mountaine to pray.
29 And whiles he prayed, the shape of his countenāce was altered: & his raiment white and glistering.
30 And behold two mē talked with him. And they were Moyses ād Elias.
31 Appearing in maiestie. And they told his deceasse that he should accomplish in Hierusalem.
32 But Peter ād they that were with him, were heauie with sleep. And awaking, they saw his maiestie, and the two men that stood with him.
33 And it came to passe, when they departed from him Peter said to Iesus Maister, it is good for vs to be here: ād let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he said.
34 And as he spake these things, there cam a cloud, and ouershadowed them: and they feared, when they entered into the cloud.
35 And a voice was made out of the cloud, saying: This is my beloued sonne, heare him.
36 And whiles the voice was made, Iesus was foūd alone. And they held their peace, and told no man in those daies any of these things which they had seen.
37 And it came to passe the day following, when they came downe from the mountaine, there met him a great multitude.
38 And behold a man of the multitude cried out saying: Maister, I beseech thee, look vpon my sonne because he is mine only one.
39 And lo, the spirit taketh him, and he sodenly crieth, ād he dasheth him & teareth him that he foameth, & with much a do departeth rēting him.
40 And I desired thy disciples to cast him out, and they could not.
41 And Iesus answering said: ‡ O faithles and peruerse generation, how long shal I be with you and suffer you? bring hither thy sonne.
42 And when he came to him, the diuel dashed, and tore him. And Iesus rebuked the vncleane spirit, ād healed the boy: ād rēdred him to his father.
43 And al were astonied at the might of God: ād al meruelling at al things that he did, he said to his disciples.
44 Lay you in your harts these wordes, for it shal come to passe that the Sonne of man shal be deliuered into the hands of men.
45 But they did not know this word, and it was couered before them that they perceiued it not. And they were afraid to aske him of this word.
46 And there entred ‡ a cogitation into them, which of them should be greater.
47 But Iesus seing the cogitations of their hart, took a child and set him by him.
48 And said to them: whosoeuer receiueth this child in my name, receiueth me, ād whosoeuer receiueth me receiueth him that sēt me. For he that is the lesser among you al, he is the greater.
49 And Iohn answering said: Maister we saw a certaine man casting out diuels in thy name, and we prohibited him, because he followeth not with

th vs.
And Iesus said to him: ‡ Prohibit
for he that is not against you, is
you.
And it came to passe, vvhiles the
es of his assumption vvere accom-
hing, and he fixed his face to go
o Hierusalem.
And he sēt messengers before his
: and going they entred into a ci-
of the Samaritans to prepare for
.
And they receiued him not, becau
his ‡ face vvas to go to Hierusalem.
And vvhen his disciples Iames ād
n had seen it, they said: Lord vvilt
u vve say that fire come dovvne
m heauen and consume them?
And turning, ‡ he rebuked them,
ing: You knovv not of vvhat spirit
u are.
The Sonne of man came not to
stroy soules, but to saue. And they
ent into an other tovvne.
And it came to passe as they vval-
d in the vvay, a certaine man said
him: I vvil folovv thee vvhithersoe
r thou goest.
Iesus said to him, ‡ The foxes ha-
holes, and the foules of the aire
stes: but the Sonne of man hath
t vvhere to repose his head.
But he said to an other: Folovv
e. And he said: Lord, permit me first
go, and to burie my father.
And Iesus said to him: Let the de-
burie their dead: but go thou, set
rth the kingdom of God.
And an other said: I vvil folovv
ee Lord, but permit me first to take
y leaue of them that are at home,
Iesus said to him: ‡ No mā putting
is hād to the plough, and looking
ck, is apt for the kingdom of God.

CHAP. X.

AND after this our Lord designed
also other ‡ seuēntie tvvo: and
e sēt them tvvo and tvvo before his
ce into euery citie and place vvhi-
her him self vvould come.
And he said to them: The harueſt
truly is much: but the vvorkmē fevv.
Desire therfore the lord of the har-
ueſt, that he send vvorkmen into his
harueſt.
Go: Behold I send you as lambs a-
mong vvolues.
4 Carie not purse nor skrip, nor
shoes: & salute no body by the vvay.
5 Into vvhatsoeuer house you enter,
first say: Peace to this house.
6 And if the sonne of peace be there
your peace shal rest vpon him: but
if not, it shal returne to you.
7 And in the same house tarie you,
eating and drinking such things as
they haue. For the vvorkman is vvor
thie of his hire. Remoue not from
house to house.
8 And into vvhat citie soeuer you en
ter, and they receiue you, eate such
things as are set before you.
9 And cure the sick that are in it,
and say to them: The kingdom of
God is come nigh vpon you.
10 And into vvhatsoeuer citie you
enter, and they receiue you not, going
forth into the streets thereof, say.
11 The dust also of your citie that
cleaueth to vs, vve do vvipe of against
you. yet this knovv ye that the king-
dom of God is at hand.
12 I say to you, it shal be ‡ more to-
lerable for Sodom in that day, then
for that citie.
13 VVo to thee Corozaim, vvo to
thee Beth-saida: for if in Tyre and Si-
don had been vvrought the miracles
that haue beene vvrought in you,
they had done penāce sitting ‡ in sack
cloth and ashes long ago.
14 But it shal be more tolerable for
Tyre and Sidon in the iudgment, then
for you.
15 And thou Capharnaum that art
exalted vnto heauen: thou shalt be
thrust dovvne euen vnto hel.
16 ‡ He that heareth you, heareth me;
and he that despiseth you, despiseth
me. And he that despiseth mē despi-
seth him that sent me.
17 And the Seuenti-tvvo returned
vvith ioy, saying: Lord, the Diuels al-
so are subiect to vs in thy name.
18 And he said to them: I savv Satā
as a lightning fal from heauen.
19 Behold, I haue giuen you povver
to tread vpon serpents, and scorpions
and vpon al the povver of the ene-
mie, and nothing shal hurt you.
20 But yet reioyce not in this, that
the spirits are subiect vnto you: but
reioyce in this, that your names are
vvritten in heauen.

21 In that very houre he reioyced in spirit, and said: I confesse to thee O Father, Lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed them ‡ to litle ones. Yea Father, for so hath it vvel pleased thee.
22 Al things are deliuered to me of my father. And no mā knovvethvvho the Sōne is, but the Father: and vvho the Father is, but the Sonne, and to vvhom the Sonne vvil reueale.
23 And turning to his Disciples, he said: Blessed are the eyes that see the things that you see.
24 For I say to you, that many Prophets and Kings desired to see things that you see, and savv them not: and to heare the things that you heare, and heard them not.
25 And behold a certaine lavvyer stood vp, tempting him and saying: Maister, by doing of vvhat thing shal I possesse life euerlasting?
26 But he said to him: In the lavv vvhat is vvritten? hovv readest thou?
27 He answvering said: Thou shalt loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole soule, & vvith al thy strength, and vvith al thy mind and thy neighbour as thy self.
28 And he said to him: Thou hast ānsvvered right, ‡this do & thou shalt liue
29 But he desirous to iustifie him self said to Iesus: & vvho is my neigbour?
30 And Iesus taking it, said: A certaine man vvent dovvne from Hierusalem into Ierico, and fel among theeues, vvho also spoiled him, & giuing him vvounds vvent avvay leauing him ‡ half-dead.
31 And it chaunced that a certaine Priest vvent dovvne the same vvay: and seing him, passed by.
32 In like maner also a Leuite, vvhen he vvas neere the place, and savv him passed by.
33 But a certaine Samaritane going his iourney, came nere him: and seing him, vvas moued vvith mercie.
34 And going vnto him, bound his vvounds, povvring in oile and vvine and setting him vpon his ovvne beast brought him into an inne, and took care of him.
35 And the next day he took forth two penes, and gaue to the host, and said: Hane care of him: and vvhatsoeuer thou shalt ‡ supererogate, I at my returne vvil repay thee.
36 VVhich of these three in thy opinion vvas neighbour to him that fel among theeues?
37 But he said: He that did mercie vpō him. And Iesus said to him: Go, and do thou in like maner.
38 And it came to passe as they vvēt and he entred into a certaine tovvne and a certaine vvoman named Martha, receiued him into her house.
39 And she had a sister called Marie vvho sitting also at our Lords feet, heard his vvoord.
40 But Martha vvas busie about much seruice. vvho stood and said: Lord, hast thou no care that my sister hath left me alone to serue? speak to her therefore, that she help me.
41 And our Lord answvering said to her: Martha, Martha, thou art careful, and art troubled about many things.
42 But one thing is necessarie, ‡ Marie hath chosen the best part vvhich shal not be taken avvay from her.

CHAP. XI.

AND it came to passe, vvhē he vvas in a certaine place, praying, as he ceased, one of his Disciples. said to him: Lord teach vs to pray, as Iohn also taught his Disciples. 2 And he said to them, VVhen you pray, say: Father, sanctified be thy name. Thy kingdom come. 3 Our daily bread giue vs this day. 4 & forgiue vs our sinnes, for because our selues also do forgiue euery one that is in debt to vs. And lead vs not into temptation.
5 And he said to thē: VVhich of you shal haue a frīed, & shal go to him at midnight, & shal say to him, Friend, lēd me three loaues. 6 Because a frīed of mine is come out of his vvay to me, & I haue not vvhat to set before him. 7 And he frō vvithin ānsvvering saith: trouble me not, novv the dore is shut, & my childrē are vvith me in bed: I can not rise and giue thee.
8 And if he shal persenere knocking, I say to you. although he vvil not rise & giue him because he is his frīed, yet for his importunitie he vvil rise, & giue him as many as he needeth.
9 And I say to you, Aske, & it shal be giuen you, seek, and you shal find

knock

t, and it shal be opened to you. 10 For euery one that asketh, receiueth: and he that seeketh, findeth: & to him that knocketh, it shal be opened. 11 And which of you if he aske his father bread, will he giue him a stone? or a fish, will he for a fish giue him a serpēt 12 Or if he aske an egge, will he reach him a scorpion? 13 If you then being naught, know how to giue good gifts to your children, how much more will your father from heauen giue the good spirit to them that aske him: 14 And he was casting out a deuel, and that was dūbe. And when the deuel was gone out the dumbe spake: and the multitudes merueiled. 15 And certaine of them said: In Beelzebub the prince of Diuels he casteth out Diuels. 16 And other tempting him did of him a signe from heauen. 17 But he seing their cogitations, said vnto them: Euery kingdom deuided against it self, shal be made desolate, and house vpon house shal fal. 18 And if Satā also be deuided against himself, how shal his kingdō stand? because you say that in Beelzebub I cast out Diuels. 19 And if I in Beelzebub cast out Diuels: your children, in whom do they cast out? therefore they shal be your iudges. 20 But if I in the ‡finger of God do cast out Diuels: surely the kingdom of God is come vpon you. 21 When a strong armed keepeth his court, those things are in peace that he possesseth. 22 But if a stronger then he, set vpon him and ouercome him; he will take away his whole armour wherein he trusted, & will distribute his spoiles. 23 He that is not with me is against me; and he that gathereth not with me, scattereth. 24 When the vncleane spirit shal depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith; I will returne into my house whence I departed. 25 And when he is come, he findeth it swept with a besom, and trimmed. 26 Then he goeth and taketh seuen other spirits worse then him self, and entring in they dwel there. And the last of that man be made worse then the first. 27 And it came to passe: when he said these things, a certaine woman lifting vp her voice out of the multitude said to him: ‡Blessed is the wombe that bare thee, & the pappes that thou didst suck. 28 But he said, ‡Yea rather, blessed are they that heare the word of God, and keep it. 29 And the multitudes running together, he began to say, This generation, is a wicked generation; it asketh a signe, and a signe shal not be giuen it but ‡the signe of Ionas the Prophet. 30 For as Ionas was a signe to the Niniuites; so shal the Sonne of man also be to this generation. 31 The Queene of the South shal rise in the iudgement with the men of this generatiō, and shal condemne them; because she came frō the ends of the earth to heare the wisedom of Salomon. & behold more then Salomon here. 32 The men of Niniuee shal rise in the iudgement with this generation, & shal cōdemne it, because they ‡did penance at the preaching of Ionas. & behold more then Ionas here. 33 No man lighteth a cādle, & putteth it in secret neither vnder a bushel; but vpon a cādlestick, that they that go in may see the light. 34 The candle of thy body, is thine eye. If thine eye be simple, thy whole body shal be lightsome; but if it be naught, thy body also shal be darksome. 35 See therefore that the light which is in thee, be not darkenesse. 36 If then thy whole body be lightsome, hauing no part of darkenesse; it shal be lightsome wholy, & as a bright cādel it shal lighten thee. 37 And when he was speaking, a certaine Pharise desired him that he would dine with him. & he going in sate down to eate. 38 And the Pharisee began to think within himself & to say, Why he was not washed before dinner. 39 And our Lord said to him, Now you Pharises do make cleane that on the out side of the cup & of the platter; but that of yours which is within, is of rapine & iniquitie. 40 Fooles, did not he that made on that the out side, make that also that is on the inside? 41 But yet that remaineth, ‡giue almes, & behold al things are cleane vnto you. 42 But woe to you Pharises, because you tith mint & rew & euery herb; & passe ouer iudgemēt & the charitie of God. but these

ought to haue done, and not to omit those.
43 VVo to you Phariſes, becauſe you loue the firſt chaires in the ſynagogs, and ſalutations in the market place.
44 VVo to you, becauſe you are as monuments that appeare not, and mē vvalking ouer, are not vvare.
45 And one of the Lavvyers anſvvering ſaith to him: Maiſter, in ſaying theſe things, thou ſpeakeſt to our reproch alſo.
46 But he ſaid: ‡ VVo to you Lavvyers alſo: becauſe you lode men vvith burdens vvhich they can not beare, and your ſelues touch not the packs vvith one of your fingers.
47 VVo to you that ‡ build the monuments of the Prophets: and your fathers did kil them.
48 Surely you doe teſtifie that you conſent to the vvorks of your fathers becauſe they in deed did kil them and you build their ſepulchres.
49 For this cauſe the vviſedom alſo of God ſaid: I vvil ſend to them Prophets and Apoſtles, and of them they vvil kil and perſecute.
50 That the bloud of al the Prophets that vvas shed from the making of the vvorld, may be required of this generation.
51 From the bloud of Abel vnto the bloud of Zacharie that vvas ſlaine betvvene the Altar and the Temple. Yea I ſay to you, it shal be required of this generation.
52 VVo to you Lavvyers, becauſe you haue takē avvay the key of knovvledge: your ſelues haue not ētred, & thoſe that did ēter you haue prohibited.
53 And vvhen he ſaid theſe things to thē, the Phariſes and the Lavvyers began vehemently to vrge him, & to ſtop his mouth about many things.
54 Lying in vvait for him, & ſeeking to catch ſomething of his mouth, that they might accuſe him.

CHAP. XII.

1 AND vvhē great multitudes ſtood about him, ſo that they trode one an other, he begā to ſay to his Diciples: Take good heed of the leauē of the Phariſes, vvhich is hypocriſie.
2 For nothing is hid, that shal not be reuealed: nor ſecret, that shal not be knovvn.
3 For the things that you haue ſaid in darkneſſe, shal be ſaid in the light: & that vvhich you haue ſpoken into the eare in the chabers, shal be preached in the houſe-tops.
4 And I ſay to you my frends. Be not afraid of thē that kil the body, & after this haue no more to doe.
5 But I vvil shevv you vvhō ye shal feare: ‡ feare him vvho after he hath killed, hath povver to caſt into Hel. yea I ſay to you, feare him.
6 Are not fiue ſparovves ſold for tvvo farthings: and one of them is not forgotten before God.
7 Yea the heares alſo of your head are al numbered. Feare not therfore you are more vvorth then many ſparovves.
8 And I ſay to you, euery one ‡ that cōfeſſeth me before men, the Sonne of man alſo vvil confeſſe him before the Angels of God.
9 But he that denieth me before mē shal be denied before the Angels of God.
10 And ‡ euery one that ſpeaketh a vvord againſt the Sōne of man, it shal be forgiuen him; but he that shal blaſpheme againſt the Holy Ghoſt, to him it shal not be forgiuen.
11 And vvhen they shal bring you into the ſynagogs and to magiſtrates & poteſtates, be not careful in vvhat maner, or vvhat you shal anſvver, or vvhat you shal ſay.
12 For the Holy Ghoſt shal teach you in the very houre vvat you muſt ſay.
13 And one of the multitude ſaid to him, Maiſter, ſpeak to my brother that he deuide the inheritaūce vvith me.
14 But he ſaid to him: Man, ‡ vvho hath appointed me iudge or deuider ouer you?
15 And he ſaid to them: See and bevvare of al auarice: for not in any mans aboundance doth his life cōſiſt of thoſe things vvhich he poſſeſſeth.
16 And he ſpake a ſimilitude to them, ſaying: A certaine rich mans field yelded plentie of fruits.
17 And he thought vvithin him ſelf, ſaying: ‡ vvhat shal I do, becauſe I haue not vvhither to gather my fruits?
18 And he ſaid: This vvil I doe, I vvil deſtroy my barnes, and vvil make greater: and thither vvil I ga-

ther

ther al things that are grovven to me, and my goods.
19 And I vvil say to my soule: Soule, thou hast much goods laid vp for many yeres, take thy rest, eate drink, make good cheere.
20 But God said to him, ‡ Thou foole, this night they require thy soule of thee: and the things that thou hast prouided, vvhose shal they be?
21 So is he that laieth vp treasure to him self, and is not ‡ rich to God-vvard.
22 And he said to his Disciples: Therfore I say to you, ‡ Be not careful for your life, vvhat you shal eate: nor for your body, vvhat you shal doon.
23 The life is more then the meat, and the body is more then the raiment.
24 Cõsider the rauens, for they sovv not, neither doe they reap, vvhich neither haue storehouse nor barne, and God feedeth them. Hovv much more are you of greater price then they?
25 And vvhich of you by caring can adde to his stature one cubit?
26 If then you be not able to do so much as the least thing, for the rest vvhy are you careful?
27 Consider the lilies hovv they grovv: they labour not, neither doe they spinne. But I say to you. Neither Salomon in al his glorie vvas araied as one of these.
28 And if the grasse that to day is in the field, and to morovv is cast into the ouen, God so clotheth: hovv much more you O ye of litle faith?
29 And you, doe not seek vvhat you shal eate, or vvhat you shal drink: and ‡ be not lifted vp on high.
30 For al these things the nations of the vvorld doe seek. but your father knovveth that you haue need of these things.
31 But seek first the kingdom of God, and al these things shal be given you besides.
32 Feare not ‡ litle flock, for it hath pleased your father to giue you a kingdom.
33 Sel the things that you possesse, and giue almes. Make to you purses that vveare not, treasure that vvasteth not, in heauen: vvhither the theef approcheth not, neither doth the moth corrupt.
34 For ‡ vvhere your treasure is, there vvil your hart be also.
35 Let your ‡ loynes be girded, and candles burning in your hãdes.
36 And you like to men expecting their lord, vvhen he shal returne from the mariage: that vvhen he doth come and knock, forthvvith they may open vnto him.
37 Blessed are those seruants, vvhom vvhen the Lord commeth, he shal find vvatching. Amen I say to you, that he vvil gird him self, and make them sit dovvne, and passing vvil minister vnto them.
38 And if he come in the second vvatch, and if in the third vvatch he come, and so find, blessed are those seruants.
39 And this knovv ye, that if the housholder did knovv vvhat houre the theef vvould come, he vvould vvatch verely, and vvould not suffer his house to be broken vp.
40 Be you also ready: for at vvhat houre you thinke not, the Sonne of man vvil come.
41 And Peter said to him, Lord, dost thou speak this parable to vs, or likevvise to al?
42 And our Lord said: VVho (thinkest thou) is a faithful stevvard and vvise, vvhom the lord apointeth ouer his familie, to giue them in season their measure of vvheat?
43 Blessed is that seruant, vvhom vvhẽ the lord commeth, he shal find so doing.
44 Verely I say to you, that ouer al things vvhich he possesseth, he shal appoint him.
45 But if that seruant say in his hart, My lord is long a comming: and shal begin to strike the seruants and handmaids, and eate and drink, and be drunk.
46 The lord of that seruant shal come in a day that he hopeth not, and at an houre that he knovveth not, and shal deuide him, ãd shal appoint his portion vvith the infidels.
47 And that seruant that knevv the vvil of his lord, and prepared

not him self, and did not according to his vvil: shal be beaten vvith many stripes. 48 But he that knevv not, and did things vvorthie of stripes: shal be beaten vvith fevv. And euery one to vvhom much vvas giuen, much shal be required of him: & to vvhom they committed much, more vvil they demaund of him.

49 I came to cast fire, on the earth: and vvhat vvil I. but that it be kindled? 50 But I haue to be baptized vvith a baptisme: and hovv am I straitned vntil it be dispatched.

51 Think you that I came to giue ‡ peace on the earth: No, I tel you, but separation. 52 For there shal be from this time, fiue in one house deuided: three against tvvo, and tvvo against three. 53 There shal be deuided, the father against the sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in lavv against her daughter in lavv, and the daughter in lavv against her mother in lavv. 54 And he said also to the multitudes, vvhen you see a cloud rising from the vvest, by and by you say, A shoure commeth, and so it commeth to passe:

55 And vvhen the south vvind blovving, you say, That there vvil be heat: and it commeth to passe.

56 Hypocrits, the face of the heauen and of the earth you haue skil to discerne: but this time hovv do you not discerne? 57 And vvhy of your selues also iudge you not that vvhich is iust? 58 And ‡ vvhen thou goest vvith thy aduersarie to the Prince, in the vvay endeuour to be deliuered from him: lest perhaps he dravv thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison.

59 I say to thee, thou shalt not go out thence, vntil thou pay the very last mite.

CHAP. XIII.

AND there vvere certaine present at that very time telling him of the Galilæans. vvhose bloud Pilat mingled vvith their sacrifices.

2 And he answering said to them: Think you that ‡ these Galilæans vvere sinners more then al the Galilæans that they suffred such things?

3 No, I say to you: but vnles you ‡ haue penance, you shal al likevvise perish. 4 As those eightene vpon vvhom the toure fel in Siloe, & slevv them: think you that they also vvere debters aboue al the men that dvvel in Hierusalem? 5 No, I say to you: but if you haue not penance you shal al likevvise perish. 6 And he said this similitude, A certaine man had ‡ a figtree planted in his vineyard, and he came seeking for fruit on it, and found not. 7 And he said to the dresser of the vineyard: Loe it is three yeres since I come seeking for fruit vpon this figtree: and I find not. Cut it dovvne therfore: vvhereto doth it also occupie the ground? 8 But he answering saith to him: Lord, let it alone this yere also, vntil I digge about it, and dung it. 9 And if happily it yeld fruit: but if not, hereafter thou shalt cut it dovvne. 10 And he vvas teaching in their synagogue on the Sabboths. 11 And behold a vvoman that had a spirit of infirmitie eightene yeres: and she vvas crooked neither could she look vpvvard at al. 12 VVhom vvhen Iesus savv, he called her vnto him, and said to her: VVoman, thou art deliuered from thy infirmitie. 13 And he imposed hands vpon her, and forthvvith she vvas made straight and glorified God. 14 And the Archsynagogue answering (because he had indignation that Iesus had cured on the Sabboth) said to the multitude: Six daies there are vvherein you ought to vvork. in them therfore come, and be cured: and not in the Sabboth day.

15 And our Lord answering to him, said: Hypocrite, doth not euery one of you vpon the Sabboth loose his oxe or his asse from the manger, and leadeth them to vvater? 16 But ‡ this daughter of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabboth day?

17 And vvhen he said these things, al his aduersaries vvere ashamed: and al the people reioyced in al things that vvere gloriously done of him.

18 He said therfore: VVhereunto is the kingdom of God like, and vvhe-

vnto shal I esteeme it like? 19 It is like to a ‡ mustardseed, vvhich a man took and cast into his garden & it grevv: and became a great tree, and the foules of the aire rested in the boughs therof. 20 And againe he said: Like to vvhat shal I esteeme the kingdom of God? 21 It is like to leauen, vvhich a vvoman took & hid in three measures of meale, til the vvhole vvas leauened. 22 And he vvent by cities and tovvnes teaching, and making his iourney vnto Hierusalem. 23 And a certaine man said to him: Lord, be they fevv that are saued? But he said to them:

24 ‡ Striue to enter ‡ by the narrovv gate: because many, I say to you, ‡ shal seek to enter, and shal not be able. 25 But vvhen the good man of the house shal enter in, and shut the doore, and you shal begin to stand vvithout, and knock at the doore, saying; Lord open to vs; and he answering shal say to you: I knovv you not vvhence you are. 26 Then you shal begin to say, VVe did ‡ eate before thee and drink, and in our streats didst thou teach. 27 And he shal say to you; I knovv you not vvhence you are, depart from me al ye vvorkers of iniquitie. 28 There shal be vveeping and gnashing of teeth; vvhē you shal see Abraham and Isaac and Iacob, & al the Prophets in the kingdom of God, & you to be thrust out. 29 And there shal come from the East and the VVest and the North and the South; & shal sit dovvne in the kingdom of God. 30 And behold, they are ‡ last that shal be first, and they be first that shal be last.

31 The same day there came certaine of the Pharises, saying to him; Depart and get thee hence, because Herod vvil kil thee. 32 And he said to them, Goe, and tel that foxe, Behold I cast out diuels, and perfite cures this day and to morovv, and the third day I am consummate. 33 But yet I must vvalk this day and to morovv & the day folovving, because it ‡ cannot be that a Prophet perish out of Hierusalem. 34 Hierusalem, Hierusalem vvhich killest the Prophets, & stonest them that are sent to thee, hovv often vvould I gather thy children as the bird doth her brood vnder her vvings and ‡ thou vvouldest not? 35 Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come vvhen you shal say, Blessed is he that commeth in the name of our Lord.

CHAP. XIIII.

1 AND it came to passe vvhen Iesus entred into the house of a certaine Prince of the Pharises vpō the Sabboth to eate bread, & they vvatched him. 2 And behold there vvas a certaine man before him that had the dropsie. 3 And Iesus answering, spake to the Lavvyers & Pharises, saying Is it Lavvful to cure on the Sabboth? 4 But they held their peace. But he taking him, healed him, and sent him avvay. 5 And answering thē he said: VVhich of you shal haue an asse, or an oxe fallē into a pit: & vvil not incontinent dravv him out on the Sabboth day? 6 And they could not answver him to these things. 7 And he spake to thē also that vvere inuited a parable, marking hovv they chose the first seats at the table, saying to thē: 8 VVhen thou art inuited to a mariage sit not dovvne in the first place, lest perhaps a more honorable then thou be inuited of him: 9 and he that bade thee and him, come & say to thee Giue this mā place: and then thou begin vvith shame to take the last place. 10 But vvhen thou art biddē goe, sit dovvne in the lovvest place: that vvhē he that inuited thee commeth, he may say to thee, Friend, sit vp higher: then shalt thou haue glorie before them that sit at table vvith the. 11 because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

12 And he said to him also that had inuited him: VVhen thou makest a dinner or a supper, cal not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also inuite thee againe, and recompense be made to thee. 13 But vvhen thou makest a feast, cal the poore, feeble, lame, and blind. 14 And thou shalt be blessed, because they haue not to recompense thee: for ‡ recompense shal be made thee in the resurrection of the iust. 15 VVhē one of thē that sate a

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the table vvith him, had heard these things, he said to him: Blessed is he that shal eate bread in the kingdom of God.

16 But he said to him: A certaine man made a great supper, and called many.

17 And he sent his seruant at the houre of supper to say to the inuited, That they should come, because now al things are ready.

18 And they began al at once to make excuse. The first said to him, ‡ I haue bought a farme, and I must needs go forth and see it, I pray thee hold me excused.

19 And an other said, I haue bought fiue yoke of oxen, and I go to proue them, I pray thee, hold me excused.

20 And an other said, I haue maried a vvife, and therfore I can not come.

21 And the seruant returning told these things to his lord. Then the maister of the house being angrie, said to his seruant: Go forth quickly into the streats and lanes of the citie, and the poore and feeble and blind and lame bring in hither.

22 And the seruant said; Lord, it is done as thou didst commaund, and yet there is place.

23 And the lord said to the seruāt: Go forth into the vvaies and hedges and ‡ compel them to enter that my house may be filled.

24 But I say to you, that none of those men that vvere called, shal tast my supper.

25 And great multitudes vvēt vvith him; and turning, he said to them.

26 If any man come to me and hateth not his ‡ father and mother, ād vvife and children, and brethren and sisters, yea and his ovvne life besides: he can not be my disciple.

27 And he that doth not beare his crosse and come after me: can not be my disciple.

28 For, vvhich of you minding to build a toure, doth not first sit dovvne and recken the charges that are necessarie, vvhether he haue to finish it.

29 Lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mock him.

30 Saying: That this man began to build, and he could not finish it?

31 Or vvhat king about to go to make vvarre against an other king, doth not first sit dovvne ād think vvhether he be able vvith ten thousands to meet him that vvith tvventie thousands commeth against him?

32 Othervvise vvhiles he is yet farre of, sending a legacie he asketh those things that belong to peace.

33 So therfore euery one of you that doth not ‡ renounce al that he possesseth, cannot be my disciple.

34 Salt is good. But if the salt leese his vertue vvhere vvith shal it be seasoned?

35 It is profitable neither for the ground, nor for the dūghil, but it shal be cast forth. He that hath eares to heare, let him heare.

CHAP. XV.

1 AND there approched Publicās ād sinners vnto him for to heare him.

2 And the Pharises and the Scribs murmured saying: That this man receiueth sinners, ad eateth vvith them

3 And he spake to them this parable, saying.

4 VVhat ‡ man of you hauing an hūdred sheep: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvhich vvas lost vntil he find it?

5 And vvhen he hath found it, laieth it vpon his sholders reioycing.

6 And comming home calleth together his friends and neighbours, saying to them: Reioyce vvith me, because I haue found my sheep that vvas lost?

7 I say to you that euē so there shal be ioy in heauē vpō one sinner that doth ‡ penance, thē vpō ninetie nine iust that need not penance.

8 Or vvhat ‡ vvomā hauing ten grotes: if she leese one grote, doth she not light a candle, ād svveep the house, and seek diligently, vntil she find?

9 And vvhē she hath found, calleth together her friends and neighbours, saying: Reioyce vvith me, because I haue foūd the grot vvhich I had lost.

10. So, I say to you, there shal be ioy ‡ before the Angels of God vpon one sinner that doth penance.

And

d he said, a certaine mā had two
es.
And the yōger of them said to
aher: Father, giue me the portion
ubstance that belongeth to me.
he deuided vnto them the sub-
ce.
And not many daies after the
ger sonne gathering al his things
ther went from home into a far-
ountrie: and there he wasted his
tance, liuing riotously.
And after he had spēt al, there fel a
famine in that countrie, and he
an to be in need.
And he went, and cleaued to
of the citizens of that countrie.
d he sent him into his farme to
d swine.
And he would faine haue filled
bellie of the huskes that the swi-
did eate: and no bodie gaue vnto
.
And returning to him self he
: How many of my fathers hire-
gs haue aboundance of bread: and
ere perish for famine?
I wil arise, and wil go to my
her and say to him: Father, I haue
ned against heauen and before
e.
I am not now worthie to be
led thy sonne: make me as one of
y hirelings.
And rising vp he came to his fa-
r. And ‡ when he was yet farr his father saw him, and was mo-
d with mercie, and running to
n fel vpon his neck, & kissed him.
And his sonne said to him: Fa-
r, I haue sinned against heauen
before thee, I am not now wor-
e to be called thy sonne.
And the father said to his ser-
nts: Quickly bring forth the first
e, and do it on him, and put a
g vpon his hand, and shoes vpon
feet.
And bring ‡ the fatted calfe, and
it, ād let vs eate, ād make merie.
Because this my sonne was dead,
is reuiued: was lost, and is found.
d they begān to make merie.
But his elder sonne was in the
d. and when he came and drew
h to the house, he heard musick &
ncing.
26 And he called one of the ser-
uants, and asked what these things should be.
27 And he said to him: Thy brother is come, and thy father hath killed the fatted calfe, because he hath re-ceiued him safe.
28 But he had indignation, & would not go in. His father therfore going forth began to desire him.
29 But he answering said to his fa-ther: Behold, so many yeres do I ser-ue thee, and I neuer transgressed thy commaundement. and thou didst ne-uer giue me a kidde to make merie with my friends.
30 But after that this thy sonne, that hath deuoured his substance with whoores, is come, thou hast killed for him the fatted calfe.
31 But he said to him: Sonne, thou art alwaies with me, and al my things are thine.
32 But it behoued vs to make merie and be glad because this thy brother was dead, and is reuiued, was lost, & is found.

CHAP. XVI.

1 AND he said also to his Disciples: There was a certaine riche mā that had a bailife. & he was al repor-ted of vnto him, as he that had wa-sted his goods.
2 And he called him, and said to him: What heare I this of thee? ren-der account of thy bailiship: for now thou canst no more be bailife.
3 And the bailife said within him self: What shal I do, because my lord taketh away from me the bai-liship? dig I am not able, to beg I am ashamed.
4 I know what I wil do, that when I shal be remoued from the bailis-hip, they may receiue me into their houses.
5 Therfore calling together euery one of his lords debters, he said to the first: How much dost thou owe my lord?
6 But he saith: An hundreth pipes of oile. And he said to him: Take thy bil and sit downe, quickly write fif-tie.
7 After that he said to an other: But thou, how much dost thou owe? Who said: An hundreth quarters of

vvheat. He said to him: Take thy bil, and vvrit eightie.
8 And ‡ the lord praised the bailife of iniquitie, because he had done vvisely: for the childrē of this vvorld, are vviser then the children of light in their generation.
9 And I say to you: Make vnto you friends of the ‡ mammon of iniquitie that vvhen you faile, ‡ they may receiue you into the eternal tabernacles.
10 He that is faithful in the least, is faithful in the greater also: and he that is vniust in litle, is vniust in the greater also.
11 If then you haue not been faithful in the vniust mammon: vvith that vvhich is the true vvho may credit you?
12 And if you haue not been faithful in other mens: that vvhich is yours, vvho vvil giue you?
13 No seruant can serue tvvo maisters, for either he shal hate the one, and loue the other: or cleaue to one, and contemne the other. You can not serue God and mammon.
14 And the Pharises vvhich vvere couetous, heard al these things: and they derided him.
15 And he said to them: You are they that iustifie your selues before men, but God knovveth your harts, because that vvhich is high to men, is abomination before God.
16 The Lavv and the Prophets, vnto Iohn. from that time the kingdom of God is euangelized, and euery one doth force tovvard it.
17 And it is easier for heauen and earth to passe, then one title of the Lavv to fal.
18 Euery one that dimisseth his vvife, ‡ and marieth an other, committeth aduoutrie: and he that marieth her that is dimissed frō her husband, committeth aduoutrie.
19 There vvas a certaine rich man, & he vvas clothed vvith purple and silk: and he fared euery day magnifically.
20 And there vvas a certaine begger called Lazarus, that lay at his gate, ful of sores.
21 Desiring to be filled of the crommes, that fel frō the rich mans table, but the dogges also came, and licke his sores.
22 And it came to passe that the begger died, & vvas caried ‡ of the Angels into ‡ Abrahams bosome. And the rich man also died: and he vvas buried in hel.
23 And lifting vp his eyes, vvhen he vvas in torments, he savv Abraham afarre of, ‡ and Lazarus in his bosome.
24 And he crying said: Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of his finger into vvater for to coole my tongue, because I am tormented in this flame.
25 And Abraham said to him: Sonne, remember that thou didst receiue ‡ good things in thy life time, and Lazarus like vvise euil: but novv he is comforted, and thou art tormented.
26 And beside al these things, betvven vs and you there is fixed ‡ a great chaos: that they vvhich vvil passe from hence to you, may not neither go from thence hither.
27 And he said: Then, father, I beseech thee that thou vvouldest send him vnto my fathers house, for I haue fiue brethren.
28 For to testifie vnto them, ‡ lest they also come into this place of torments.
29 And Abraham said to him: ‡ They haue Moyses and the Prophets: let them heare them.
30 But he said: No, father Abraham: but if some man shal go from the dead to them, they vvil doe penance.
31 And he said to him: If they heare not Moyses and the Prophets, neither if one shal rise againe from the dead vvil they beleeue.

CHAP. XVII.

1 AND he said to his Disciples, It is ‡ impossible that scādal should not come: but vvo to him by vvhom they come.
2 It is more profitable for him, if a mil-stone be put about his neck, and he be cast into the sea, then that he scandalize one of these litle ones.
3 Look vvel to your selues, If thy broth

other ſinne againſt thee, rebuke
n: and if he do penance, forgiue
m.

And if he ſinne againſt thee ſe-
ntimes in a day, and ſeuen times
a day be conuerted vnto thee, ſay-
g, It repenteth me, forgiue him.

And the Apoſtles ſaid to our Lord,
creaſe faith in vs.

And our Lord ſaid, If you had
ith like to a muſtard ſeed, you
ight ſay to this mulberie tree, be
ou rooted vp, and be tranſplanted
to the ſea: and it vvould obey you.

And vvhich of you hauing a ſer-
ant plovving or keeping cattle, that
il ſay to him returning out of the
eld, Paſſe quickly, ſit dovvne.

And ſaith not to him, Make ready
pper, and gird thy ſelf, and ſerue
e vvhiles I eate and drink, and af-
rvvard thou ſhal eate and drink?

Doth he giue that ſeruant thanks,
r doing the things vvhich he com-
aunded him?

I trovv not. So you alſo, vvhen
ou ſhal haue done al things that
e commaunded you, ſay, VVe are
vnprofitable ſeruants: vve haue do-
e that vvhich vve ought to do.

And it came to paſſe, as he vvent
nto Hieruſalem, he paſſed through
e middes of Samaria and Gali-
e.

And vvhen he entred into a cer-
ine tovvne, there met him ten men
hat vvere lepers, vvho ſtood a far-
e of.

And they lifted vp their voice,
ying: Ieſus maiſter, haue mercie
n vs.

VVhom as he ſavv, he ſaid: Go,
hevv your ſelues ‡to the Prieſts. And
came to paſſe. ‡ as they vvent, they
vere made cleane.

And one of them as he ſavv that
e vvas made cleane: vvent back
vith a loud voice magnifying God.

And he fel on his face before his
et, giuing thanks: and this vvas a
amaritane.

And Ieſus anſvvering ſaid: VVere
ot ten made cleane? and vvhere are
he nine?

There vvas not found that re-
rned, and gaue glorie to God, but
is ſtranger.

19 And he ſaid to him, Ariſe, go thy
vvaies: becauſe ‡ thy faith hath ma-
de thee ſafe.

20 And being asked of the Phariſes,
VVhen commeth the kingdom of
God? he anſvvered them and ſaid:
The kingdom of God commeth not
vvith obſeruation.

21 Neither ſhal they ſay, Lo here, or
lo there, for loe ‡ the kingdom of
God is vvithin you.

22 And he ſaid to his Diſciples: The
daies vvil come vvhen you ſhal deſi-
re to ſee on day of the Sonne of
man: and you ſhal not ſee.

23 And they vvil ſay to you, Lo
here and lo there. ‡ Go not, neither
do ye folovv after.

24 For euen as the lightning that
lightneth from vnder heauen, vnto
thoſe partes that are vnder heauen,
ſhineth: ſo ſhal the Sonne of man
be in his day.

25 But firſt he muſt ſuffer many
things and be reiected of this gene-
ration.

26 And as it came to paſſe in the
daies of Noe, ſo ſhal it be alſo in
the daies of the Sonne of man.

27 They did eate and drink, they
did marie vvines and vvere giuen to
mariage euen vntil the day that Noe
entred into the arke: and the floud
came, and deſtroied them al.

28 Likevviſe as it came to paſſe in
the daies of Lot: They did eate and
drink, bought and ſold, planted and
builded.

29 And in the day that Lot vvent
out from Sodome, it rained fire and
brimſtone from heauen, and deſtro-
yed them al.

30 According to theſe things it ſhal
be in the day that the Sonne of man
ſhal be reuealed.

31 In that houre he that ſhal be in
the houſe-top, and his veſſel in the
houſe, let him not go dovvne to take
them vp: and he that is in the field,
in like maner let him not returne
back.

32 Be mindful of Lots vvife.

33 VVhoſoeuer ſeeketh to ſaue his
life, ſhal loſe it: and vvhoſoeuer
doth loſe the ſame, ſhal quicken
it.

34 I ſay to you, in that night there ſhal
be tvvo

be tvvo in one bed: the one shal be taken, and the other shal be left.
35 Tvvo vvomen shal be grinding together: the one shal be taken, and the other shal be left: tvvo in the field: the one shal be taken, and the other shal be left.
36 They answering say to him, vvhere Lord?
37 VVho said to them: vvheresoeuer the body shal be, thither vvil the eagles also be gathered together.

CHAP. XVIII.

1 AND he spake also a parable to them that it behoueth ‡ alvvaies to pray, & not to be vveary.
2 Saying: There vvas a certaine iudge in a certaine citie, vvhich feared not God, and of man made no account.
3 And there vvas a certaine vvidovv in that citie: and she came to him, saying: Reuenge me of mine aduersarie.
4 And he vvould not of a long time. but aftervvard he said vvithin him self: Although I feare not God, nor make account of man.
5 Yet because this vvidovv is importune vpon me, I vvil reuenge her, lest at the last she come and defame me.
6 And our Lord said: Heare vvhat the iudge of iniquitie sayeth.
7 And vvil not God reuenge his elect that crie to him day and night: and vvil he haue patience in them?
8 I say to you that he vvil quickly reuenge them. But yet the Sonne of man comming, ‡ shal he find trovv you, faith in the earth?
9 And he said also to certaine that trusted in them selues as iust, and despised others, this parable.
10 Tvvo men vvent vp into the Temple to pray: the one a Pharise, and the other a Publican.
11 The Pharise standing, praied thus vvith him self: God, I giue thee thaks that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publican.
12 ‡ I fast tvvise in a vveek: I giue tiths of al that I possesse.
13 And the Publican standing a far re of vvould not so much as lift v his eyes tovvard heauen: but h ‡ knocked his breast, saying: God b merciful to me a sinner.
14 I say to you, this man vven dovvne into his house iustified mor then he: because euery one that exal teth him self, shal be humbled: and he that humbleth him self, shal b exalted.
15 And they brought vnto him in fants also, that he might touch them vvhich thing vvhē the Disciples savv they rebuked them.
16 But Iesus calling them together said: Suffer children to come vnt me, & forbid them not, for the kingdom of heauen is for such.
17 Amen I say to you: VVhosoeue receiueth not the kingdom of Go ‡ as a child, shal not enter into it.
18 And a certaine Prince asked him saying: Good maister, by doing vvhat shal I possesse euerlasting life?
19 And Iesus said to him: vvhy do thou cal me good? None is good bu only God.
20 Thou knovvest ‡ the commaun dements: Thou shalt not kil, Tho shalt not commit aduoutrie, Tho shalt not steale, Thou shalt not bear false vvitnes, Honor thy father & mo ther.
21 VVho said: Al these things hau I kept from my youth.
22 VVhich Iesus hearing, sayd t him: Yet one thing thou lackes ‡ Sel al that euer thou hast, and giu to the poore, and thou shalt hau treasure in heauen: and come, folov me.
23 He hearing these things, vva stroken sad: because he vvas ver rich.
24 And Iesus seeing him stroke sad, said: Hovv hardly shal they th haue mony enter into the kingdo of God?
25 For it is easier for a camel to pa se through the eye of a nedle, the for a rich man to enter into the king dom of God.
26 And they that heard, said: An vvho can be saued?
27 He said to them: The things th are impossible vvith men, are possib vvith God.

28 A

28 And Peter said, Loe, vve haue left al things, and haue folovved thee.

29 Who said to them: Amen I say to you, There is no man that hath left houſe, or parents, or brethren, or ‡ vvife, or children for the kingdom of God.

30 And shal not receiue much more in this time, and in the vvorld to come ‡ life euerlasting.

31 And Ieſus took the Twelue, and said to them: Behold vve go vp to Hieruſalem, and al things shal be consummat vvhich vvere vvritten by the Prophets of the Sonne of man.

32 For he shal be deliuered to the Gentils, and shal be mocked, and scourged, and ſpit vpon.

33 And after they haue scourged him, they vvil kil him, and the third day he shal rise againe.

34 And they vnderstood none of theſe things, and this vvord vvas hid from them, and they vnderstood not the things that vvere said.

35 And it came to passe, vvhen he drevv nigh to Iericho, a certaine blind man sate by the vvay, begging.

36 And vvhen he heard the multitude passing by, he asked vvhat this should be.

37 And they told him that Ieſus of Nazareth passed by.

38 And he cried saying: Ieſus ſonne of Dauid, haue mercie vpon me.

39 And they that vvent before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me.

40 And Ieſus standing, commaunded him to be brought vnto him. And vvhen he vvas come neere, he asked him.

41 Saying: vvhat vvilt thou that I do to thee? but he said: Lord, that I may see.

42 And Ieſus said to him: Do thou see, thy faith hath made thee vvhole.

43 And forthvvith he savv, and folovved him, magnifying God. And al the people as they savv it, gaue praiſe to God.

CHAP. XIX.

1 AND entring in, he vvalked through Iericho.

2 And behold a man named Zachæus: and this vvas a Prince of the Publicans, and he rich.

3 And he ſought to see Ieſus vvhat he vvas, and he could not for the multitude, becauſe he vvas litle of ſtature.

4 And running before, he ‡ vvent vp into a ſycomore tree that he might see him: becauſe he vvas to passe by it.

5 And vvhen he vvas come to the place, Ieſus looking vp, savv him, and said to him: Zachæus, come dovvne in hast: becauſe this day I must abide in thy houſe.

6 And he in hast came dovvne, and receiued him reioycing.

7 And vvhen al savv it, they murmured saying: that he turned in, to a man that vvas a sinner.

8 But Zachæus ſtanding said to our Lord: Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, ‡ I reſtore fourefold.

9 Ieſus said to him: That this day ſaluation is made to this houſe: becauſe that he alſo is the ſonne of Abraham.

10 For the Sonne of man is come to ſeek and to ſaue that vvhich vvas loſt.

11 They hearing theſe things, he added and ſpake a parable, for that he vvas nigh to Hieruſalem, and becauſe they thought that forthvvith the kingdom of God should be manifeſted.

12 He said therfore, A certaine noble man vvent into a farre countrie to take to him ſelf a kingdom, and to returne.

13 And calling his ten ſeruants, he gaue them ten poundes, and said to them, Occupie til I come.

14 And his citizens hated him: and they ſent a legacy after him, saying: VVe vvil not haue this man reigne ouer vs.

15 And it came to passe after he returned, hauing receiued his kingdom: and

and he commaunded his seruants to be called, to vvhom he gaue the money: that he might knovv hovv much euery man had gained by occupying.

16 And the first came, saying: Lord thy pound hath gotten ten pounds.

17 And he said to him: VVel fare thee good seruant, because thou hast been faithful in a litle, thou shalt haue povver ouer ‡ ten cities.

18 And the second came saying: Lord, thy pound hath made fiue pounds.

19 And he said to him: And be thou euer fiue cities.

20 And an other came, saying: Lord, lo here thy pound, vvhich I haue had laid vp in a napkin.

21 For I feared thee, because thou art an austere mā thou takest vp that thou didst not set dovvne, and thou reapest that vvhich thou didst not sovv.

22 He saith to him: By thine ovvne mouth I iudge thee, naughtie seruāt. Thou didst knovv that I am an austere man, taking vp that I set not dovvne, and reaping that vvhich I sovved not.

23 And vvhy didst thou not giue my money to the bank, and I comming might certes vvith vsuric haue exacted it?

24 And he said to them that stood by: Take the pound avvay from him, and giue it to him that hath the ten pounds.

25 And they said to him, Lord, he hath ten pounds.

26 But I say to you: that to euery one that hath shal be giuen: & from him that hath not, that also vvhich he hath shal be taken from him.

27 But as for those mine enemies that vvould not haue me reigne ouer them, bring them hither: and kil them before me.

28 And hauing said these things, he vvent before ascending to Hierusalem.

29 And it came to passe vvhen he vvas come nigh to Bethphage & Bethania vnto the mount called Oliuet, he sent tvvo of his Disciples.

30 Saying: Go into the tovvne vvhich is ouer against, into the vvhich as you enter, you shal find the colt of an asse tied, on vvhich no man euer hath sitten: loose him, and bring him.

31 And if any man aske you, VVhy loose you him? You shal say thus to him: because our Lord needeth his seruice.

32 And they that vvere sent, vvent their vvaies, and found as he said to them, the colt standing.

33 And vvhen they loosed the colt, the ovvners thereof said to them: VVhy loose you the colt?

34 But they said: because our Lord hath need of him.

35 And they brought him to Iesus. And casting their garments vpon the colt, they set Iesus thereupon.

36 And as he vvent, they spred their garments vnderneath in the vvay.

37 And vvhen he approched novv to the descent of Mount-Oliuet, all the multitudes of them that descended, began vvith ioy to praise God vvith a loud voice, for al the miracles that they had seen.

38 Saying: Blessed is he that commeth king in the name of our Lord, peace in heauen, and glorie on high.

39 And certaine Pharises of the multitudes said to him: Maister, rebuke thy disciples.

40 To vvhom he said: I say to you, That if these hold their peace, the stones shal crie.

41 And as he drevv neere, seeing the citie, he vvept vpon it, saying.

42 Because if thou also hadst knovven, and that in this thy day, the things that pertaine to thy peace: but novv they are hid from thine eyes.

43 For ‡ the daies shal come vpon thee: and thy enemies shal compasse thee vvith a trench, and inclose thee about, and straiten thee on euery side.

44 And beat thee flat to the ground, and thy children that are in thee, and they shal not leaue in thee a stone vpon a stone because thou hast not knovven the time of thy visitation.

45 And

And entring into the Temple, he
an to caſt out the ſellers therein
the byers.
Saying to them: It is vvritten,
t my houſe is the houſe of pra-
But you haue made it a denne of
eues.
And he vvas teaching daily in the
ple. And the cheef Prieſts and
Scribs and the Princes of the peo-
ſought to deſtroy him.
And they found not vvhat to do
im. For al the people vvas ſuſ-
earing him.

CHAP. XX.

ANd it came to paſſe: in one of
the daies vvhen he vvas tea-
g the people in the Temple and
ngelizing, the cheef Prieſts and
Scribs vvith the auncients aſſem-
d.
And ſpake ſaying to him, ‡ Tel vs,
vvhat povver doſt thou theſe
gs? or, vvho is he that hath gi-
n thee this povver?
And Ieſus a fvvering, ſaid to
m: I alſo vvil aske you one vvord.
ſvver me.
The baptiſme of Iohn vvas it from
uen, or of men?
But they thought vvithin them
ues, ſaying: That if vve ſay, From
uen: he vvil ſay, VVhy then did
u not beleeue him?
But if vve ſay, Of men: the vvho-
people vvil ſtone vs: for they are
taine that Iohn is a Prophet.
And they anſvvered that they
evv not vvhence it vvas.
And Ieſus ſaid to them: Neither
I tel you in vvhat povver I do
eſe things.
And he began to ſay to the peo-
this parable. A certaine ‡ man
nted a vineyard, & let it out to
sbandmen: and he vvas from ho-
a long time.
And in time he ſent to the huſ-
ndmen a ſeruant, that they ſhould
e him of the fruit of the vineyard.
ho beating him, ſent him avvay
ptie.
And againe he ſent an other ſer-
nt. But they beating him alſo and
reprochfully abuſing him, ſent him
avvay emptie.
12 And againe he ſent the third
vvho vvounding him alſo, caſt him
out.
13 And the lord of the vineyard
ſaid: VVhat ſhal I do? I vvil ſend my
beloued ſonne; perhaps vvhen they
ſhal ſee him, they vvil reuerence
him.
14 VVhom vvhen the husbandmen
ſavv, they thought vvithin them ſel-
ues, ſaying; This is the heire, let vs
kil him, that the heritage may be
ours.
15 And caſting him forth out of the
vineyard, they killed him. VVhat ther-
fore vvil the Lord of the vineyard do
to them?
16 He vvil come, and vvil deſtroy
theſe husbandmen, and vvil giue the
vineyard to others. VVhich they hea-
ring, ſaid to him; God forbid.
17 But he beholding them ſaid;
VVhat is this then that is vvritten,
The ſtone vvhich the builders reie-
cted, the ſame is become into the
head of the corner?
18 Euery one that falleth vpon this
ſtone, ſhal be quashed; and vpon
vvhom it ſhal fal, it ſhal break him
to pouder.
19 And the cheef Prieſts and Scribs
ſought to lay hands vpon him that
houre; and they feared the people.
for they knevv that he ſpake this ſi-
militude to them.
20 And vvatching, they ſent ſpies
vvhich ſhould feine them ſelues iuſt;
that they might take him in
his talk, and deliuer him to the
principaltie and povver of the Præſi-
dent.
21 And they asked him, ſaying;
Maiſter, vve knovv that thou ſpeakeſt
and teacheſt rightly; and thou doſt
not accept perſon, but teacheſt the
vvay of God in truth.
22 Is it lavvful for vs to giue tribu-
te to Cæſar, or no?
23 But conſidering their guile, he
ſaid to them; VVhy tempt you me?
24 Shevv me a penie. VVhoſe image
hath it and inſcription? They anſvve-
ring ſaid; Cæſars.
25 And he ſaid to them; Render ther-
fore

fore the things that are Cæsars, ‡ to Cæsar: and the things that are Gods, to God.

26 And they could not reprehend his vvord before the people: and marueling at his answer, they held their peace.

27 And there came certaine of the Sadduces, vvhich denie that there is a resurrection, and they asked him.

28 Saying: Maister, Moyses gaue vs in vvriting. If a mans brother die hauing a vvife, and he haue no children, that his brother take her to vvife, and raise vp seed to his brother.

29 There vvere therfore seuen brethren: and the first took a vvife, and died vvithout children.

30 And the next took her, and he died vvithout children.

31 And the third took her. In like maner also al the seuen, and they left no seed, and died.

32 Last of al the vvoman died also.

33 In the resurrection therfore, vvhose vvife shal she be of them? sithens the seuen had her to vvife.

34 And Iesus said to them: The children of this vvorld marie, and are giuen in mariage.

35 But they that ‡ shal be ‡ counted vvorthie of that vvorld and the resurrection from the dead, neither marie, nor take vviues.

36 Neither can they die any more, for they are ‡ equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection.

37 But that the dead rise againe, Moyses also shevved, beside the bush, as he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Iacob.

38 For God is not of the dead, but of the liuing. for al liue to him.

39 And certaine of the Scribs answvering, said to him: Maister, thou hast said vvel.

40 And further they durst not aske him any thing.

41 But he said to them: Hovv say they that Christ is the sonne of Dauid?

42 And Dauid him self saith in the book of Psalmes, The Lord said to my Lord, Sit on my right hand.

43 Til I put thine enemies, the foot stoole of thy feet?

44 Dauid then calleth him Lord; & hovv is he his sonne?

45 And al the people hearing him, he said to his Disciples.

46 Bevvare of the Scribs, that vvil vvalk in robes, and loue salutations in the market-place, and the first chaires in the synagogs, and the chef romes in feasts.

47 VVhich deuoure vvidovves houses: feining long praier. These shal receiue greater damnation.

CHAP. XXI.

1 AND beholding, he savv them that did cast their gifts into the treasurie, rich persons.

2 And he savv also a certaine poore vvidovv casting tvvo brasse mites.

3 And he said: Verely I say to you, that this poore vvidovv hath cast more then al.

4 For al these of their aboundance haue cast into the gifts of God: but she ‡ of her penurie, hath cast in al her liuing that she had.

5 And certaine saying of the Temple that it vvas adorned vvith goodly stones and donaries, he said.

6 These things vvhich you see, the daies vvil come vvherein ‡ there shal not be left a stone vpon a stone that shal not be destroied.

7 And they asked him, saying: Maister, vvhen shal these things be: and vvhat shal be the signe vvhen they shal begin to come to passe?

8 VVho said: See you be not seduced. for ‡ many vvil come in my name, saying that I am he: and the time is at hand, go not therfore after them.

9 And vvhen you shal heare of vvarres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by.

10 Then he said to them: Nation shal rise against nation, and kingdom against kingdom.

11 And there shal be great earthquakes in places, and pestilences and famines, and terrours from heauen, and there shal be great signes.

12 But before al these things they vvil

lay their hands vpon you: and
ute you deliuering you into
gs and prisons, drawing you
gs and residents for my name.
nd it shal happen vnto you for
onie
vp this therfore in your harts,
o premeditate howv you shal
er.
or I vvil giue you mouth and
m, vvhich al your aduersaries
not be able to resist and gaine
nd you shal be deliuered vp of
parents and brethren, and kin-
and friends: and they vvil put
th of you.
d you shal be odious to al men
y name.
nd a heare of your head shal
erish.
n your patience you shal posses-
ur soules.
And vvhen you shal see Hieru-
compassed about vvith an ar-
then know that the desolation
of is at hand.
hen they that are in Iewrie, let
flee to the mountaines: and
in the middles thereof, let them
t: and they in the countries, let
not enter into it.
for these are the daies of ven-
ce, that al things may be fulfilled
are vvritten.
But vvo to them that are vvith
and that giue suck in those da-
for there shal be great affliction
the land, and vvrath on this
le.
And they shal fal by the edge of
vvord: and shal be led captiue
al nations. and Hierusalem shal
oden of the Gentils: til the times
ations be fulfilled.
And there shal be signes in the
e and the moone and the star-
: and vpon earth distresse of na-
s, for the confusion of the sound
a and vvaues.
Men vvithering for feare and ex-
tation, vvhat shal come vpon the
ole vvorld. for the povvers of
uen shal be moued.
And then they shal see the Sonne
man comming in a cloud vvith
r povver and maiestie.
28 But vvhen these things begin to come to passe, look vp and lift vp your heads: because your redemption is at hand.
29 And he spake to them a similitude. See the figtree and al trees.
30 When they novv bud forth fruit out of them selues, you know that summer is nigh
31 So you also vvhen you shal see these things come to passe, know that the kingdom of God is nigh.
32 Amen I say to you, that this generation shal not passe, til al be done.
33 Heauen and earth shal passe: but my vvords shal not passe.
34 And look vvel to your selues, lest perhaps your harts be ouercharged vvith surfeting and drunkennesse & cares of this life: and that day come vpon you sodenly.
35 For as a snare shal it come vpon al that sit vpon the face of al the earth.
36 VVatch therfore, praying at al times, that you may be ‡ accounted vvorthie to escape al these things that are to come, and to stand before the Sonne of man.
37 And the daies he vvas teaching in the Temple: but the nights going forth, he abode in the ‡ mount that is called Oliuet.
38 And al the people in the morning vvent vnto him in the Temple to heare him.

CHAP. XXII.

1 AND the festiual day of the Azymes approched, vvhich is called Pasche.
2 And the cheef Priests & the Scribs sought howv they might kil him: but they feared the people.
3 And Satan entred into Iudas that vvas surnamed Iscariot, one of the Tvvelue,
4 And he vvent, and talked vvith the cheef Priests and the Magistrats, howv he might betray him to them.
5 And they vvere glad, and bargained to giue him money.
6 And he promised. And he sought opportunitie to betray him apart from the multitude.

7 And

7 And the day of the Azymes came, vvhercin it vvas necessarie that the Paſche should be killed.
8 And he ſent Peter and Iohn, ſaying; Go and prepare vs the Paſche that vve may eate.
9 But they ſaid; VVhere vvilt thou that vve prepare it?
10 And he ſaid to them; Behold, as you enter into the citie, there shal meet you a man carying a pitcher of vvater; folovv him into the houſe into vvhich he entreth.
11 And you shal ſay to the good man of the houſe; The Maiſter ſaith to thee, VVhere is the inne vvhere I may eate the Paſche vvith my Diſciples.
12 And he vvil shevv you a great refectorie adorned: and there prepare.
13 And they going, found as he ſaid to them, and prepared the Paſche.
14 And vvhen the houre vvas come, he ſate dovvne, and the tvvelue Apoſtles vvith him.
15 And he ſaid to them: ‡ VVith deſire I haue deſired to eate this Paſche vvith you before I ſuffer.
16 For I ſay to you, that from this time I vvil not eate it, til it be fulfilled in the kingdom of God.
17 And ‡ taking the chalice he gaue thankes, and ſaid: Take and deuide among you.
18 For I ſay to you, That I vvil not drink of the generation of the vine, til the kingdom of God do come.
19 And taking bread, he gaue thanks, and brake: and gaue to them, ſaying: ‡ This is my body ‡ vvhich is giuen for you. ‡ Doe this ‡ for a commemoration of me.
20 In like maner the chalice alſo, after he had ſupped, ſaying, ‡ This is the chalice ‡ the nevv Teſtament in my bloud, ‡ vvhich shal be shed for you.
21 But yet behold, the hand of him that betraieth me, is vvith me on the table.
22 And the Sonne of man in deed goeth according to that vvhich is determined: but yet vvo to that man by vvhom he shal be betrayed.
23 And they began to queſtion among them ſelues, vvhich of them it should be that should do this.
24 And there fel alſo a contention betvven them, vvhich of them ſeemed to be greater.
25 And he ſaid to them: The kinges of the Gentiles ouerrule them: and they that haue povver vpon them, are called beneficial.
26 But you not ſo: but he that is the greater among you, let him become as the yonger: & he that is the leader, as the vvaiter.
27 For vvhich is greater, he that ſitteth at the table, or he that miniſtreth? is not he that ſitteth? but I am in the middes of you, as he that miniſtreth.
28 And you are they that haue remained vvith me in my tentations.
29 And I diſpoſe to you, as my father diſpoſed to me, a kingdom.
30 That you may eate & drink vpon my table in my kingdom, & may ſit ‡ vpon thrones, iudging the tvvelue tribes of Iſrael.
31 And our Lord ſaid: ‡ Simon, Simon, behold Satan hath required to haue you for to ſift as vvheat.
32 But I haue praied for thee, that thy faith faile not: and thou once conuerted, confirme thy brethren.
33 VVho ſaid to him: Lord, vvith thee I am readie to go both into priſon and vnto death.
34 And he ſaid: I ſay to thee Peter, the cock shal not crovv to day, til thou denie thriſe that thou knovveſt me.
35 And he ſaid to them: vvhen I ſent you vvithout purſe and skrip & shoes, did you lack any thing? But they ſaid, Nothing.
36 He ſaid therfore vnto them, But novv he that hath a purſe, let him take it, likevviſe alſo a skrip: and he that hath not, let him ſel his coat, and buie a ſvvord.
37 For I ſay to you, that yet this that is vvritten, muſt be fulfilled in me; And vvith the vvicked vvas he reputed. For thoſe things that are concerning me, haue an end.
38 But they ſaid, Lord, Lo tvvo ſvvords here. But he ſaid to them, It is ynough.
39 And going forth he vvēt according to his

is custome into mount-Oliuet.
his Disciples also folowed

And vvhen he vvas come to the
, he said to them: Pray, lest ye
r into tentation.
And he vvas pulled avvay from
a stones cast: and kneeling he
ed.
Saying: Father, if thou vvilt,
sferre this chalice from me. But
not my vvil, but thine be done.
And there appeared to him an
el from heauen, strengthning
And being in an agonie, he pra-
ae longer.
And his svveat became as drops
loud trikling dovvne vpon the
.
And vvhen he vvas risen vp from
r, and vvas come to his Disci-
he found them sleeping for pen-
es.
And he said to them: VVhy sleep
arise, pray, lest you enter into
ation.
As he vvas yet speaking, behold
ltitude: and he that vvas called
, one of the Twelue, vvent be-
them, and approched to Iesus,
kisse him.
And Iesus said to him, Iudas
a kisse doest thou betray the
e of man?
And they that vvere about him,
g vvhat vvould be, said to him:
, shal vve strik vvith the svvord?
And one of them smot the ser-
of the high Priest: and cut of his
eare.
But Iesus answering, said; Suffer
us farre. And vvhen he had tou-
his eare, he healed him.
And Iesus said to them that vve-
me vnto him, the cheef Priests,
magistrats of the Temple, and
ients, As it vvere to a theefare
come forth vvith svvords and
bes?
VVhen I vvas daily vvith you in
Temple, you did not lay hands
me, but this is your houre, and
povver of darkenesse.
And apprehending him, they led
to the high Priests house; but
r folovved a farre of.
And a fire being kindled in the
middes of the court, & they sitting about it, Peter vvas in the middes of them.
56 VVhom vvhen a certaine vvench savv sitting at the light, and had beheld him, she said; This fellov also vvas vvith him.
57 But he denied him, saying; VVoman, I knovv him not.
58 And after a vvhile an other man seeing him, said; And thou art of them. But Peter said; O man I am not.
59 And after the space as it vvere of one houre, a certaine other man affirmed, saying; Verely this fellovv also vvas vvith him. for he is also a Galilæan.
60 And Peter said; Man I knovv not vvhat thou sayest. And incontinent as he vvas yet speaking, the cock crevv.
61 And our Lord turning looked on Peter. And Peter remembred the vvord of our Lord, as he had said: That before the cock crovv thou shalt thrise denie me.
62 And Peter going forth a doores, vvept bitterly.
63 And the men that held him, mocked him, beating him.
64 And they did blind-fold him, & smot his face. And they asked him saying; Prophecie, vvho is it that smot thee?
65 And blaspheming many other things they said against him.
66 And vvhen it vvas day, there assembled the auncients of the people and cheef Priests and Scribs, and they brought him into their councel, saying.
67 If thou be Christ tel vs. And he said to them, If I tel you, you vvil not beleeue me.
68 If also I aske, you vvil not answer me, nor dimisse me.
69 But from henceforth the Sonne of man shal be sitting on the right hand of the povver of God.
70 And they al said; Art thou then the Sonne of God? VVho said; You say that I am.
71 But they said; vvhat need vve testimonie any further? For our selues haue heard of his ovvne mouth.

CHAP.

CHAP. XXIII.

1 AND al the multitude of them rising vp, led him to Pilate.
2 And they began to accuse him, saying: We haue found this man subuerting our nation, & prohibiting to giu tributs to Cæsar, and saying that he is Christ the king.
3 And Pilate asked him, saying: Art thou the king of the Ievvs? But he answering said; thou sayest.
4 And Pilate said to the cheef Priests and multitudes, I find no cause in this man.
5 But they were more earnest, saying; He stirreth the people teaching through out al Ievvrie, beginning from Galilee euen hither
6 But Pilate hearing Galilee, asked if the man were of Galilee.
7 And when he vnderstood that he was of Herods iurisdiction, he sent him back to Herod, who was also him self at Hierusalem in those daies
8 And Herod seeing Iesus, was very glad, for he was desirous of a long time to see him, for because he heard many things of him; and he hoped to see some signe wrought by him.
9 And he asked him in many words. But he answered him nothing.
10 And there stood the cheef Priests and the Scribs constantly accusing him.
11 And Herod with his armie set him at naught; and he mocked him, putting on him a white garment, & sent him back to Pilate.
12 And Herod and Pilate were made friends that day. for before they were enemies one to an other.
13 And Pilate calling together the cheef Priests and magistrats, and the people.
14 Said to them: You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of those things wherein you accuse him.
15 No, nor Herod neither. for I sent you to him, and behold, nothing worthie of death is done to him.
16 I will chasten him therfore and dimisse him.
17 And he of necessitie had to release vnto them vpon the feast day, one.
18 But the whole multitude together cried out, saying: Dispatch him, and release vs Barabas.
19 Who was for a certaine sedition made in the citie and murder, cast into prison.
20 And Pilat againe spake to them, desirous to release Iesus.
21 But they cried againe, saying: Crucifie, crucifie him.
22 And he the third time said to them: why, what euil hath this man done? I find no cause of death in him. I will correct him therfore and let him go.
23 But they were instant with loud voices requiring that he might be crucified. And their voices preuailed.
24 And Pilat adiudged their petition to be done.
25 And he released vnto them him that for murder and sedition had been cast into prison, whom they demaunded: but Iesus he deliuered to their pleasure.
26 And when they led him, they took one Simon of Cyrene comming from the countrie: and they laid the Crosse vpon him to carie after Iesus.
27 And there followed him a great multitude of people, and of women which bewailed & lamented him.
28 But Iesus turning to them, said: Daughters of Hierusalem, weep not vpon me. but weep vpon your selues, and vpon your children.
29 For behold the daies shal come, wherein they will say: Blessed are the barren, & the wombs that haue not borne, and the paps that haue not giuen suck.
30 Then shal they begin to say to the mountaines, Fal vpon vs: and to the hilles, Couer vs.
31 For if in the green wood they do these things, in the drie what shal be done?
32 And there were led also other two malefactours with him, to be executed.
33 And after they came to the place which is called Caluarie, there they crucified

seruant knovveth not vvhat his
l doth. But you I haue called fri-
s: becauſe al things vvhatſoeuer I
rd of my father, I haue notified
o you.
You choſe not me, but I choſe
and haue appointed you: that
go, & bring fruit: and your fruit
le: that vvhatſoeuer you aske the
her in my name, he may giue it
17 Theſe things I commaũd
that you loue one an other.
If the vvorld hate you: knovv
hat it hath hated me before you.
If you had been of the vvorld,
vvorld vvould loue his ovvne.
becauſe you are not of the vvorld,
I haue choſen you out of the
ld, therefore the vvorld hateth

Remembre my vvord that I ſaid
ou, The ſeruant is not greater
his maiſter. If they haue perſe-
d me, you alſo vvil they perſecu-
f they haue kept my vvord, ‡
s alſo vvil they keep.
But al theſe things they vvil do
ou for my name ſake: becauſe
knovv not him that ſent

If I had not come, and ſpoken
em, they ſhould not haue ſinne:
novv they haue no excuſe of th-
inne.
He that hateth me, hateth my
er alſo.
‡ If I had not done among thẽ
ks that no other man hath done,
ſhould not haue ſinne: but novv
they haue ſeen, and they doe
both me and my Father.
But that the vvord may be ful-
, vvhich is vvrittẽ in their lavv:
they hated me gratis.
But vvhen the Paraclete com
‡ vvhom I vvil ſend you from
ather, the Spirit of truth, vvhich
eeth from the Father, he shal
teſtimonie of me.
And ‡ you shal giue teſtimonie,
uſe you are vvith me from the
nning.

CHAP. XVI.

THESE things haue I ſpoken to
you, that you be not ſcandali-
2 Out of the ſynagogs they vvil ‡
caſt you: but the houre commeth,
that euery on vvhich killeth you, shal
think that he doeth ſeruice to
God.
3 And theſe things they vvil do to
you becauſe they haue not knovven
the Father, nor me.
4 But theſe things I haue ſpoken to
you: that vvhen the houre shal come,
you may remember them that I told
you.
5 But I told you not theſe things
from the beginning. becauſe I vvas
vvith you. And novv I go to him
that ſent me, and none of you asketh
me: VVhither goeſt thou?
6 But becauſe I haue ſpoken theſe
things to you, ſorovv hath filled
your hart.
7 But I tel you the truth. it is expe-
dient for you that I go. For if I go not,
the Paraclete shal not come to you
but if I go, I vvil ſend him to you.
8 And vvhen he is come, he shal
argue the vvorld of ſinne, and of iu-
ſtice, and of iudgment.
9 Of ſinne: becauſe they beleeued
not in me.
10 But of iuſtice: becauſe I go to
the Father: and novv you shal not
ſee mee.
11 And of iudgment: becauſe the
prince of this vvorld is novv iudged
12 ‡ Yet many things I haue to ſay
to you: but you can not beare them
novv.
13 But vvhen he, ‡ the Spirit of
truth, commeth, ‡ he shal teach you
al truth. for he shal not ſpeak of him-
ſelf: but vvhat things ſoeuer he shal
heare, he shal ſpeak: and the things
that are to come he shal shevv you.
14 He shal glorifie me: becauſe he
shal receiue of mine, and shal shevv
to you.
15 Al things vvhatſoeuer the Father
hath, be mine. Therfore I ſaid: that
he shal receiue of mine, and shal
shevv to you.
16 A litle vvhile, and novv you shal
not see me: and againe a litle vvhile,
and you shal ſee me: becauſe I go to
the Father.
17 Some therfore of his diſciple
ſaid one to an other: VVhat is this
that he ſaith to vs: A litle vvhile, &

you shal not see me: and againe a litle vvhile, and you shal see me, and because I go to the Father?

18 They said therfore. VVhat is this that he saith, A litle vvhile? vve knovv not vvhat he speaketh.

19 And Iesus knevv, that they vvould aske him: & he said to thē: Of this you do questiō amōg your selues, because I said to you, A litle vvhile, and you shal not see me: and againe a litle vvhile, and you shal see me.

20 Amen, amen I say to you, that you shal vveep and lament, but the vvorld shal reioyce: and you shal be made sorovvful, but your sorovv shal be turned into ioy.

21 A vvoman vvhen she trauaileth, hath sorovv, because her houre is come: but vvhen she hath brought forth the child, novv she remembreth not the anguish for ioy, that a man is borne into the vvorld.

22 And you therfore, novv in deed you haue sorovv, but I vvil see you againe, and your hart shal reioyce: & your ioy no man shal take frō you.

23 And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing ‡ in my name, he vvil giue it you.

24 Vntil novv you haue not asked any thing in my name. Aske and you shal receiue: that your ioy may be ful.

25 These things in prouerbs I haue spoken to you. The houre commeth vvhen in prouerbs I vvil no more speak to you, but plainly of the Father I vvil shevv you.

26 In that day you shal aske in my name: and I say not to you, that I vvil aske the Father for you.

27 For the Father him self loueth you, because you haue loued me, and haue beleeued that I came forth from God.

28 I came forth frō the Father, and came into the vvorld: againe I leaue the vvorld, and I go to the Father.

29 His disciples say to him: Behold novv thou speakest plainely, and saiest no prouerbe.

30 Novv vve knovv that thou knovvest al things, and thou needest not that any man aske thee. in this vve beleeue that thou camest forth from God.

31 Iesus answered them: Novv do you beleeue?

32 Behold the houre commeth, and it is novv come, that you shal be scattered euery man into his ovvne, and me you shal leaue alone: and I am not alone, because the Father is vvith me.

33 These things I haue spoken to you, that in me you may haue peace. In the vvorld you shal haue distresse: but haue confidence, I haue ouercome the vvorld.

CHAP. XVII.

1 THese things spake Iesus: and lifting vp his eyes into heauen he said: Father, the houre is come, glorifie thy sonne, that thy sonne may glorifie thee.

2 As thou hast giuen him povve ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting.

3 And this is ‡ life euerlasting that they knovv thee, the only true God and vvhom thou hast sent Iesus Christ.

4 I haue glorified thee vpon the earth: I haue consummated the vvork vvhich thou gaueſt me to do:

5 And novv glorifie thou me O Father vvith thy self, vvith the glory vvhich I had before the vvorld vvas vvith thee.

6 I haue manifested thy name to the men vvhom thou gaueſt me out of the vvorld. Thine they vvere, and to me thou gaueſt them: and they haue kept thy vvord.

7 Novv they haue knovven that all things vvhich thou gaueſt me are from thee.

8 Because the vvords vvhich thou gaueſt me, I haue giuen thē: and they haue receiued, and knovven in verie deed that I came forth from thee, and haue beleeued that thou didſt send me.

9 For them do I pray: Not for the vvorld do I pray, but for them vvhom thou hast giuen me.

10 Because they be thine: and al mine

thine

ge be thine, and thine be mine:
I am glorified in them. And now
am not in the vvorld, and these are
the vvorld, and I come to thee.
Holy father, ‡ keep them in thy
me, vvhom thou hast giuen me:
they may be one, as also vve.
While I vvas vvith them, I kept
them in thy name. Those vvhō thou
hast me, haue I kept: and none of
them perished, but the sonne of per-
dition, that the scripture may be ful-
filled.
And now I come to thee: and
these things I speak in the vvorld,
that they may haue my ioy filled in
themselues.
I haue giuen them thy vvord, and
the vvorld hath hated them, be-
cause they are not of the vvorld: as
also am not of the vvorld.
I pray not that thou take them
away out of the vvorld, but that
thou preserue them from euil.
Of the vvorld they are not: as I
also am not of the vvorld.
‡ Sanctifie them in truth. Thy vvord
is truth.
As thou didst send me into the
vvorld, I also haue sent them into
the vvorld.
And for them I do ‡ sanctifie
myself: that they also may be san-
ctified in truth.
And not for them only do I pray,
but for them also that by their
vvord shal beleeue in me:
That they al may be one, as thou
father) in me and I in thee, that
they also in vs may be one: that the
vvorld may beleeue that thou hast
sent me.
And the glorie that thou hast gi-
uen me, haue I giuen to them: that
they may be one as vve also are one
I in them, and thou in me: that
they may be consummate in one: I
and the vvorld may know that thou
hast sent me, and hast loued them,
as me also thou hast loued.
Father, vvhom thou hast giuen
me, I vvil, that vvhere I am, they al-
so may be vvith me: that they may
see my glorie vvhich thou hast giuen
me, because thou hast loued me be-
fore the creation of the vvorld.
Iust Father, the vvorld hath not
knovven thee. but I haue knovven
thee: and these haue knovven, that
thou didst send me.
26 And I haue notified thy name
to them, and vvil notifie it: that the
loue vvherevvith thou hast loued me
may be in them, and I in them.

CHAP. XVIII.

1 VVHen Iesus had said these
things, he vvent forth vvith
his disciples beyond the Torrent-Ce-
dron, vvhere vvas a garden, into the
vvhich he entred and his Disci-
ples.
2 And Iudas also, that betraid him,
knevv the place: because Iesus had
often resorted thither together vvith
his Disciples.
3 Iudas therfore hauing receiued the
band of men, and of the cheef Priests
and the Pharises, ministers, commeth
thither vvith lanterns and torches
and vveapons.
4 Iesus therfore knovving al things
that should come vpon him, vvent
forth, and said to them: VVhom seek
ye?
5 They answered him: Iesus of Na-
zareth. Iesus saith to them, I am he.
And Iudas also that betraied him,
stood vvith them.
6 As sone therfore as he said to
them, I am he: they vvent backvvard
and fel to the ground.
7 Againe therfore he asked them:
VVhom seek ye? And they said, Iesus
of Nazareth.
8 Iesus answered, I haue told you
that I am he. if therfore you seek
me, let these go their vvaies
9 That the vvord might be fulfilled
vvhich he said: That of them vvhom
thou hast giuen me, I haue not lost
any.
10 Simon Peter therfore hauing a
sword, drevv it out: and smot the
seruant of the high priest: & cut of
his right eare. And the name of the
seruant vvas Malchus.
11 Iesus therfore said to Peter: Put
vp thy sword into the scabbard, The
chalice vvhich my father hath giuen
me, shal not I drink it?
12 The bād therfore & the Tribune &
the ministers of the Ievves apprehēd.

Iesus, and bound him:
13 And they brought him to Annas first, for he vvas father in lavv to Caiphas, vvho vvas the high priest of that yere.
14 And Caiphas vvas he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.
15 And Simon Peter folovved Iesus, and an other disciple. And that Disciple vvas knovven to the high priest, and vvent in vvith Iesus into the court of the high Priest.
16 But Peter stood at the dore vvithout. The other disciple therfore that vvas knovven to the high Priest vvent forth, and spake to the portresse, and brought in Peter.
17 The vvench therfore that vvas portresse, saith to Peter: Art not thou also of this mans disciples? He saith to her, ‡ I am not.
18 And the seruants and ministers stood at a fire of coles, becavse it vvas cold, and vvarmed them selues. And vvith them vvas Peter also standing and vvarming him self.
19 The high priest therfore asked Iesus of his disciples, and of his doctrine.
20 Iesus answered him: I haue openly spoken to the vvorld: I haue alvvaies taught in the synagogue, and in the Temple vvhither al the Ievves resort together: and in secret I haue spoken nothing.
21 VVhy askest thou me? aske them that haue heard vvhat I haue spoken vnto them: behold they knovv vvhat things I haue said.
22 VVhen he had said these things, one of the ministers standing by, gaue Iesus a blovv, saying: Answerest thou the high priest so?
23 Iesus answered him: If I haue spoken il, giue testimonie of euil: but if vvel, vvhy strikest thou me?
24 And Annas sent him bound to Caiphas the high priest.
25 And Simon Peter vvas standing, and vvarming him self. They said therfore to him; Art not thou also of his disciples? He denied and said: I am not.
26 One of the seruants of the high priest saith to him, his cosin vvhose eare Peter did cut of, Did not I see thee in the garde vvith him? 27 Againe therfore Peter denied, and forthvvith the cock crevv.
28 They therfore bring Iesus from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they might eate the Pasche.
29 Pilate therfore vvent forth to them vvithout, and said: VVhat accusation bring you against this man?
30 They answered and said to him: If he vvere not a malefactour, vve vvould not haue deliuered him vp to thee.
31 Pilate therfore said to them: Take him you, and according to your lavv iudge him. The Ievves therfore said to him: It is not lavvful for vs to kil any man.
32 That the vvord of Iesus might be fulfilled vvhich he said, signyfying vvhat death he should die.
33 Pilate therfore vvent into the Palace againe, and called Iesus, and said to him: Art thou the king of the Ievves?
34 IESVS answered: Saiest thou this of thy self, or haue others told it thee of me?
35 Pilate answered: VVhy, am I a Ievve? ‡ Thy nation, and the cheef priests haue deliuered thee vp to me: vvhat hast thou done?
36 Iesus answered: My kingdom is not of this vvorld. If my kingdom vvere of this vvorld, my ministers verily vvould striue that I should not be deliuered to the Ievves. but novv my kingdom is not from heace.
37 Pilate therfore said to him: Art thou a king then? Iesus answered: Thou saiest, that I am a king. For this vvas I borne, and for this came I into the vvorld: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voice.
38 Pilate saith to him, VVhat is truth?
And vvhen he had said this, he vvēt forth againe to the Ievves, and saith to them: I find no cause in him.
39 But

But you haue a custome that I ould release one to you in the Pa-e: vvil you therfore that I release to you the king of the Ie-es?

They al therfore cried againe, ying: Not him but Barabbas. And rabbas vvas a theef.

CHAP. XIX.

THen therfore Pilate took Iesus and scourged him.

And the souldiars platting a cro-ne of thornes, put it vpon his he-: and they put about him a purple rment.

And they came to him, and said: aile king of the Ievves, and they ue him blovves.

Pilate vvent forth againe, and ith to them: Behold I bring him rth vnto you, that you may knovv at I find no cause in him.

IESVS therfore vvent forth cary-ig the crovvne of thornes, and the urple vestiment. And he saith to iem: Loe the man.

VVhen the cheef Priests therfore nd the ministers had seen him, ey cried, saying: Crucifie, crucifie im. Pilate saith to them, Take him ou, and crucifie him. for I find no ause in him.

The Ievves answvered him: VVe aue a Lavv: and according to the avv he ought to die, because he ath made him self the of God.

VVhen Pilate therfore had heard his saying, he feared more.

And he entred into the Palace a-gaine: and he saith to Iesus: VVhence rt thou? But IESVS gaue him no nswer.

Pilate therfore saith to him: peakest thou not to me? knovvest hou not that I haue povver to cru-ifie thee, and I haue povver to relea-e thee?

Iesus answvered: Thou shouldest ot haue any povver against me, vnles it vvere giuen thee from aboue. Therfore he that hath be-traied me to thee, hath the greater nne.

From thence forth Pilate sought o release him. But the Ievves cried, saying: If thou release this man, thou art not Cæsars friend. euery one that maketh him self a king, spea keth against Cæsar.

13 But Pilate vvhen he had heard these vvordes, brought forth Iesus: and he sate in the iudgment seat, in the place that is called Lithostro-tos, and in Hebrevv Gabbatha.

14 And it vvas the Parasceue of Pasche, about the ‡ sixt houre, and he saith to the Ievves: Loe your king.

15 But they cried, Avvay avvay vvith him crucifie him. Pilate saith to thē: Shal I crucifie your king? The cheef priests answvered: VVe haue no king, but Cesar.

16 Then therfore he deliuered him vnto them for to be crucified.

17 And they took Iesus, and led him forth.

And bearing his ovvne ‡ crosse he vvent forth into that vvhich is called the place of Caluarie, in Hebrevv Golgotha.

18 VVhere they crucified him, and vvith him tvvo others, on the one side and on the other, and in the mid des Iesus.

19 And Pilate vvrot a title also: and he put it vpon the crosse. And it vvas vvritten, Iesus of Nazareth the king of the Ievves.

20 This title therfore many of the Ie vves did read: because the place vvhe re Iesus vvas crucified, vvas nigh to the citie: & it vvas vvritten in ‡ Hebrevv, in Greek, and in Latin.

21 The cheef Priests therfore of the Ievves said to Pilate: VVritte not, The king of the Ievves: but that he said, I am king of the Ievves.

22 Pilate answvered: That vvhich I haue vvritten, I haue vvritten.

23 The souldiars therfore vvhē they had crucified him, took his garmēts (and they made foure partes, to euery souldiar a part) & his coat. And his ‡ coat vvas vvithout seame, vvrought from the top through out.

24 They said therfore one to an other: Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying: They haue parted my garments among them: and vpon my vesture

they haue cast lott. And the souldiars did these things

25 And there stood beside the crosse of Iesus, ‡ his mother, and his mothers sister, Marie of Cleophas, & Marie Magdalene.

26 VVhen Iesus therfore had seen his mother and the disciple standing vvhom he loued, he saith ‡ to his mother: VVoman, behold thy sonne.

27 After that, he saith ‡ to the disciple, Behold thy mother. And from that houre the disciple took her to his ovvne.

28 Aftervvard Iesus knovving that al things vvere novv consummate, that the scripture might be fulfilled, he saith: I thirst.

29 A vessel therfore stood there ful of vinegre. And they putting a spongeful of vinegre about hissop, offered it to his mouth.

30 Iesus therfore vvhen he had taken the vinegre, said: It is consummate. And bovving his head, he gaue vp the ghost.

31 The Ievves therfore (becaus it vvas the Parasceue) that the bodies might not remaine vpon the crosse on the Sabboth (for that vvas a great Sabboth day) they desired Pilate that their legges might be broken, and they might be taken avvay.

32 The souldiars therfore came: and of the first in deed they brake the legges, and of the other that vvas crucified vvith him.

33 But after they vvere come to Iesus, vvhen they savv that he vvas dead, they did not break his legges,

34 But one of the souldiars vvith a spear ope ned his side, and incontinent there came forth ‡ bloud and vvater.

35 And he that savv it, hath giuen testimonie: and his testimonie is true. And he knovveth that he saith true, that you also may beleeue.

36 For these things vvere done that the scripture might be fulfilled: You shal not break a bone of him.

37 And againe an other scripture saith: They shal look on him vvhom they pearsed.

38 And after these things Ioseph of Arimathæa (becaus he vvas a disciple of Iesus, but secret for feare of the Ievves) desired Pilate that he might take avvay the body of Iesus. And Pilate permitted. He came therfore, & took avvay the body of Iesus.

39 Nicodemus also came, he that at the first came to Iesus by night, bringing a mixture of myrrhe and aloes, about an hundred poundes.

40 They took therfore the body of Iesus, and bound it in linnen cloths vvith the spices, as the maner is vvith the Ievves to burie.

41 And there vvas in the place vvhere he vvas crucified, a garden: and in the garden a nevv monument, vvherein no man yet had been laid.

42 There therfore becaus of the Parasceue of the Ievves, they laid Iesus, becaus the monument vvas hard by.

CHAP. XX.

1 ANe the ‡ first of the Sabboth, Marie Magdalene commeth early, vvhen it vvas yet dark, vnto the monument: and she savv the stone taken avvay from the monument.

2 She ranne therfore and commeth to Simon Peter, and to the other disciple vvhom Iesus loued, and saith to them: They haue taken out Lord out of the monument, and vve knovv not vvhere they haue laid him.

3 Peter therfore vvent forth & that other disciple, and they came to the monument.

4 And both ranne together, and that other disciple did out-runne Peter, and came first to the monument.

5 And vvhen he had stouped dovvne, he savv the linnen cloths lying: but yet he vvent not in.

6 Simon Peter therfore commeth, folovving him, and vvent into the monument and savv the linnen clothes lying.

7 And the napkin that had been vpō his head, not lying vvith the linnen cloths, but apart, vvrapped vp into one place.

8 Thē therfore vvēt in that other disciple also vvhich came first to the monumēt: & he savv, and beleeued.

9 For as yet they knevv not the scrip-

ture

ture, that he should rise againe from the dead.
10 The disciples therfore departed againe to them selues.
11 But Marie stood at the ‡ monument vvithout, vveping. Therfore as she vvas vveeping, she stouped dovvne, & looked into the monument.
12 And she savv tvvo Angels in vvhite, sitting, one at the head, and one at the feet, vvhere the body of Iesus had been laid.
13 They say to her, VVoman, vvhy vveepest thou? She saith to thē: Becaus se they haue taken avvay my Lord, & I knovv not vvhere they haue put him.
14 VVhen she had said thus, she turned backvvard, and savv Iesus standing: and she knevv not that it is Iesus.
15 Iesus saith to her: VVoman, vvhy vveepest thou? vvhom seekest thou? She thinking that it vvas the gardiner, saith to him, Sir, if thou hast caried him avvay, tel me vvhere thou had laid him: & I vvil take him avvay.
16 Iesus saith to her, Marie. She turning saith to him: Rabboni (vvhich is to say, Maister.)
17 IESVS said to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father and your Father, my God and your God.
18 Marie Magdalene commeth and telleth the disciples, That I haue seen our Lord, and thus he said vnto me.
19 Therfore vvhen it vvas late that day, the first of the Sabboths, and ‡ the dores vvere shut, vvhere the disciples vvere gathered together for feare of the Ievves, Iesus came and stood in the middes, and saith to them: Peace be to you.
20 And vvhen he had said this, he shevved them his hands and side. The Disciples therfore vvere glad vvhen they savv our Lord.
21 He said therfore to them againe: ‡ Peace be to you. ‡ As my Father hath sent me, I also do send you.
22 VVhen he had said this, ‡ he breathed vpon them: and he said to them Receiue ye the Holy Ghost.
23 ‡ VVhose sinnes you shal forgiue, they are forgiuen them: and vvhose you shal reteine, They are reteined.
24 But Thomas one of the Tvvelue vvho is called Didymus, vvas not vvith them vvhen Iesus came.
25 The other disciples therfore said to him: VVe haue seen our Lord. But he said to them: Vnles I see in his hands the dint of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleeue.
26 And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. IESVS commeth ‡ the dores being shut, and stood in the middes, and said: Peace be to you.
27 Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side: & be not incredulous but faithful.
28 Thomas answered, & said to him: My Lord, & my God.
29 Iesus saith to him: Becauſe thou hast seen me, Thomas, thou hast beleeued: ‡ blessed are they that haue not seen & haue beleeued.
30 Many other signes also did IESVS in the sight of his disciples, vvhich are not vvritten in this book.
31 And these are vvritten, that you may beleeue that Iesus is Christ the sonne of God: and that beleeuing, you may haue life in his name.

CHAP. XXI.

1 AFter Iesus manifest him self againe to the Disciples at the sea of Tiberias. And he manifested thus.
2 There vvere together Simon Peter and Thomas vvho is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and tvvo others of his disciples.
3 Simon Peter said to them: I go to fish. They say to him: VVe also come vvith thee. And they vvent forth and got vp into the boat: and

that night they took nothing.
4 But vvhen morning vvas novv come, IESVS stood on the shore: yet the disciples knevvv not that it vvas Iesus.
5 Iesus therfore saith to them: Children, haue you any meat? They answered him, No.
6 He saith to them, Cast the nette on the right side of the boat: and you shal find. They therfore did cast it: & novv they vvere not able to dravv it for the multitude of fishes.
7 That disciple therfore vvhom Iesus loued, saith to Peter: It is our Lord. ‡ Simon Peter vvhen he had heard that it is our Lord, girded his coat vnto him (for he vvas naked) and cast him self into the sea.
8 But the other disciples came in the boat (for they vvere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fishes.
9 Therfore after they came dovvne to land, they savv hote coles lying, and fish laid thereon, and bread.
10 IESVS saith to them: Bring hither of the fishes that you took novv.
11 Simon Peter vvent vp, and drevv the nette to the land, ful of great fishes, an hundred fiftie three. And although they vvere so many, the nette vvas not broken.
12 IESVS saith to them: Come, dine And none of them that sate at meat, durst aske him, VVho art thou? knovving that it is our Lord.
13 And Iesus commeth and taketh the bread and giueth them, and the fish in like maner.
14 This novv the ‡ third time Iesus vvas manifested to his disciples, after he vvas risen from the dead.
15 Therfore vvhen they had dined, Iesus saith to Simon Peter, Simon of Iohn, loueſt thou me more then these? He saith to him: Yea Lord: thovv knovvest that I loue thee. He saith to him, Feed my Lambes.
16 He saith to him againe: Simon of Iohn, loueſt thou me? he saith to him: Yea Lord, thou knovvest that I loue thee. He saith to him, Feede my Lambes.
17 He saith to him the tird time: Simō of Iohn, loueſt thou me? Peter vvas sroken sad, because he said vnto him the third time, Loueſt thou me? And he said to him, Lord, thou knovvest al things: thou knovvest that I loue thee, He said to him, ‡ Feed my shep
18 Amen amen I say to thee, vvhen thou vvast yonger, thou didst girde thy self, and didst vvalk vvhere thou vvouldest. but vvhen thou shalt be old, thou shalt stretch forth thy hāds and ‡ an other shal gird thee, and lead thee vvither thou vvilt not.
19 And this he said, signifying by vvhat death he should glorifie God. And vvhen he had said this, he saith to him: Folovv me.
20 Peter turning, savv that disciple vvhom Iesus loued, folovving, vvho also leaned at the supper vpon his breast, and said, Lord vvho is he that shal betray thee?
21 Him therfore vvhen Peter had seen, he saith to Iesus: Lord, and this mā vvhat?
22 Iesus saith to him, ‡ So I vvil haue him to remaine til I come, vvhat to thee? folovv thou me.
22 This saying therfore vvent abrode among the brethren, that that disciple dieth not. And Iesus did not say to him, he dieth not: but: So I vvil haue him to remaine til I come, vvhat to thee?
24 This is that disciple vvhich giueth testimonie of these things, and hath vvritten these things: and vve knovv that his testimonie is true,
25 But there are many ‡ other things also vvhich Iesus did: vvhich if they vvere vvritten in particular, neither the vvorld it self I think vvere able to conteine those books that should be vvritten.

THE

THE ACTES OF THE APOSTLES.

CHAP. I.

THE first treatise I made of ‡ al things, O Theophilus, vvhich ius began to do and to teach.
Vntil the day vvherein ‡ giuing mmaundement by the Holy Ghost the Apostles vvhom he chose, he is assumpted:
To vvhom he shevved also him aliue after his passion in many uments, for fourtie daies appeaing to them, and speaking of the gdom of God.
And eating vvith them, he comunded them, that they should not part from Hierusalem, but should ect the promisse of the Father, hich you haue heard (saith he) my mouth:
For Iohn in deed baptized vvith vater, but you shal be ‡ baptized th the Holy Ghost after these v daies.
They therfore that vvere assemd, asked him, saying: Lord vvher at this time vvilt thou restore e kingdom to Israel?
But he said to them: ‡ It is not you to knovv times or moments hich the Father hath put in his vne povver.
But you shal receiue the vertue the Holy Ghost comming vpon u, and you shal be vvitnesses vnme in Hierusalem, and in al Ievv and Samaria, and euen to the vtst of the earth.
And ‡ vvhen he had said these ings, in their sight he vvas eleuad: and a cloud receiued him out of eir sight.
And vvhen they beheld him ing into heauen, behold tvvo men od beside them in vvhite garments.
Vvho also said: Ye men of Galie, vvhy stand you looking in heauen? This Iesus vvich is ‡ sumpted from you into heauen, shal so come as you haue seen him going into heaueh.
12 Then they returned to Hierusalem from the mount that is called Cliuet, vvh ich is by Hierusalem, distant a Sobboths iourney.
13 And vvhen they vvere entred in, they vvent vp into an vpper chamber vvhere abode ‡ Peter & Iohn, Iames and Andrevv, Philip and Thomas, Bartholomevv and Mathevv, Iames of Alphæus and Simon Zelotes, and Iude of Iames.
14 Al these vvere perseuering vvith one mind in praier vvith the ‡ vvomen and ‡ Marie the mother of Iesus and his brethren.
15 In those daies ‡ Peter rising vp in the middes of the brethren, said: (and the multitude of persons together, vvas almost an hundred and tvventie.)
16 You men, brethren, the scripture must be fulfilled vvhich the Holy Ghost spake before by the mouth of Dauid cõcerning Iudas, vvho vvas the captaine of them that apprehended Iesus:
17 VVho vvas numbred among vs and obteined the lot of this ministerie.
18 And he in deed hath possessed a field of the revvard of Iniquitie, and being hanged he burst in the middes, and al his bovvels gushed out.
19 And it vvas made notorious to al the inhabitants of Hierusalem: so that the same field vvas called in their tonge, Hacel-dema, that is to say: the field of bloud.
20 For it is vvritten in the book of Psalmes: Be their habitation made desert, & be there none to dvvel in it. And his Bishoprike let an other take.
21 Therfore, of these men that haue assembled vvith vs, al the time that our Lord Iesus vvent in and vvent out among vs,

22 Beginning from the baptisme of Iohn vntil the day vvherein he vvas assumpted from vs, ‡ there must one of these be made a vvitnes vvith vs of his resurrection.
23 And they appointed tvvo, Ioseph vvho vvas called Barsabas, vvho vvas surnamed Iustus: and Mathias.
24 And praying they said: Thou Lord that knovvest the harts of al men, shevv of these tvvo, one, vvhom thou hast chosen.
25 To take the place of this ministerie & Apostleship, from the vvhich Iudas hath preuaricated that he might go to his ovvne place.
26 And they gaue them ‡ lottes, and the lot fel vpo Matthias, and he vvas nũbered vvith the eleuen Apostles.

CHAP. II.

1 AND vvhen the daies of ‡ Pentecost vvere accõplished, they vvere altogether in one place:
2 And sodenly there vvas made a sound from heauen, as of a vehemẽt vvind comming, & it filled the vvhole house vvhere they vvere sitting.
3 And there appered to them parted tongs as it vvere of fire, and it sate vpon euery one of them.
4 And they vvere ‡ al replenished vvith the Holy Ghost, and they began to speak vvith diuerse tongs, according as the Holy Ghost gaue them to speak.
5 And there vvere dvvelling at Hierusalem Ievves, deuout men of euery nation that is vnder heauen.
6 And vvhen this voice vvas made the multitude came together, and vvas astonied in mind, because euery man heard them speak in his ovvne tongue.
7 And they vvere al amased, and marueled saying: Are not, lo, al these that speak, Galileans?
8 And hovv haue vve heard, eche man our ovvne tongue vvherein vve vvere borne?
9 Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Ievvrie, and Capadocia, Pontus, and Asia.
10 Phrygia, and Pamphilia, AEgypt and the parts of Lybia that is about Cyrenee, and strangers of Rome.
11 Ievves also, and Proselytes, Cretensians, and Aarbians: vve haue heard, them speak in our ovvne tongs the great vvorks of God.
12 And they vvere al astonied, and marueled, saying one to an other, vvhat maneath this?
13 But others diriding said: That these are ful of nevv vvine.
14 But ‡ Peter standing vvith the Eleuen, lifted vp his voice, and spake to them. Ye men, Ievves, and al you that dvvel in Hierusalem, be this knovven to you, and vvith your eares receiue my vvords.
15 For these are not drunk, as you suppose vvhereas it is the third houre of the day.
16 But this it is that vvas said by the Prophet Ioel.
17 And it shal be, in the last daies (saith our Lord) of my Spirit I vvil povvre out vpon al flesh: and your sonnes and your daughters shal prophecie, and your yong men shal see visions, and your auncients shal dreame dreames.
18 And vpon my seruants truely, and vpon my handmaids vvil I povvre out in those daies, of my Spirit, and they shal prophecie.
19 And I vvil giue vvonders in the heauen aboue, and signes in the earth beneath, bloud and fire, & vapour of smoke.
20 The sunne shal be turned into darknes, and the moone into bloud before the great and manifest day of our Lord doth come.
21 And it shal be, euery one vvhosoeuer calleth vpon the name of our Lord, shal be saued.
22 Ye men of Israel heare these vvords, Iesus of Nazareth a man approued of God among you, by miracles and vvonders and signes vvhich God did by him in the middes of you, as you also knovv.
23 This same, ‡ by the determinate counsel & prescience of God being deliuered, you by the handes of vvicked men haue crucified and slaine.
24 VVhom God hath raised vp ‡ looſing the sorovves of hel, according as it vvas impossible that he should be holden of it.

For Dauid saith concerning him: fore sawv the Lord in my sight al waies: because he is at my right and that I be not moued.
For this, my hart hath been glad id my tongue hath reioyced more- ier my flesh also shal rest in hope.
Because thou vvilt not leaue ‡ my oul ‡ in hel, nor giue thy Holy one see ‡ corruption.
Thou hast made knovven to me ievvaies of life: thou shalt make e ful of ioyfulnes vvith thy face.
Ye men, brethren, let me boldly eak to you of the Patriarch Dauid: hat he died, and vvas buried: and his epulchre is vvith vs vntil this presét ay.
VVhereas therfore he vvas a Pro- het, and knevv that by an othe od had svvorne to him that of the uit of his loynes there should sit pon his seat.
Forseeing he spake of the resur- ection of Christ for neither vvas he eft in hel, neither did his flesh see orruption.
This Iesus hath God raised again vvhereof al vve are vvitnesses.
Being exalted therfore by the ght hand of God, and hauing recei- ed of his father the promisse of the Holy Ghost, he hath povvred out his vvhom you see and heare.
For Dauid ascended not into eauen: but he saith: Our Lord hath aid to my Lord. sit on my right hand.
Vntil I make thine enemies the oot-stoole of thy feet.
Therfore let al the house of Is- ael knovv most certainly that God hath made him both Lord, & Christ, his Iesus, vvhom you haue crucified.
And hearing these things, they vvere compunct in hart and said to eter and to the rest of the Apostles: VVhat shal vve do men, brethren?
But peter said to them: ‡ doe pe- hance, and be euery one of you bap- ized in the name of Iesus Christ for emissiō of your sinnes: and you shal receiue the gift of the Holy Ghost.
For to you is the promisse, and to your children, and to al that are farre of, vvhomsoeuer the Lord our God shal cal.
With very many other vvords also did he testifie, and exhorted thē, saying: Saue your selues from this peruerse generation.
They therfore that receiued his vvord, vvere baptized: and there vve- re added in that day about ‡ three thousand soules.
And they vvere perseuering in the doctrine of the Apostles, and in the communication of ‡ the breaking of bread, and praiers.
And feare came vpon euery soul: many vvonders also and signes vve- re done by the Apostles in Hierusa- lem, and there vvas great feare in al.
Al they also that beleeued, vvere together, & had ‡ al things common.
Their possessions and substance they sold, and deuided them to al, ac- cording as euery one had need.
Daily also continuing vvith one accord in the Temple, and breaking bread from house to house, they took their meat vvith ioy and simplicitie of hart.
Praising God, and hauing grace vvith al the people. And our Lord ‡ increased them that should be sa- ued, daily together.

CHAP. III.

And Peter and Iohn vvent vp in- to the Temple, at the ‡ ninth houre of praier.
And a certaine man that vvas lame from his mothers vvomb: vvas ca- ried: vvhom they laid euery day at the gate of the Temple, that is called Specious, that he might aske almes of them that vvent into the Temple.
He, vvhen he had seen Peter and Iohn about to enter into the temple, asked to receiue an almes.
But Peter vvith Iohn looking vpon him, said: Look vpon vs.
But he looked earnestly vpon thē, hoping that he should receiue some thing of them.
But Peter said: Siluer and gold I haue not, but ‡ that vvhich I haue, the same I giue thee: In the name of Iesus Christ of Nazareth arise, and vvalk.
And taking his right hand, he lifted him vp, and forthvvith his feet and soles vvere made strong.

8 And ſpringing he ſtood, and vvalked: and vvent in vvith them into the temple vvalking, and leaping, and praiſing God. 9 And al the people ſavv him vvalking and praiſing God.
10 And they knevv him, that, it vvas he vvhich ſate for almes at the Speciouſe gate of the Temple: and they vvere exceedingly aſtonied and agaſt at that that had chaunced to him.
11 And as he held Peter and Iohn, al the people ranne to them vnto the porch vvhich is called Salomons, vvondering.
12 But Peter ſeing them, made anſvver to the people: Ye men of Iſrael, vvhy maruel you at this, or vvhy look you vpon vs, as though ‡ by our povver or holines vve haue made this man to vvalk?
13 The God of Abraham, and the God of Iſaac, and the God of Iacob, the God of our fathers hath glorified his ſonne Ieſus, vvhom you in deed deliuered and denied before the face of Pilate, he iudging him to be releaſed.
14 But you denied the holy and the iuſt one, and asked a mankiller to begiuen vnto you.
15 But the author of life you killed, vvhom God hath raiſed from the dead, of vvhich vve are vvitneſſes.
16 And in the ‡ faith of his name, this man vvhom you ſee and knovv, his name hath ſtrengthned: & the faith vvhich is by him, hath giuen this perfect health in the ſight of al you.
17 And novv (brethren) I knovv that you did it through ignorance, as alſo your princes.
18 But God vvho foreſhevved by the mouth of al the prophets, that his Chriſt ſhould ſuffer, hath ſo fulfilled it.
19 Be Penitent therfore & conuert, that your ſinnes may be put out.
20 That, vvhen the times ſhal come of refreſhing by the ſight of our Lord, and he ſhal ſend him that hath been preached vnto you Ieſus Chriſt.
21 VVhom ‡ heauen truly muſt receiue vntil the times of the reſtitution of al things, vvhich God ſpake by the mouth of his holy prophets from the beginning of the vvorld.
22 Moyſes in deed ſaid: That a prophet ſhal the Lord your God raiſe vp to you of your brethren, as my ſelf: him you ſhal heare according to al things vvhatſoeuer he ſhal ſpeak to you.
23 And it ſhal be, euery ſoule that ſhal not heare that prophet, ſhal be deſtroied out of the people.
24 And al the Prophets from Samuel and aftervvard that haue ſpoken, told of theſe daies.
25 You are the children of the Prophets & of the Teſtamẽt vvhich God made to our fathers, ſaying to Abraham: And in thy ſeed ſhal al the families of the earth be bleſſed.
26 To you firſt God raiſing vp his ſonne, hath ſent him bleſſing you: that euery one ſhould conuert himſelf from his naughtines.

CHAP. IV.

1 AND vvhen they vvere ſpeaking to the people, the Prieſts and Magiſtrats of the Temple and the Sadduces came vpon them.
2 Being greeued that they taught the people, and shevved in Ieſus the reſurrection from the dead:
3 And they layd hands vpon them, and put them into vvard, vntil the morovv, for it vvas novv euening.
4 And ‡ many of them that had heard the vvord, beleeued: and the number of the men vvas made fiue thouſand.
5 And it came to paſſe on the morovv, that their princes, and Auncients, and Scribs vvere gathered into Hieruſalem.
6 And Annas the high prieſt, and Caiphas and Iohn, and Alexander, and as many as vvere of the prieſts ſtock. 7 And ſetting them in the middes, they asked: In vvhat povver or in vvhat name haue you done this?
8 Then Peter replenished vvith the holy Ghoſt, ſaid to them: Ye princes of the people & Auncients.
9 If vve this day be examined for a good deed vpõ an impotent man, in vvhat he hath been made vvhole.
10 Be it knovven to al you & to al the people of Iſrael, that in the name ‡ of IESVS CHRIST of Nazareth vvhom you did crucifie vvhom

God

God hath raised from the dead, in his name this man standeth before you vvhole.
11 This is the stone that vvas reiected of you the builders: vvhich is made into the head of the corner.
12 And there is not saluation in any other. for neither is there any other name vnder heauen giuen to men, vvherein vve must be saued.
13 And seing Peters ‡ constancie & Iohns, vnderstanding that they vvere men vnlettered, and of the vulgar sort, they marueled, and they knevv them that they had been vvith Iesus.
14 Seing the man also that had been cured, standing vvith them, they could say nothing to the contrarie.
15 But they commaunded them to go aside forth out of the counсel: and they conferred together.
16 Saying: VVhat shal vve do to these men? for a notorious signe in deed hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and vve can not denie it.
17 But that it be no further spred abrode among the people, let vs threaten them, that they speak no more in this name to any man.
18 And calling them, they charged them that they should not speak at al, nor teach in the name of Iesus.
19 But Peter and Iohn answvering, said to them: ‡ If it be iust in the sight of God, to heare you rather then God, iudge ye.
20 For vve cannot but speak the things vvhich vve haue seen and heard.
21 But they threatning, dimissed them: not finding hovv they might punish them, for the people, because al glorified that vvhich had been done, in that vvhich vvas chaunced.
22 For the man vvas more then fourtie yeres old in vvhom that signe of healthe had been vvrought.
23 And being dimissed they came to their, and shevved al that the cheef priests and Auncients had said to them.
24 VVho hauing heard it, vvith one accord lifted vp their voice to God, and said: Lord, thou that didst make heauen & earth, the sea, and al things that are in them.
25 VVho in the holy Ghost by the mouth of our father Dauid thy seruant hast said: VVhy did the Gentils rage, and the people meditate vaine things.
26 The kings of the earth stand vp, and the princes assemble together against our Lord, and against his Christ?
27 For there assembled in deed in this citie against thy holy child Iesus vvhom thou hast anointed, Herod, & Pontius Pilate, vvith the Gentils and the people of Israel.
28 To do vvhat ‡ thy hand & thy counsel decreed to be done.
29 And novv Lord look vpon their threatnings, and giue vnto thy seruants vvith al confidence to speak thy vvord.
30 In that, that thou extend thy hand to cures & signes and vvonders to be done by thy name of thy holy sonne Iesus.
31 And vvhen they had praied, the place vvas moued vvherein they vvere gathered: and they vvere al replenished vvith the holy Ghost, & they spake the vvord of God vvith confidence.
32 And the multitude of beleeuers had one hart and one soule: neither did any one say that ought vvas his ovvne of those things vvhich he possessed, but al things vvere common vnto them.
33 And vvith great povver did the Apostles giue testimonie of the resurrection of Iesus Christ our Lord: and great grace vvas in al them.
34 For neither vvas there any one needie among them. For as many as vvere ovvners of lands or houses, ‡ sold and brought the prices of those things vvhich they sold.
35 And laid it before the feet of the Apostles. And to euery one vvas deuided according as euery one hade need.
36 And Ioseph vvho vvas surnamed of the Apostles Barnabas (vvhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne.
37 VVhereas he had a peece of land, sold it, and brought the price, & laid it ‡ before the feet of the Apostles.

CHAP. V.

1 BVt a certaine man named Ananias, vvith Saphira his vvife sold a peece of land.
2 And ‡ defrauded of the price of the land, his vvife being priuie thereto: and bringing a certaine portion, laid it at the feet of the Apostles.
3 And ‡ Peter said: Ananias, vvhy hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land?
4 Remaining, did it not remaine to thee: and being sold, vvas it not ‡ in thy power? VVhy hast thou put this thing in thy hart? Thou hast not lied ‡ to men, but to God.
5 And Ananias hearing these vvords, fel dovvne, and gaue vp the ghost. And there came great feare vpon al that heard it.
6 And yong men rising vp, remoued him, and bearing him forth buried him.
7 And it vvas the space as it vvere of three houres, and his vvife, not knovving vvhat vvas chaunced, came in.
8 And Peter answvered her: Tel me vvoman, vvhether did you sel the land for so much? But she said; Yea, for so much.
9 And Peter vnto her: VVhy haue you agreed together to tempt the Spirit of our Lord? Behold, their feet that haue buried thy husband, at the dore, and they shal beare thee forth.
10 Forthvvith she fel before his feet, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, and buried her by her husband.
11 And there fel great ‡ feare in the vvhole Church, & vpon al that heard these things.
12 And by the hands of the Apostles vvere many signes and vvonders done among the people. And they vvere al vvith one accord in Salomons porch.
13 But of the rest none durst ioyne them selues vnto them: but the people magnified them.
14 And the multitude of men and vvomen that beleeued in our Lord, vvas more increased.
15 So that they did bring forth the sick into the streats, and laid them in beddes and couches, that vvhen Peter came, ‡ his shadovv at the least might ouershadovv any of them, and they al might be deliuered from their infirmities.
16 And there ranne together vnto Hierusalem the multitude also of the cities adioyning, bringing sick persons and such vs vvere vexed of vncleane spirits: vvho vvere al cured.
17 And the high priest rising vp, and al that vvere vvith him, vvhich is the heresie of the Sadduces, vvere replenished vvith zeale.
18 Laid hands vpon the Apostles, and put them in the common prison.
19 But an Angel of our Lord by night opening the gates of the prison, & leading them forth, said.
20 Go: and standing speak in the Temple to the people al the vvords of this life.
21 VVho hauing heard this, early in the morning entred into the Temple, and taught. And the high priest coming, and they that vvere vvith him, called together the Councel & al the auncients of the children of Israel: and they sent to the prison that they might be brought.
22 But vvhen the ministers vvere come, and opening the prison, found them not returning they told.
23 Saying: The Prison truly vve found shut vvith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvithin.
24 And as soone as the Magistrate of the Temple and the cheef priests heard these vvords, they vvere in doubt of them, vvhat vvould befal.
25 And there came a certaine man and told them: That the men, loe, vvhich you did put in prison, are in the Temple standing, and teaching the people.
26 Then vvent the Magistrate vvith the ministers, and brought them vvithout force, for they feared the people lest they should be stoned.
27 And vvhen they had brought them,

m, they set them in the Councel.
d the high priest asked them.
Saying: Commaunding vve com-
maunded you that you should not
ch in this name: and behold you
ue filled Hierusalem vvith your
octrine, and you vvil bring vpon vs
e bloud of this man.
But Peter answering and the A-
stles, said: God must be obeied, ra-
er then men.
The God of our Fathers hath
ised vp Iesus, vvhom you did kil,
anging him vpon a tree.
This Prince and Sauiour God hath
alted vvith his right hand, to giue
epentance to Israel, and remission
f sinnes.
And vve are vvitnesses of these
vords, and the holy Ghost, vvhom
God hath giuen to al that obey him.
Vvhē they had heard these things,
t cut them to the hart, and they con-
sulted to kil them.
But one in the Councel rising
p, a Pharise named Gamaliel, a do-
tor of lavv honorable to al the peo-
ple, commaunded the men to be put
forth a vvhile.
And he said to them: Ye men of
Israel, take heed to your selues tou-
ching these men vvhat you meane to
do.
For before these daies there rose
Theodas, saying he vvas some body, to
vvhom consented a numbre of men
about foure hundred, vvho vvas slai-
ne: and al that beleued him, vvere
dispersed, and brought to nothing.
After this fellovv there rose Iu-
das of Galilee in the daies of the En-
rolling, and drevv avvay the people
after him, and he perished: and as
many as euer consented to him, vve-
re dispersed.
And novv therfore I say to you,
depart from these men and let them
alone: for if this counsel or vvork be
of men, it vvil be dissolued.
But if it be ‡ of God, you are not
able to dissolue them, lest perhaps
you be found to resist God also. And
they consented to him.
And calling in the Apostles, after
they had scourged them, they char-
ged them that they should not speak
in the name of Iesus, and di-
missed them.
And they vvent from the sight of
the councel reioycing, because they
vvere accounted vvorthy to suffer re-
proch for the name of Iesus.
And euery day they ceased not
in the Temple & from house to hou-
se to teach & euāgelize Christ Iesus.

CHAP. VI.

AND in those daies the numbre
of disciples increasing, there
arose a ‡ murmuring of the Greeks
against the Hebrues, for that their
vvidovves vvere despised in the daily
ministerie.
And the Tvvelue calling together
the multitude of the disciples, said: It
is not reasō, that vve leaue the vvord
of God, and serue tables.
Consider therfore brethren, ‡ seu-
en men of you of good testimonie,
ful of the holy Ghost and vvisedom,
vvhom vve may appoint ouer this
busines.
But vve vvil be instant in prayer
and the ministerie of the vvord.
And the saying vvas liked before
al the multitude. And they chose Ste-
uen a man ful of faith and of the ho-
ly Ghost, and Philip, and Prochorus,
and Nicanor, and Timon, and Parme-
nas, and Nicolas a stranger of An-
tioch.
These they did set in the presence
of the Apostles: and praying ‡ they
imposed hands vpon them.
And the vvord of God increased,
and the number of the disciples vvas
multiplied in Hierusalem exceedingly
a great multitude also of the ‡ priests
obeied the faith.
And Steuen ful of grace and forti-
tude did great vvonders & signes a-
mong the people.
And there arose certaine of that
vvhich is called the Synagogue of the
Libertines, and of the Cyrenians, and
of the Alexandrians, and of them
that vvere of Cilicia and Asia, dispu-
ting vvith Steuen.
And they could not resist the
vvisedom and the Spirit that spake.
Then they suborned men, to say
they had heard him speak vvords of
blasphemie against Moyses and God.

12 They therfore stirred vp the people, and the Auncients, and the Scribs: and running together they took him, and brought him into the Councel.
13 And they set false vvitnesses that said: This man ceaseth not to speak vvords against the holy place and the Lavv.
14 For vve haue heard him say: that this same Iesus of Nazareth shal destroy this place, and shal change the traditions, vvhich Moyses deliuered vnto vs.
15 And al that sate in the Councel beholding him, savv his face as it vvere ‡ the face of an Angel.

CHAP. VII.

1 AND the cheef priest said, Are these things so?
2 VVho said: Yemen, brethren and fathers, heare. The God of glorie appeared to our father Abraham vvhen he vvas in Mesopotamia, before that he abode in Charan.
3 And said to him: Goe forth out of thy countrie, and out of thy kinred, and come into a land that I shal shevv thee.
4 Then vvent he forth out of the land of the Chaldes, and dvvelt in Charan. And from thence, after his father vvas dead, he translated him into this land, vvherein you do novv dvvel.
5 And he gaue him no inheritance in it, no not the pase of a foot: & he promised to giue it him in possession, & to his seed after him, vvhen as he had no child.
6 And God spake to him: That his seed shal be a seiourner in a strange countrie, and they shal subdue them to seruitude, and shal euil intreat them foure hundred yeres.
7 And the nation vvhich they shal serue, vvil I iudge, said God. and after these things they shal go forth & ‡ shal serue me in this place.
8 And he gaue him the testament of circumcision, & so he begat Isaac, and circumcised him the eight day: and Isaac, Iacob: & Iacob, the tvvelue Patriarchs.
9 And the Patriarchs through emulation, sold Ioseph into Aegypt and God vvas vvith him.
10 And deliuered him out of al his tribulations, and he gaue him grace and vvisedom in the sight of Pharao the king of AEgypt, and he appointed him Gouernour ouer AEgypt and ouer al his house.
11 And there came famin vpon al AEgypt and Chanaan, and great tribulation: and our fathers found no victuals.
12 But vvhen Iacob had heard that there vvas corne in AEgypt: he sent our fathers first.
13 And at the second time Ioseph vvas knovvē of his brethrē, & his kinred vvas made knovven vnto Pharao.
14 And Ioseph sending, called thither Iacob his father and al his kinred in seuentie fiue soules.
15 And Iacob descended into AEgypt: and he died, and our fathers.
16 And they vvere ‡ translated into Sichem, and vvere laid in the sepulchre that Abraham bought for a price of siluer of the sonnes of Hemor the sonne of Sichem.
17 And vvhen the time drevv neere of the promisse vvhich God had promised to Abraham, the people increased and vvas multiplied in AEgypt.
18 Vntil an other king arose in AEgypt, that knevv not Ioseph.
19 This same circumuenting our stock, afflicted our fathers: that they should expose their children, to the end they might not be kept aliue.
20 The same time vvas Moyses borne, and he vvas acceptable to God, vvho vvas nourished three monethis in his fathers house.
21 And vvhen he vvas exposed, Pharaos daughter took him vp, and nourished him for her ovvne sonne.
22 And Moyses vvas instructed in al the vvisedom of the AEgyptians: and he vvas mightie in his vvords and vvorks.
23 And vvhen he vvas fully of the age of fourtie yeres, it came to his mind to visite his brethren the children of Israel.
24 And vvhen he had seen one suffervvrong, he defended him: and striking the AEgyptian, he reuenged his quarel that suffered the vvrong.
25 And

25 And he thought that his brethren did vnderstand that God by his hand would saue them: but they vnderstood it not.
26 And the day folowing he appeared to them being at strife: and he reconciled them vnto peace, saying: Men, ye are brethren, vvherfore hurt you one an other?
27 But he that did the iniurie to his neighbour, repelled him, saying: Who hath appointed thee prince and iudge ouer vs?
28 VVhat, vvilt thou kil me, as thou didst yesterday kil the AEgyptian?
29 And Moyses fled vpon this vvord: and he became a seiourner in the lād of Madian, vvhere he begat tvvo sonnes.
30 And after fourtie yeres vvere expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush.
31 And Moyses seing it, marueled at the vision. And as he vvent neere to vevve it, the voice of our Lord vvas made to him.
32 I am the God of thy fathers, the God of Abraham, the God of Isaac, & the God of Iacob. And Moyses being made to tremble, durst not vevve it.
33 And our Lord said to him: Loose of the shoe of thy feet: for the place vvherein thou standest, is ‡ holy ground.
34 Seeing I haue seen the affliction of my people vvhich is in AEgypt, & I haue heard their groning and am descended to deliuer them. And novv come, and I vvil send thee into AEgypt.
35 This Moyses, vvhom they denied, saying: VVho hath appointed thee prince and Captaine? him God sent prince & ‡ redeemer vvith the hand of the Angel that appeared to him in the bush.
36 He brought them forth doing vvonders and signes in the land of AEgypt, and in the red sea, and in the desert fourtie yeres.
37 This is that Moyses vvhich said to the children of Israel: A prophet vvil God raise vp to you of your ovvne brethren as my self: him you shal heare.
38 This is he that vvas in the assemblie in the vvildernesse, vvith the Angel that spake to him in Mount Sina, and vvith our fathers: vvho receiued the vvords of life to giue vnto vs.
39 To vvhom our fathers vvould not be obedient: but they repelled him, and in their harts turned avvay into AEgypt.
40 Saying to Aaron: Make vs goddes that may go before vs. for this, Moyses that brought vs out of the land of AEgypt, vve knovv not vvhat is befallen to him.
41 And they made a calf in those daies, and offered sacrifice to the Idol, and reioyced in the vvorks of their ovvne hands.
42 And God turned, and ‡ deliuered them vp ‡ to serue the host of heauen, as it is vvritten in the book of the Prophets: Did you offer victims & hostes vnto me fortie yeres in the desert, O house of Israel?
43 And you took vnto you the tabernacle of Moloch, and the starre of your God Rempham, figures vvhich you made, to adore them. And I vvil translate you beyond Babylon.
44 The tabernacle of testimonie vvas among our fathers in the desert, as God ordained speaking to Moyses: that he should make it according to the forme vvhich he had seen.
45 VVhich our fathers vvith Iesus receiuing, brought it in also into the possession of the Gentils, vvhich God expelled frō the face of our fathers, til in the daies of Dauid.
46 VVho found grace before God, & desired that he might find a tabernacle for the God of Iacob.
47 And Salomon buil him a house.
48 But the Higheſt dvvelleth ‡ not in houses made by hand, as the prophet saith.
49 Heauen is my seat: and the earth the footstole of my feet. VVhat house vvil you build me, saith our Lord or vvhat place is there of my resting?
50 Hath not my hand made al these things?
51 You stiffe-necked and of vncircumcised harts and cares, you alvvaies resist the holy Ghost: as your fathers, your selues also.
52 VVhich of the prophets did not

your

your fathers persecuted? & they slevv them that foretold of the comming of the Iust one, of vvhom novv.

53 You haue been betraiers and murderers: vvho receiued the Lavv by the disposition of Angels, and haue not kept it.

54 And hearing these things they vvere cut in their harts, and they gnashed vvith their teeth at him.

55 But he being ful of the holy Ghost, looking stedfastly vnto heauen, savv the glorie of God, and Iesus standing on the right hand of God.

56 And he said: Behold I see the heauens opened, and the Sonne of man standing on the right hand of God.

57 And they crying out vvith a loud voice, stopped their eares, and vvith one accord ranne violently vpō him.

58 And casting him forth vvithout the citie, they ‡ stoned him: and the vvitnesses laid of their garments beside the feet of a yong man that vvas called Saul.

59 And they stoned Stegen inuocating, and saying: Lord Iesus, receiue my spirit

60 And falling on his knees, he cried vvith a loude voice, saying: ‡ Lord, lay not this sinne vnto them. And vvhen he had said this, he fel a sleep. And Saul vvas cōsenting to his death.

CHAP. VIII.

1 AND the same day there vvas made a great persecution in the Church, vvhich vvas at Hierusalem, and al vvere dispersed through the countries of Ievvrie and Samaria, saving the Apostles.

2 And ‡ deuout men ‡ took order for Steuens funeral, and made great mourning vpon him.

3 But Saul vvasted the Church: entring in from house to house, and dravving men and vvomen, deliuered them into prison.

4 They therfore that vvere dispersed, passed through, ‡ euangelizing the vvord.

5 And Philip descending into the citie of Samaria, preached Christ vnto them.

6 And the multitudes vvere attent to those things vvhich vvere said of Philip, vvith one accord hearing, and seing the signes that he did.

7 For many of them that had vncleane spirits, crying vvith a loud voice, vvent out. And many sick of the palsey and lame vvere cured.

8 There vvas made therfore great ioy in that citie.

9 And a certaine man named Simon, vvho before had been in that citie a Magician, seducing the nation of Samaria, saying him self to be some great one.

10 Vnto vvhom al harkned from the least to the greatest, saying: This man is the povver of God, that is called great.

11 And they vvere attent vpon him, because a long time he had bevvitched them vvith his magical practises.

12 But vvhen they had beleeued Philip euangelizing of the kingdom of God, and of the name of Iesus Christ, they vvere baptized, men and vvomen.

13 Then Simon also him self beleeued: and being baptized, he cleaued to Philip. Seing also signes and very great miracles to be done, he vvas astonied vvith admiration.

14 And vvhen the Apostles vvho vvere in Hierusalem, had heard that Samaria had receiued the vvord of God: they ‡ sent vnto them ‡ Peter & Iohn.

15 Who vvhen they vvere come, praied for them, that they might receiue the holy Ghost.

16 For he vvas not yet come vpon any of them, But they vvere only baptized in the name of our Lord Iesus.

17 Then did ‡ they impose their hands vpon them, and they ‡ receiued the holy Ghost.

18 And vvhen Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost vvas giuen, he ‡ offered them money.

19 Saying: Giue me also this povver, that on vvhomsoeuer I impose my hands, he may receiue the holy Ghost.

20 But Peter said to him: Thy money be vvith thee vnto perdition, because thou hast thought that the gift

of God is purchased vvith mo-

Thou hast no part, nor lot in this d. For thy hart is not right befo- od.

Doe ‡ penance therfore from thy vvickednesse: & pray to God, f perhaps this cogitation of thy may be remitted thee.

For I see thou art in the gal of ernes and the obligation of ini- tie.

And Simon answering said: ‡ Pray for me to our Lord, that nothing ne vpon me of these things vvhich haue said.

And they in deed hauing testi- & spoken the vvord of our Lord, rned to Hierusalem, and euange- ed to many countries of the Sama- ns.

And an Angel of our Lord spake Philip, saying: Arise, and go to- rd the South, to the vvay that th dovvne from Hierusalem into za: ‡ this is desert.

And rising he vvent. And behold, an of AEthiopia, an Eunuch, of at authoritie vnder Candace the eene of the AEthiopians; vvho as ouer al her treasures, vvas come Hierusalem ‡ to adore.

And he vvas returning and sit- g vpon his chariot, and reading ay the Prophet.

And the Spirit said to Philip, Go ere, and ioyne thy self to this same ariot.

And Philip running thereunto, ard him reading Esay the Prophet, d he said: Trovvest thou that thou derstandest the things vvhich thou adest?

Who said: And ‡ hovv can I, vn- esse some man shevv me? & he desi- ed Philip that he vvould come vp & t vvith him.

And the place of the scripture vhich he did read, vvas this: As a heep to slaughter vvas he led: and as lamb before his shearer, vvithout oice, so did he not open his mouth.

In humilitie his iudgement vvas ken avvay. His generation vvho al declare, for from the earth shal life be taken?

And the Eunuch answering Phi- lip, said: I beseech thee, of vvhom doth the Prophet speak this? of him self, or of some other?

35 And Philip opening his mouth, & beginning from this scripture, euangelized vnto him Iesus.

36 And as they vvent by the vvay, they came to a certaine vvater: and the Eunuch said: Lo vvater, vvho doth let me to be baptized?

37 And Philip said: If thou beleeue vvith al thy hart, thou maiest. And he answering said: I beleeue that Iesus Christ is the sonne of God.

38 And he commaunded the chariot to stay: and both vvent dovvne into the vvater, Philip and the Eunuch, & ‡ he baptized him.

39 And vvhen they vvere come vp out of the vvater, the Spirit of our Lord took avvay Philip, and the Eunuch savv him no more. And he vvent on his vvay reioycing.

40 But Philip vvas found in Azotus, & passing through, he euangelized to al the cities, til he came toe Cæsarea.

CHAP. IX.

1 AND Saul as yet breathing forth threatnings & slaughter against the disciples of our Lord, came to the high priest.

2 And asked letters of him vnto Damascus to the synagogs that if he had found any men and vvomen of this vvay, he might bring them bound vnto Hierusalem.

3 And as he vvent on his iourney, it chanced that he drevv nigh to Damascus: and sodenly a light from heauen shined round about him.

4 And falling on the ground, he heard a voice saying to him: ‡ Saul, Saul vvhy persecutest thou me?

5 VVho said: VVho art thou Lord? And he, I am Iesus vvhom thou dost persecute, it is hard for thee to kick against the prick.

6 And trembling and being astonied he said: Lord, vvhat vvilt thou haue me to do?

7 And our Lord to him, Arise and go into the citie, and it shal be told thee vvhat thou must do. But the mē that vvent in companie vvith him, stood amased, hearing the voice,

but

but seing no man.
8 And Saul rose vp from the grou̇d, and his eyes being opened, he savv nothing. And they dravving him by the hands, brought him into Damascus.
9 And he vvas there three daies not seing, and he did neither eate nor drink.
10 And there vvas a certaine disciple at Damascus, named Ananias: and our Lord said to him in a vision: Ananias. But he said: Lo, here I am Lord.
11 And our Lord to him, Arise, and go into the streat that is called Straight: and seek in the house of Iudas, one named Saul of Tarsus. for behold he prayeth.
12 And he savv a man named Ananias, comming in and imposing hands vpon him for to receiue his sight.)
13 But Ananias answered: Lord, I haue heard by many of this man, hovv much euil he hath done to thy saincts in Hierusalem.
14 And here he hath authoritie from the cheef priests to bind al that inuocate thy name.
15 And our Lord said to him: Go, for a vessel of election is this man vnto me, to carie my name before the Gentils, and kings, and the children of Israel.
16 For I vvil shevv him hovv great things he must suffer for my name.
17 And Ananias vvent, and entred into the house: and imposing hands vpon him, he said, Brother Saul, our Lord Iesus hath sent me, he that appeared to thee in the vvay that thou camest: that thou maist see and be filled vvith the Holy Ghost.
18 And forthvvith there fel from his eyes as it vvere scales, and he receiued sight, and rising he vvas ‡ baptized.
19 And vvhen he had taken meat, he vvas strenghthned.

And he vvas vvith the disciples that vvere at Damascus, for certaine daies.
20 And incontinent entring into the synagogs, he preached Iesus, that this is the sonne of God.
21 And al that heard, vvere astonied, and said: Is not this he that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheef priests?
22 But Saul vvaxed mightie much more, and confounded the Ievves that dvvelt at Damascus, affirming that this is Christ.
23 And vvhen many daies vvere passed, the Ievves consulted that they might kil him.
24 But their conspiracie came to Sauls knovvledge. And they kept the gates also day and night, that they might kil him.
25 But the disciples taking him in the night, conueied him avvay by the vval, letting him dovvne in a basket.
26 And vvhen he vvas come into Hierusalem, he assaied to ioyne him self to the disciples, & al feared him, not beleuing that he vvas a disciple.
27 But Barnabas took him & brought him to the Apostles, and told them hovv in the vvay he had seen our Lord, and that he spake vnto him, and hovv in Damascus he dealt confidently in the name of Iesus.
28 And he vvas vvith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord.
29 He spake also to the Gentils, & disputed vvith the Grecks: but they sought to kil him.
30 VVhich vvhen the brethren had knovven, they brought him dovvne to Cæsarea, and sent him avvay to Tarsus.
31 The ‡ Church truely through al Ievvrie & Galilee and Samaria had peace, & vvas edified, vvalking in the feare of our Lord, and vvas repleni-shed vvith the consolation of the Holy Ghost.
32 And it came to passe, that Peter as he passed through al, came to the saincts that dvvelt at Lydda.
33 And he found there a certaine man named AEneas, lying in his bed from eight yeres before, vvho had the palsey.
34 And Peter said to him, AEneas, our Lord Iesus Christ heale thee: arise, and make thy bed. And incontinent he arose.
35 And al that dvvelt at Lydda and

Saron

a, saw him: who conuerted to
ord.
And in Ioppe there was a certai-
ciple named Tabitha, which by
retation is called Dorcas. This
an was ful of ‡ good workes &
-deeds which she did.
And it came to passe in those da-
at she was sick & died. Whom
h they had washed, they laid
n an vpper chamber.
And whereas Lydda was nigh
ppe, the disciples hearing that
was in it, they sent two men
him, desiring him, Be not loth to
so farre as to vs.
And Peter rising vp came with
. And when he was come, they
ght him into the vpper cham-
nd al the widowes stood about
weeping, ‡ and shewing him
oats and garments which Dor-
nade them.
And al being put forth, Peter
g on his knees praied, and tur-
to the body he said: Tabitha,
. And she opened her eyes: and
Peter, she sate vp.
And giuing her his hand, he lif-
her vp. And when he had called
aints and the widowes, he pre-
ed her aliue.
nd it was made knowē through
al Ioppe: and many beleued in
Lord:
And it came to passe that he abo-
hany daies in Ioppe, with one
on a tanner.

CHAP. X.

AND there was a certaine man
in Cæsarea, named Cornelius,
turion of that which is called
Italian band.
Religious, & fearing God with al
house, ‡ doing many almes-
ds to the people. And alwaies
ying to God.
He saw in a vision manifestly,
ut the ninth houre of the day, an
gel of God comming in vnto him,
saying to him: Cornelius.
But he beholding him, taken
th feare, said: Who art thou Lord?
d he said to him: Thy praiers and
r almes-deeds are ascended into
remembrance in the sight of God.
5 And now send men vnto Ioppe,
and cal hither one Simon that is sur-
named Peter.
6 He lodgeth with one Simon a
tanner, whose house is by the sea si-
de. he wil tel thee what thou must
do.
7 And when the Angel was depar-
ted that spake to him, he called two
of his houshold, and a souldiar that
feared our Lord, of them that were
vnder him.
8 To whom when he had told al,
he sent them vnto Ioppe.
9 And the next day whiles they
were going on their iourney, and
drawing nigh to the citie, Peter went
vp into the higher partes, ‡ to pray
about the sixt houre.
10 And being hungrie, he was desi-
rous to take somewhat. And as they
were preparing, there fel vpon him
an excesse of mind.
11 And he saw the heauen opened,
and a certaine vessel descending, as it
were a great linnen sheet with
foure corners let downe from hea-
uen to the earth.
12 Wherein were al foure-footed
beasts, and that creep on the earth, &
foules of the aire.
13 And there came a voice to him,
Arise Peter: kil, and eate.
14 But Peter said: God forbid: Lord
for I did neuer eate any common and
vncleane thing.
15 And ‡ a voice came to him agai-
ne the second time, That which God
hath purified, do not thou cal com-
mon.
16 And this was done thrise. and
forthwith the vessel was taken vp
againe into heauen.
17 And whiles Peter doubted with-
in him self, what the vision should
be that he had seen, behold the men
that were sent from Cornelius, in-
quiring for Simons house, stood at
the gate.
18 And when they had called, they
asked, if Simon that is surnamed Pe-
ter, were lodged there.
19 And as Peter was thinking of the
vision, the Spirit said to him: Behold
three men do seek thee.
20 Arise therefore, & get thee downe,
and go

and go vvith them, doubting nothing: for I haue sent them.
21 And Peter going dovvne to the men, said: Behold, I am he vvhom you seek: vvhat is the cause, for the vvhich you are come?
22 Who said: Cornelius the Centurion, a iust man & that feareth God, and hauing testimonie of al the nation of the Ievves, receiued an answer of an holy Angel to send for thee into his house, and to heare vvords of thee.
23 Therfore bringing them in, he lodged them.
24 And the day folovving he arose & vvent vvith them: and certaine of the brethren of Ioppe accompanied him.
25 And on the morovv he entred into Cæsarea. And Cornelius expected them, hauing called together his kinsmen, and special friends.
26 And it came to passe, vvhen Peter vvas come in, Cornelius came to meet him, & falling at his feet ‡ adored.
27 But Peter lifted him vp saying: Arise, my self also am a man.
28 And talking vvith him, he vvent in, and findeth many that vvere assembled.
29 And he said to them: You knovv hovv abominable it is for a man that is a Ievve, to ioyne, or to approch vnto a stranger: but God hath shevved to me, to cal no man common or vncleane.
30 For the vvhich cause, making no doubt, I came vvhen I vvas sent for. I demaund therfore, for vvhat cause you haue sent for me?
31 And Cornelius said: Foure daies since, vntil this houre, I vvas ‡ praying the ninth houre in my house, and behold ‡ a man stood before me in vvhite apparel.
32 And said: Cornelius, thy praier is heard, and thy almes-deeds are in memorie in the sight of God.
33 Send therfore to Ioppe, and cal hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side.
34 Immediatly therfore I sent to thee: & thou hast done vvel in coming. Novv therfore al vve are present in thy sight, to heare al things vvhatsoeuer are commaunded thee of the Lord.
35 And Peter opening his mouth, said: In very deed I perceiue that God is not an accepter of persons.
36 But in euery nation, he that feareth him, and ‡ vvorketh iustice, is acceptable to him.
37 The vvord did God send to the children of Israel, preaching peace by Iesus Christ (this is Lord of al)
38 You knovv the vvord that hath been noised throughout al Ievvrie, for beginning from Galilee, after the baptisme vvhich Ionn preached.
39 Iesus of Nazareth hovv God anointed him vvith the Holy Ghost & vvith povver, vvho vvent through out doing good and healing al that vvere oppressed of the Diuel, because God vvas vvith him.
40 And ve are vvitnesses of al things that he did in the countrie of the Ievves and in Hierusalem, vvhom they killed hanging him vpon a tree.
41 Him God raised vp the third day and ‡ gaue him to be made manifest.
42 Not to al the people, but to vs, vvho did eate and drink vvith him after he rose againe from the dead.
43 And he commaunded vs to preach to the people, & to testifie that it is he that of God vvas appointed iudge of the liuing and of the dead.
44 To him al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvhich beleue in him.
45 As Peter vvas yet speaking these vvords, the Holy Ghost fel vpon al that heard the vvord.
46 And the faithful of the Circumcision that came vvith Peter, vvere astonied, for that the grace of the Holy Ghost vvas poured out vpon the Gentils also.
47 For they heard them speaking vvith tongues, and magnifying God. Then Peter answvered.
48 Can any man forbid vvater, that these should not be ‡ baptized vvhich haue receiued the Holy Ghost as vvel as vve?
49 And he commaunded them to

baptized in the name of our Lord
us Christ. Then they desired him
t he vvould tarie vvith them cer-
ne daies.

CHAP. XI.

AND the Apostles and brethren
that vvere in Ievvrie, heard
t the Gentils also receiued the
ord of God.
2 And vvhen Peter vvas come vp
Hierusalem, they that vvere of the
circumcision reasoned against him,
ing:
3 VVhy didst thou enter into men
circumcised, and didst eate vvith
em?
4 But Peter began and declared to
em the order, saying:
5 I vvas in the citie of Ioppe pra-
ng, & I savv in an excesse of mind
vision, a certaine vessel descending
it vvere a great sheet vvith foure
rners let dovvne from heauen, &
ame euen vnto me.
6 Into vvhich I looking considered,
savv foure footed beastes of the
rth, & cattel, & such as creep, &
ules of the aire.
7 And I heard also a voice saying
me, Arise Peter, kil and eate.
8 And I said, Not so Lord: for com-
on or vncleane thing neuer entred
to my mouth.
9 And a voice answvered the second
me from heauen: That vvhich God
ath made cleane, do not thou cal
mmon.
10 And this vvas done thrise: and
vvere taken vp againe into hea-
en.
11 And behold, three men immedi-
tatly vvere come to the house
vherein I vvas, sent to me from
æsarea.
12 And the spirit said to me, that I
hould go vvith them, doubting no-
ing. And there came vvith me the-
six brethren also: and vve vvent
nto the mans house.
13 And he told vs, hovv he had
een an Angel in his house, standing
nd saying to him: Send to Ioppe, &
al hither Simon, that is surnamed
eter,
14 VVho shal speak to thee vvords
vvherein thou shalt be saued and al
thy house.
15 And vvhen I had begon to speak,
the Holy Ghost fel vpon them, as
vpon vs also in the beginning.
16 And I remembred the vvord of
our Lord, according as he said: Iohn
in deed baptized vvith vvater, but
you shal be baptized vvith the Holy
Ghost.
17 If therfore God hath giuen them
the same grace, as to vs also that be-
leeued in our Lord Iesus Christ: vvho
vvas I that might prohibit God?
18 Hauing heard these things, they
‡ held their peace: & glorified God,
saying: God then to the Gentils also
hath giuen repentance vnto life.
19 And they truly that had been
dispersed by the tribulation that vvas
made vnder Steuen, vvalked through
out vnto Phœnice and Cypres & An-
tioch, speaking the vvord to none,
but to the Ievves only.
20 But certaine of them vvere men
of Cypres and Cyrene, vvho vvhen
they vvere entred into Antioch, spake
to the Greeks, preaching our Lord
Iesus.
21 And the hand of our Lord vvas
vvith them: and a great number of
beleeuers vvas conuerted to our Lord.
22 And the report came to the ea-
res of the Church that vvas at Hie-
rusalem, touching these things: and
they sent Barnabas as farre as An-
tioch.
23 VVho vvhen he vvas come, and
savv the grace of God, reioyced: and
he exhorted al vvith purpose of hart
to continevv in our Lord:
24 Because he vvas a good man, and
ful of the Holy Ghost and faith. And
a great ‡ multitude vvas added to
our Lord.
25 And he vvent forth to Tarsus, to
seek Saul:
26 VVhom vvhen he had found, he
brought him to Antioch. And they
cōuersed there in the church a vvho-
le yere: and they taught a great mul-
titude, so that the disciples vvere at
Antioch first named ‡ Christians.
27 And in these daies there came
Prophets from Hierusalem to An-
tioch.

28 And

28 And one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the vvhole vvorld, vvhich fel vnder Claudius.
29 And the disciples according as ech man had, purposed euery one to send, for to serue the brethren that dvvelt in Ievvrie.
30 VVhich also they did, sending to the Auncients by the hands of Barnabas and Saul.

CHAP. XII.

1 AND at the same time Herod the king set his hands, to afflict certaine of the Church.
2 And he killed Iames the brother of Iohn vvith the svvord.
3 And seing that it pleased the Ievves, he added to apprehend Peter also. And it vvas the dayes of the Azymes.
4 VVhom vvhen he had apprehended, he cast into prison, deliuering him to ‡ foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people.
5 And Peter in deed vvas kept in prison. But ‡ praier vvas made of the Church vvithout intermission vnto God for him.
6 And vvhen Herod vvould haue brought him forth, the same night Peter vvas sleeping betvvene tvvo souldiars, bound vvith ‡ tvvo chaines: and the kepers before the dore kept the prison.
7 And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raised him, saying: Arise quickly. And the chaines fel from his hands.
8 And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & folovv me.
9 And going forth he folovved him, & he knevv not that it vvas true vvhich vvas done by the Angel: but he thought that he savv a vision.
10 And passing through the first & the second vvatch, they came to the yron gate that leadeth to the citie, vvhich of it self opened to them. And going out, they vvent forvvard one street: and incontinent the Angel departed from him.
11 And Peter returning to him self, said: Novv I knovv in very deed that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from al the expectation of the people of the Ievves.
12 And considering, he came to the ‡house of Marie the mother of Iohn, vvho vvas surnamed Marke, vvhere many vvere gathered and praying.
13 And vvhen he knocked at the dore of the gate, there came forth a vvench to see, named Rhode.
14 And as she knevv Peters voice, for ioy she opened not the gate, but running in she told that Peter stood before the gate.
15 But they said to her: Thou art mad. But she affirmed that it vvas so. But they said: It is ‡his Angel.
16 And Peter continued knocking. And vvhen they had opened, they savv him, & vvere astonied.
17 And beckning vvith his hand to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said: ‡ Tel these things to Iames & to the brethren. And going forth he vvent ‡ into an other place.
18 And vvhen day vvas come, there vvas no litle a do betvvene the souldiars vvhat vvas become of Peter.
19 And Herod, vvhen he had sought him, and had not found, making inquisition of the kepers, commaunded them to be led avvay: & going dovvne from Ievvrie into Cæsarea, there he abode.
20 And he vvas angrie vvith the Tyrians and the Sidonians. But they vvith one accord came to him, and persuading Blastus that vvas cheef of the kings chamber, they desired peace, for that their countries vvere nourished by him.
21 And vpon a day appointed, Herod being araied vvith kingly attire, sat in the iudgement seat, and made an oration to them.
22 And the people made acclamation: The voices of a God, & not of man.
23 And forthvvith an Angel of our Lord

rd: ‡ ſtrook him, becauſe he had
giuē the honour to God: & being
nſumed of vvormes, he gaue vp
ghoſt.
But the vvord of our Lord increa-
and multiplied.
And Barnabas and Saul returned
m Hieruſalē, hauing accomplished
ir miniſterie, taking vvith them
an that vvas ſurnamed Marke.

CHAP. XIII.

AND there vvere in the Church vvhich vvas at Antioch, Pro-
ets and Doctors, among vvhom
as Barnabas, and Simon that vvas
led Niger, and Lucius of Cyrene,
d Manahen vvho vvas the foſter-
other of Herod the Tetrarch, and
ul
And ‡ as they vvere ‡ miniſtring
our Lord, and faſting, the Holy
hoſt ſaid ‡ Separate me Saul and
rnabas vnto the vvork, vvhereto I
ue taken them.
Then they ‡ faſting and praying,
d ‡ impoſing hands vpon them, di-
iſſed them.
And they being ‡ ſent of the Holy
hoſt, vvent to Seleucia, and thence
led to Cypres.
And vvhen they vvere come to
lamina, they preached the vvord of
od in the ſynagogs of the Ievves.
ad they had Iohn alſo in their mi-
iſterie.
And vvhen they had vvalked
rough out the vvhole iland as far-
as Paphos, they found a certaine
an that vvas a magician, a falſe-
ophet, a Ievv, vvhoſe name vvas
ar-Ieſu.
VVho vvas vvith the Proconſul
rgius Paulus a vviſe man. He ſen-
ng for Barnabas & Saul, deſired to
ear the vvord of God.
But Elymas the magician (for ſo
his name interpreted) reſiſted thē,
king to auert the Proconſul from
he faith.
But Saul, othervviſe Paul, reple-
iſhed vvith the Holy Ghoſt, loking
pon him.
o Said: O ful of al guile, and al
leceit, ſonne of the diuel, enemie of
l iuſtice, thou ceaſeſt not to ſubuert
the right vvaies of our Lord.
11 And novv behold the hand of our
Lord vpon thee, and thou ſhalt be
blind, not ſeing the ſunne vntil a ti-
me. And forthvvith there fel dimneſ-
ſe and darkneſſe vpon him, and going
about he ſought ſome body that
vvould giue him his hand.
12 Then the Proconſul, vvhen he
had ſeen that vvhich vvas done, be-
leeued marueling at the doctrine of
our Lord.
13 And vvhen Paul and they that
vvere vvith him had ſailed from Pa-
phos, they came to Perge in Pamphy-
lia. And Iohn departing from them,
returned to Hieruſalem.
14 But they paſſing through Perge,
came to Antioch in Piſidia: and en-
tring into the ſynagogue on the day
of the Sabboths, they ſate dovvne.
15 And after the leſſon of the Lavv
and the Prophets, the princes of the
Synagogue ſent to them, ſaying: Men
brethren, if there be among you any
ſermon of exhortation to the people,
ſpeak.
19 And Paul riſing vp, and vvith his
hand beckning for ſilence, ſaid: Ye
men of Iſrael, and you that feare
God, harken.
17 The God of the people of Iſrael
choſe our fathers, and exalted the
people vvhen they vvere ſeiourners
in the land of AEgypt, & in a migh-
tie arme brought them out there-
of.
18 And for the ſpace of fourtie ye-
res tolerated their maners in the de-
ſers.
19 And deſtroying ſeuen nations in
the land of Chanaan, by lot he deui-
ded their land among them.
20 As it vvere after foure hundred
and fiftie yeres and after theſe things
he gaue Iudges, vntil Samuel the pro-
phet.
21 And thenceforth they deſired a
king: and he gaue them Saul the ſon-
ne of Cis, a man of the tribe of Be-
niamin, fourtie yeres.
22 And remouing him he raiſed
them vp Dauid to be king: to vvhom
giuing teſtimonie, he ſaid: I haue
found Dauid the ſonne of Ieſſe, a
man according to my hart, vvho ſhal
do al my vvilles.

23 Of his seed God according to his promisse hath brought forth to Israel a Sauiour Iesus.
24 Iohn preaching before the face of his comming, baptisme of penance to al the people of Israel.
25 And vvhen Iohn fulfilled his course, he said: VVhom do you think me to be? I am not he, but behold there commeth after me, vvhose shoes of his feet I am not vvorthie to loose.
26 Men brethren, children of the stock of Abraham, & they among you that feare God, to you the vvord of this saluation vvas sent.
27 For they that inhabited Hierusalem, and the princes thereof, not knovving him, nor the voices of the prophets that are read euery Sabboth, iudging haue fulfilled them.
28 And finding no cause of death in him, desired of Pilate, that they might kil him.
29 And vvhen they had consummated al things that vvere vvritten of him, taking him dovvne from the tree, they put him in a monument.
30 But God raised him vp from the dead the third day.
31 VVho vvas seen for many daies of them that came vp together vvith him from Galilee into Hierusalem, vvho vntil this present are his vvitnesses to the people.
32 And vve preach vnto you that promisse vvhich vvas made to our fathers.
33 That God hath fulfilled this same to our children, raising vp Iesus, as in the second Psalme also it is vvritten: My sonne art thou, this day haue I begotten thee.
34 And that he raised him vp from the dead, not to returne novv any more into corruption, thus he said: That I vvil giue you the holy things of Dauid faithful.
35 And therfore in an other place also he saith: Thou shalt not giue thy holy one to see corruption.
36 For Dauid in his generation vvhen he had serued, according to the vvil of God slept: and he vvas laid to his fathers & savv corruption.
37 But he vvhom God hath raise vp, savv no corruption.
38 Be it knovven therfore to you men brethren, that through him forgiuenesse of sinnes is preached to you, from al the things from th vvhich you could not be iustified by the lavv of Moyses.
39 In him euery one that beleueth is iustified.
40 Take heed therfore lest that co me vpon you vvhich is spoken in th prophets.
41 See ye contemners, and vvon der, and perish: because I vvork vvork in your daies, a vvork vvhic you vvil not beleeue, if any man sha tel it you.
42 And they going forth, they desi red them that the sabboth folovvin they vvould speak vnto them the vvords.
43 And vvhen the synagogue vvas dimissed, many of the Ievves, and t the strangers seruing God, folovved Paul & Barnabas: vvho speaking ex horted them to continue in the grac of God.
44 But the next Sabboth the vvho citie almost assembled to heare th vvord of God.
45 And the Ievves seing the multi tudes, vvere replenished vvith enuy & contradicted those things vvhic vvere said of Paul blaspheming.
46 Then Paul and Barnabas con stantly said: To you it behoued vs fir to speak the vvord of God: but be cause ‡ you repel it, and iudg your selues vnvvorthie of eterna life: behold vve turne to the Gen tils.
47 For so our Lord commaunded v I haue put thee to be the light of th Gentils: that thou maiest be saluatio vnto the vtmost of the earth.
48 And the Gentils hearing it, vve glad, and glorified the vvord of ou Lord: and there beleued as many as vvere preordinate to life euerla sting.
49 And the vvord of our Lord vvas spred through out the vvhole coun trie.
50 But the Ievves stirred vp religious and honest vvomen, and the cheef of the citie, and raised persecution agai

Paul and Barnabas : and they
cast them forth out of their
s.
ut they shaking of the dust of
feet against them, came to Ico-
.
The disciples also were reple-
d with ioy and with the holy
t.

CHAP. XIV.

Nd it came to passe at Iconium
that they entred together into
nagogue of the Iewes, and so
, that a very great multitude
ves and of the Greeks did be-
.
t the Iewes that were incre-
s, stirred vp and incensed the
of the Gentils to anger against
rethren.
long time therfore they abode,
ng confidently in our Lord,
gaue testimonie to the word
s grace, graunting signes and
ders to be done by their
s.
d the multitude of the citie was
led : and certaine of them in
were with the Iewes, but cer-
with the Apostles.
nd when the Gentils and the
s with their princes had made
sault, to vse them contumelious-
d to stone them.
derstanding it, they fled to the
of Lycaonia, Lystra and Der-
and the whole countrie about,
there they were euangeli-
.
nd a certaine man at Lystra im-
t of his feet sate there, lame
his mothers womb, that neuer
walked.
is same heard Paul speaking.
loking vpon him, & seing that
d faith for to be saued.
e said with a loud voice : Stand
ght on thy feet. And he leaped
alked.
nd the multitudes when they
seen what Paul had done, lifted
their voice in the Lycanian ton-
saying: Gods made like to men,
descended to vs.
And they called Barnabas, Iupi-
ter: but Paul Mercurie, because he
was the cheef speaker.
12 The Priest also of ‡ Iupiter that
was before the citie, bringing oxen
and garlands before the gates, would
with the people ‡ sacrifice.
13 Which thing when the Apostles
Barnabas & Paul heard, renting their
coats, they leaped forth into the mul-
tituds, crying.
14 And saying: Ye men, why do
you these things? We also are mor-
tal men like vnto you, preaching to
you for to conuert from these vaine
things, to the liuing God that made
the heauen, and the earth, & the sea,
and al things that are in them.
15 Who in the generations past suf-
fred al the Gentils to go their owne
waies.
16 How be it he left not him self
‡ without testimonie, being benefi-
cial from heauen, giuing raines, and
fruitful seasons, filling our harts with
food and gladnes.
17 And speaking these things, they
scarse appeased the multituds from
sacrificing to them.
18 But there came in certaine Iewes
from Antioch and Iconium: and per-
swading the multituds, and stoning
Paul, they drew him out of the citie,
thinking him to be dead.
19 But the disciples compassing him
round about, he rising vp, entred into
the citie, and the next day he
went forth with Barnabas vnto
Derbe.
20 And when they had euangelized
to that citie, and had taught many,
they returned to Lystra and Iconium,
and to Antioch.
21 Confirming the harts of the dis-
ciples, and exhorting them to conti-
nue in the faith, and that by many
tribulations we must enter into the
kingdom of God.
22 And when ‡ they ‡had ordained
to them ‡ Priests in euery Church, &
had prayed with fastings, they com-
mended them to our Lord in whom
they beleued.
23 And passing through Pisidia, they
came into Pamphylia.
24 And speaking the word of our
Lord in Perge, they went downe in-
to Attalia.

25 And from thence they sailed to Antioch, vvhence they had bene deliuered to the grace of God vnto the vvork vvhich they accomplished.
26 And vvhen they vvere come, and had assembled the Church, they reported vvhat great things God had done vvith them, and that he had opened a dore of faith to the Gentils.
27 And they abode no litle time vvith the disciples.

CHAP. XV.

1 AND certaine comming dovvne from Ievvrie, taught the brethren: That vnles you be circumcised according to the maner of Moyses, you can not be saued.
2 No litle sedition therfore being risen to Paul and Barnabas against them, they ‡ appointed that Paul and Barnabas should go vp, & certaine others of the rest, to the Apostles and ‡ priests vnto Hierusalem, vpon this question.
3 They therfore being brought on their vvay by the Church, passed through Phœnice & Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the brethren.
4 And vvhen they vvere come to Hierusalem, they vvere receiued of the Church and of the Apostles and ‡ Auncients, declaring vvhatsoeuer God had done vvith them.
5 And there arose certaine of the heresie of the Pharises that beleued, saying: That they must be circumcised, commaunded also to keep the lavv of Moyses.
6 And the ‡ Apostles and Auncients ‡ assembled to consider of this vvord.
7 And vvhen there vvas made a great disputation, ‡ Peter rising vp said to them: men brethren, you knovv that of old daies God among vs ‡ chose, that by my mouth the Gentiles should heare the vvord of the Gospel, and beleue.
8 And God vvhich knovveth the harts, gaue testimonie, giuing vnto them the holy Ghost as vvel as to vs.
9 And hath put no difference betvven vs and them, ‡ by faith purifying their harts.
10 Novv therfore vvhy tempt ye God, to put a yoke vpon the necks of the disciples, vvhich neither our fathers nor vve haue been able to beare?
11 But by the grace of our Lord Iesus Christ vve beleeue to be saued in like maner as they also.
12 And al the multitude held their peace: and they heard Barnabas and Paul telling vvhat great signes and vvonders God had done among the Gentils by them.
13 And after they held their peace, ‡ Iames answvered, saying: Men brethren, heare me.
14 Simon hath told hovv God first visited to take of the Gentils a people to his name.
15 And to this accord the vvords of the prophets, as it is vvritten.
16 After these things I vvil return and vvil reedifie the tabernacle of Dauid vvhich vvas fallen, and the ruines thereof I vvil reedifie, and set it vp.
17 That the residue of men may seek after the Lord, and al nations vpon vvhom my name is inuocated, saith the Lord that doth these things.
18 To our Lord vvas his ovvne vvork knovven from the beginning of the vvorld.
19 For the vvhich cause ‡ I iudge that they vvhich of the Gentils are conuerted to God, are not to be disquieted.
20 But to vvrite vnto them that they refraine them selues from the contaminations of Idols, & ‡ fornication, and straagled things, & bl
21 For Moyses of old times hath in euery citie them that preach him, in the synagogs, vvhere he is read euery Sabboth.
22 Then it pleased the Apostles and Auncients vvith the vvhole Church to chose men out of them, & to send to Antioch vvith Paul and Barnabas, Iudas, vvho vvas surnamed Barsabas, & Silas, cheefe men among the brethren.
23 ‡ VVriting by their hands.
The Apostles and Auncients brethren, to the brethren of the

that are at Antioch and in Syria
l Cilicia, greeting.
Because vve haue heard that cer-
he ‡ going forth from vs, haue
ubled you vvith vvords, subuer-
g your soules, to vvhom vve gaue
commaundement.
It hath pleased vs being gathered
one, to chose out men and to send
m vnto you vvith our deerest Bar-
bas and Paul.
Men that haue giuen their liues
the name of our Lord Iesus
rist.
VVe haue sent therfore Iudas and
as vvho them selues also vvil in
ords report vnto you the same
ngs.
For it hath seemed good ‡ to the
ly Ghost and to vs, to lay no fur-
r burden vpon you then these ne-
sarie things.
That you abstein from the things
molated to Idols, and bloud, and
t vvhich is strangled, and fornica-
n, from the vvhich things keping
r selues, you shal do vvel. Fare ye
l.
They therfore being dimissed vvēt
vvne to Antioch: and gathering the
ltitude, deliuered the epistle.
VVhich vvhen they had read, they
eioyced vpon the consolation.
But Iudas and Silas, them selues
o being prophets, vvith many
ords comforted the brethren, and
nfirmed them.
And hauing spent some time the-
, they vvere vvith peace dimissed of
e brethren vnto them that had sent
em.
But it seemed good vnto Silas to
maine there: and Iudas departed
one
And Paul and Barnabas taried at
ntioch, teaching and Euangelizing
ith many others the vvord of our
ord.
And after certaine daies, Paul said
Barnabas: let vs returne and ‡ visit
r brethren in al cities vvherein vve
ue preached the vvord of our
ord, hovv they do.
And Barnabas vvould haue taken
ith them Iohn also that vvas sur-
amed Mark.
But Paul desired that he (as vvho had departed from them out of Pamphylia, and had not gone vvith them to the vvork) might not be receiued.
39 And there rose a ‡ dissention, so that they departed one frō an other, & that, Barnabas in deed taking Mark sailed to Cypers.
40 But Paul chosing Silas departed, being deliuered of the brethren to the grace of God.
41 And he vvalked through Syria & Cilicia, confirming the Churches: ‡ commaunding them to keep the præcepts of the Apostles & the Auncients.

CHAP. XVI.

1 AND he came to Derbe and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vvidovv vvoman that beleued, of a father a Gentile.
2 To this man the brethren that vvere in Lystra and Iconium, gaue a good testimonie.
3 Him Paul vvould haue to go forth vvith him: and taking him he circumcised him because of the Ievves that vvere in those places. For they al knevv that his father vvas a Gentile.
4 And vvhen they passed through the cities, they deliuered vnto them to keep the ‡ decres that vvere decred of the Apostles and Auncients vvhich vvere at Hierusalem.
5 And the Churches vvere confirmed in faith, & did abound in number daily.
6 And passing through Phrygia and the countrie of Galatia, they vvere ‡ forbidden by the Holy Ghost to preach the vvord in Asia.
7 And vvhen they vvere come into Mysia, they attempted to go into Bithynia: and the Spirit of Iesus permitted them not.
8 And vvhē they had passed through Mysia, they vvent dovvne to Troas.
9 And a vision by night vvas shevved to Paul: There vvas a certaine man of Macedonia standing and besching him, and saying, passe into Macedonia, and help vs.
10 And as soone as he had seen the vision, forthvvith vve sought to go

into Macedonia, being assured that God had called vs to euangelize to them.

11 And sailing from Troas, vve came vvith a straight course to Samothracia, & the day folovving to Neapolis.

12 And from thence to Philippi, vvhich is the first citie of the part of Macedonia, a ‡ Colonia. And vve vvere in this citie certaine daies, abiding.

13 And vpon the day of the Sabboths, vve vvent forth vvithout the gate beside a riuer, vvhere it seemed that there vvas praier: & sitting vve spake to the vvomen that vvere assembled.

14 And a certaine vvoman named Lydia, a seller of purple of the citie of the Thyatirians, one that vvorshipped God, did heare: vvhose hart our Lord opened to attend to those things vvhich vvere said of Paul.

15 And vvhen she vvas baptized, and her house she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in vnto my house, and tarie. And she constrained vs.

16 And it came to passe as vve vvent to praier, a certaine vvench hauing a Pythonical spirit, met vs, that brought great gaine to her maisters by diuining.

17 This same folovving Paul and vs, cried saying, ‡ These men are the seruants of the high God, vvhich preach vnto you the vvay of saluation.

18 And this she did many daies. And Paul being sorie, and turning, said to the spirit: I commaund thee in the name of Iesus Christ to go out from her. And he vvent out the same houre.

19 But her maisters seing that the hope of their gaine vvas gone, apprehending Paul and Silas, brought them into the market place to the Princes.

20 And presenting them to the Magistrats, they said: These men trouble our citie, being Ievves.

21 And they preach a fashion vvhich it is not lavvful for vs to receiue, nor do, being Romanes.

22 And the people ranne again them: & the Magistrats tearing the coats, commaunded them to be be ten vvith roddes.

23 And vvhen they had laid ma stripes vpon them, they did cast the into prison, commaunding the kep that he should keep them di gently.

24 VVho vvhen he had receiued suc commaundement, cast them into th inner prison, and made their feet fa in the stocks.

25 And at mid-night Paul and Sil praying, did praise God. And the that vvere in prison, heard them.

26 But sodenly there vvas made great earthquake, so that the found tions of the prison vvere shaken. An forthvvith al the dores vvere opene and the bands of al vvere loosed.

27 And the keper of the prison vva ked out of his sleep, and seing th dores of the prison opened, dravvin out his svvord, vvould haue kille him-self, supposing that the prisonet had been fled.

28 But Paul cried vvith a loud voi ce, saying: Do thy self no harme, fo vve are al here.

29 And calling for light, he vven in, and trembling fel dovvne to Pau and Silas at their feet.

30 And bringing them forth, he said Maisters, vvhat must I do that I ma be saued?

31 But they said: ‡Beleue in our Lor Iesus: and thou shalt be saued an thy house.

32 And they preached the vvord o our Lord to him vvith al that vver in his house.

33 And he taking them in the same houre of the night, ‡ vvashed thei vvounds: and him-self vvas ba tized and al his house incontinent.

34 And vvhen he had brought them into his ovvne house, he laid th table for them, and reioyced vvith a his house, beleuing God.

35 And vvhen day vvas come, the magistrats sent the sergeants, saying Let those men go.

36 And the keper of the prison told these vvords to Paul, That the Magi strats haue sent that you should be let go, novv therfore departing, go

ye in

in peace.
But Paul said to them: Being
lidped openly, vncondemned, men
t are Romanes, they haue cast vs
o prison: & novv do they send vs
secretly? Not so, but let them co-
, & let vs out them-selues.
And the sergeants reported these
rds to the Magistrats. And they
ere afraid hearing that they vvere
manes.
And comming they besought
m, & bringing them forth they
ired them to depart out of the ci-

And going out of the prison, they
red in vnto Lydia: and hauing
n the brethren, they comforted
m, and departed.

CHAP. XVII.

AND vvhen they had vvalked
through Amphipolis & Apol-
ia, they came to Thessalonica,
here there vvas a synagogue of the
ves.
And Paul according to his custome
red in vnto them, & three Sab-
ths he discoursed to them out of
Scriptures.
Declaring and insinuating that it
oued Christ to suffer and to rise
inc from the dead: and that this is
s Christ, vvhom I preach to
.
And certaine of them beleued, and
re ioyned to Paul and Silas, and
the Gentils that serued God a
at multitude, and noble vvomen
a fevv.
But the Ievves ‡ enuying, & ta-
g vnto them of the rascal sort cer-
he naughtie men, and making a
nult, stirred the citie: and besetting
ons house, sought to bring them
th vnto the people.
And not finding them, they drevv
on and certaine brethren to the
nces of the citie crying: That these
they that stirre vp the vvorld, &
come hither.
VVhom Iason hath receiued, and
these do agaiynst the decrees of
sar, saying that there is an other
g, Iesus.
8 And they moued the people, and the princes of the citie hearing these things.
9 And taking a satisfaction of Iason and of the rest, they dimissed them.
10 But the brethren forth-vvith by night sent a vvay Paul and Silas vnto Berœa.

VVho vvhen they vvere come, entred into the synagogue of the Ievves.
11 (And these vvere more noble then they that are at Thessalonica, vvho receiued the vvord vvith al gredines, daily ‡searching the scriptures, if these things vvere so.
12 And many surely of them beleued, and of honest vvomen Gentils, and men not a fevv.
13 And vvhen the Ievves in Thessalonica vnderstood, that at Berœa also the vvord of God vvas preached by Paul, they came thither also, mouing and troubling the multitude.
14 And then immediatly the brethren sent avvay Paul, to go vnto the sea: but Silas and Timothee remained there.
15 And they that conducted Paul, brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they should come to him very spedily, they departed.
16 And vvhen Paul expected them at Athens, his spirit vvas incensed vvithin him, seing the citie giuen to Idolatrie.
17 He disputed therfore in the synagogue vvith the Ievves, & them that serued God, and in the market-place, euery day vvith them that vvere there.
18 And certaine Philosophers of the Epicures & the Stoiks disputed vvith him, and certaine said: vvhat is it that this ‡vvord-sovver vvould say? But others, He seemeth to be a preacher of nevv gods, because he preached to them Iesus and the resurrection.
19 And apprehending him, they led him to Areopagus, saying: May vve knovv vvhat this nevv doctrine is that thou speakest of?
20 For thou bringest in certaine nevv things to our eares. VVe vvil knovv

therfore vvhat theſe things may meane.
21 (And al the Athenians, and the ſtrangers ſeiourning there, emploied them ſelues to nothing els but either to ſpeak, or to heare ſome nevves.)
22 But Paul ſtanding in the middes of Areopagus, ſaid.

Ye men of Athens, in al things I perceiue you as it vvere ‡ ſuperſtitious.
23 For paſſing by and ſeing your ‡ Idols, I found an altar alſo vvhere vpon vvas vvritten To the vnknovven God. That therfore vvhich you vvorship, not knovving it, the ſame do I preach to you.
24 The God that made the vvorld & al things that are in it, he being Lord of heauen & earth dvvelleth ‡ not in Temples made vvith hand.
25 Neither is he ſerued vvith mens hands, nedíng any thing, vvheras him ſelf giueth life vnto al, & breathing, and al things.
26 And he made of one al mankind, to inhabit vpō the vvhole face of the earth, aſſigning ſet times, and the limits of their habitation.
27 For to ſeek God, if happily they may feele or find him, although he be not farre from euery one of vs.
28 For in him vve liue and moue & be, as certaine alſo of your ovvne poets ſaid: For of his kind alſo vve are.
29 Being therfore of Gods kind, vve may not ſuppoſe, ‡ the Diuinitie to be like vnto gold or ſiluer, or ſtone, the graving of art and deuiſe of man.
30 And the times truely of this ignorance vvhereas God diſpiſed, novv he denounceth vnto men that al euery vvhere do penance.
31 For that he hath appointed a day vvherein he vvil iudge the vvorld in equitie, by a man vvhom he hath appointed, giuing al men faith, rayſing him vp from the dead.
32 And vvhen they had heard the reſurrection of the dead, certaine in deed mocked, but certaine ſaid: VVe vvil heare thee againe concerning this point:
33 So Paul vvent forth out of the middes of them.
34 But certaine men ioyning vnto him, did beleue: among vvhom vvas alſo ‡ Dionyſius Areopagita, and a vvoman named Damaris, and other vvith them.

CHAP. XVIII.

1 After theſe things, departing fro Athens, he came to Corinth.
2 And finding a certaine Ievv, named Aquila, borne in Pontus, vvho of late vvas come out of Italia, and Priſcilla his vvife (becauſe Claudius had commaunded al Ievves to depart from Rome,) he came to them.
3 And becauſe he vvas of the ſame craft, he remained vvith them, and vvrought, (& they vvere tentmakers by their craft.
4 And he diſputed in the ſynagogue euery Sabboth, interpoſing the name of our Lord Ieſus, and he exhorted the Ievves and the Greeks.
5 And vvhen Silas and Timothee vvere come from Macedonia, Paul vvas inſtant in preaching, teſtifying to the Ievves that Ieſus is Chriſt.
6 But they contradicting and blaſpheming, he shaking his garments, ſaid to them: Your bloud vpon your ovvne head: I being cleane, from hence forth vvil go to the Gentils.
7 And departing thence, he entred into the houſe of a certaine man, named Titus Iuſtus, one that ſerued God, vvhoſe houſe vvas adioyning to the ſynagogue.
8 And Criſpus the prince of the Synagogue beleued our Lord, vvith al his houſe: and many of the Corinthians hearing beleued, and vvere baptized.
9 And our Lord ſaid in the nigh by a viſion to Paul: Do not feare, but ſpeak, and hold not thy peace.
10 For becauſe I am vvith thee: and no man ſhal ſet vpon thee to hurt thee: for I haue much people in this citie.
11 And he ſate there a yere & ſix moneths, teaching among them the vvord of God.
12 But Gallio being Proconſul of Achaia, the Ievves vvith one accord roſe vp againſt Paul, & brought him to the iudgment ſeat.
13 Saying: That this man contrarie to the Lavv perſuadeth men to vvorship God.

14 And

4 And Paul beginning to open his mouth, Gallio said to the Ievves: If vvere some iniust thing, or an heious fact, O you mē Ievves, I should y reason tolerate you.
5 But if they be questions of vvord names, and of your lavv vour selves look vnto it: I vvil not be iudge of these things.
5 And he droue them from the idgment seat.
7 And al apprehending Sosthenes he prince of the synagogue, strook im before the iudgment seat: & Gallio cared for none of those things.
8 But Paul vvhen he had staied et many daies, taking his leaue of he brethren, sailed to Syria, (and vith him Priscilla and Aquila,) vvho iad shorne his head in Cenchris. for he had a vovv.
9 And he came vnto Ephesus, and hem he left there. But him self enring into the synagogue, disputed vith the Ievves.
0 And vvhen they desired him, that e vvould tarie a longer time, he onsented not.
1 But taking his leaue, and saying: vvil returne to you againe God villing, he departed from Ephesus.
2 And going dovvne to Cæsarea, he vent vp, and saluted the Church, nd came dovvne to Antioch.
3 And hauing taried there a certaine time, he departed, vvalking in rder through the countrie of Galatia and Phrygia confirming al the disciples.
4 And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty n the scriptures.
5 This man vvas taught the vvay of our Lord: and being feruent in spirit he spake, and taught diligently hose things that pertaine to Iesus, knovving only the baptisme of Iohn.
6 This man therfore began to deale confidently in the synagogue. VVhom vvhen Priscilla and Aquila had heard, they took him vnto them, nd expounded to him the vvay of our Lord more diligently.
7 And vvhereas he vvas desirous to go to Achaia, the brethren exhorting vvrot to the disciples to receiue him. VVho, vvhen he vvas come, profited them much that had beleued.
8 For he vvith vehemencie conuinced the Ievves openly, shevving by the scriptures, that IESVS is CHRIST.

CHAP. XIX.

1 AND it came to passe vvhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples.
2 And he said to them: Haue you receiued the Holy Ghost, beleuing? But they said to him: Nay, neither haue vve heard vvhether there be a Holy Ghost.
3 But he said: In vvhat then vvere you baptized? VVho said, ‡ In Iohns baptisme.
4 And Paul said: Iohn baptized the people vvith the baptisme of penāce saying: That they should beleeue in him that vvas to come after him, that is to say, ‡ in Iesus.
5 Hearing these things, they vvere baptized in the name of our Lord Iesus.
6 And vvhen Paul had ‡ imposed hands on them, the holy Ghost came vpon them, and they spake vvith tongues, and prophecied
7 And al the men vvere about tvvelue.
8 And entring into he synagogue, he spake confidently for three months, disputing and exhorting of the kingdom of God.
9 But vvhen certaine vvere indurate, and beleued not, il-speaking the vvay of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus.
10 And this vvas done for the space of tvvo yeres, so that al vvhich dvvelt in Asia, heard the vvord of our Lord, Ievves and Gentils.
11 And God vvrought by the hand of Paul miracles not common.
12 So that there vvere also brought

from his body ‡ napkings or handkerchefs vpon the ſick, and the diſeaſes departed from them, and the vvicked ſpirits vvent out.

13 And certaine alſo of the Iudaicall exorciſts that vvent about, aſſayed to inuocat vpon them that had euil ſpirits, the name of our Lord IESVS, ſaying: I adiure you by IESVS vvhom Paul preacheth.

14 And there vvere certaine ſonnes of Sceua a Ievve, cheef Prieſt, ſeuen, that did this.

15 But the vvicked ſpirit anſvvering ſaid to them, IESVS I knovv, and ‡ Paul I knovv: but you, vvhat are ye?

16 And the man in vvhom the vvicked ſpirit vvas, leaping vpon them, and maſtring both, preuailed againſt them, ſo that they fled out of that houſe naked and vvounded.

17 And this vvas made notorious to al the Ievves and the Gentils that dvvelt at Epheſus: and feare fell vpon al them, and the name of our Lord IESVS vvas magnified.

18 And many of them that beleued came confeſsing and declaring ‡ their deeds.

19 And many of them that had folovved ‡ curious things, brought together their ‡ books, and burnt them before all: and counting the prices of them, they found the money to be fiftie thouſand pence.

20 So mightely increaſed the vvord of God and vvas confirmed.

21 And vvhen theſe things vvere ended, Paul purpoſed in the ſpirit, vvhen he had paſſed through Macedonia and Achaia, to go to Hieruſalem, ſaying: After I shal haue been there I muſt ſee ‡ Rome alſo.

22 And ſending into Macedonia tvvo of them that miniſtred vnto him, Timothee and Eraſtus, him ſelf remained for a time in Aſia.

23 And at that time there vvas made no litle trouble about the vvay of our Lord.

24 For one named Demetrius, a ſilverſmith, that made ſilver ‡ Temples of Diana, procured to the artificers no ſmal gaine.

25 VVhom calling together and them that vvere the ſame kind of vvorkmen, he ſaid: Sirs, you knovv that our gaine is of this occupation:

26 And you ſee, & heare that this Paul by perſuation hath auerted a great multitude not only of Epheſus, but almoſt of al Aſia, ſaying: That they are not gods vvhich be made by hands.

27 And not only vnto vs is this part in danger to be repruued, but alſo the Temple of great Diana shal be reputed for nothing, yea & her maieſtie shal begin to be deſtroyed, vvhom al Aſia & the vvorld vvorshippeth.

28 Hearing theſe things, they vvere replenished vvith anger, and cried out ſaying, Great is Diana of the Epheſians.

29 And the vvhole citie vvas filled vvith confuſion, & they ranne violently vvith one accord into the theatre, catching Gaius and Ariſtarchus Macedonians, Paules companions.

30 And vvhen Paul vvould haue entred in to the people, the diſciples did not permit him.

31 And certaine alſo of the Princes of Aſia that vvere his friends, ſent vnto him, deſyring that he vvould not aduenture him-ſelf into the theatre.

32 And others cried an other thing. For the aſſemblie vvas confuſe, & the more part knevv not for vvhat cauſe they vvere aſſembled.

33 And of the multitude they drevv forth Alexander, the Ievves thruſting him forvvard. But Alexander vvith his hand deſiring ſilence, vvould haue giuen the people ſatisfaction.

34 VVhom as ſoone as they perceiued to be a Ievve, there vvas made one voice of al, almoſt for the ſpace of tvvo houres crying out, Great is Diana of the Epheſians.

35 And vvhen the Scribe had appeaſed the multitudes, he ſaith: Ye men of Epheſus, for vvhat man is there that knovveth not the citie of the Epheſians to be a vvorshipper of great Diana, and ‡ Iupiters child?

36 For as much therefore as theſe things can not be gainſaid, you muſt be quieted, and do nothing rashly.

37 For

For you haue brought these men ing neither sacrilegious, nor blas- eming your Goddesse.

37 But if Demetrius and the artifi- rs that are vvith him, haue matter say against any man, there are ourts kept in the common place, & ere are Proconsuls, let them accuse ne another.

39 And if you aske any other mat r: it may be resolued in a lavvful- semblie.

40 For vve are in danger also to e accused for this daies sedition: vvhereas there is no man guilty by vvhom vve may giue an account of his concourse. And vvhen he had id these things, he dimissed the ssemblie.

CHAP. XX.

AND after that the tumult vvas ceased, Paul calling the disci- les, and exhorting them, took his le- ue, and set forvvard to go into Ma- edonia.

2 And vvhē he had vvalked through hose parts, & had exhorted them vvith much speach, he came to Gree- e.

3 VVhere vvhen he had spent three moneths, the Ievves laid vvait for him as he vvas about to saile into Syria: and he had counsel to returne through Macedonia.

4 And there accompanied him Sosi- pater of Pyrrhus, of Berœa: and of Thessalonians, Aristarchus, and Se- cundus: and Caius of Derbe, and Ti- mothee: and of Asia, Tychicus and Trophimus.

5 These going before, staied for vs at Troas.

6 But vve sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fiue daies vvhere vve abode seuen daies.

7 And in the first of the Sabboth vvhen vve vvere assembled to ‡ bre- ak bread, Paul disputed vvith them, being to depart on the morovv, and he continued the sermon vntil mid- night.

8 And there vvere a great number of lamps in the vpper chamber vvhe- re vve vvere assembled.

9 And a certaine yong man named Eutychus, sitting vpon the vvin- dovv, vvhereas he vvas opressed vvith heauy sleep (Paul disputing long) driuen by sleep, fel from the third loft dovvne, and vvas taken vp dead.

10 To vvhom vvhen Paul vvas go- ne dovvne, he lay vpon him: and embracing him he said: Be not trou- bled, for his soule is in him.

11 And going vp and breaking bre- ad and tasting, and hauing talked sufficiently to them vntil day light, so he departed.

12 And they brought the youth ali- ue, and vvere not a litle comforted.

13 But vve going vp into the ship, sailed to Asson, frō thence meaning to receiue Paul, for so he had ordained, him self purposing to iourney by lād.

14 And vvhen he had found vs in Asson taking him vvith vs vve came to Mitylene.

15 And sailing thence, the day fo- lovving vve came ouer against Chios: and the other day vve arriued at Sa- mos: and the day folovving vve ca- me to Miletum.

16 For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he haste- ned, if it vvere possible for him, to keep the day of ‡ Pentecost at Hie- rusalem.

17 And sending from Miletum to Ephesus, he called the ‡ Auncients of the Church.

18 VVho being come to him, and assembled together, he said to them, You knovv ‡ from the first day that I entred into Asia, in vvhat maner I haue been vvith you al the time;

19 Seruing our Lord vvith al humi- litie and teares, and tentations that did chance to me by the conspiracies of the Ievves.

20 Hovv I haue vvithdravven no- thing that vvas profitable, but that I preached it to you, & taught you o- penly and from house to house.

21 Testifying to Ievves and Gentils ‡ penance tovvard God and faith in our Lord Iesus Christ.

22 And novv behold, being bount by the spirit, I go to Hierusalem: no knovving vvhat things shal befal me in it.

23 But that the Holy-Ghoſt through out al cities doth proteſt to me, ſaying: that bands and tribulations abide me at Hieruſalem.

24 But I feare none of theſe things, neither do I make my life more pretious then my ſelf, ſo that I may conſummat my courſe & miniſterie vvhich I receiued of our Lord IESVS, to teſtifie the Goſpel of the grace of God.

25 And novv behold I do knovv, that you shal no more ſee my face al you, through vvhom I haue paſſed preaching the kingdom of God.

26 VVherefore I take you to vvitneſſe this preſent day that I am clecre from the bloud of al.

27 For I haue not ſpared to declare vnto you al the counſel of God.

28 Take heed to your ſelues and to the vvhole flock vvherein the ‡ Holy Ghoſt hath placed you bishops, to rule the Church of God vvhich he hath purchaſed vvith his ovvne bloud.

29 I knovv that after my departure there vvil ‡ rauening vvolues enter in among you, not ſparing the flock.

30 And out of your ovvne ſelues shal ariſe men ſpeaking peruerſe things, to dravv avvry diſciples after them-ſelues.

31 For the vvhich cauſe be vigilant, keeping in memorie that for three yeres night & day I ceaſed not vvith teares to admonish euery one of you

32 And novv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritaunce in al the ſanctified.

33 No mans ſilver and gold or garment haue I coueted.

34 Your ſelues knovv that for ſuch things as vvere nedful for me and them that are vvith me, theſe hands haue miniſtred.

35 I haue shevved you al things, that ſo labouring, you muſt receiue the vveak, and remember the vvord of our Lord Ieſus, becauſe he ſaid, ‡ It is a more bleſſed thing to giue rather then to take.

36 And vvhen he had ſaid theſe things, falling on his knees he praied vvith al them.

37 And there vvas great vveping made of al, and falling vpon the neck of Paul, they kiſſed him.

38 Being ſorie moſt of al for the vvord vvhich he had ſaid, that they ſhould ſee his face no more. And they brought him going vnto the shippe.

CHAP. XXI.

1 AND vvhen it came to paſſe that vve ſailed, being caried from them, vvith a ſtraight courſe vve came to Coos, and the day folovving to Rhodes, and from thence to Patara.

2 And vvhen vve had found a ship that paſſed ouer to Phœnice, going vp into it vve ſailed.

3 And vvhen vve vvere in the ſight of Cypres, leauing it on the left hand vve ſailed into Syria, and came to Tyre: for there the ship vvas to diſcharge her lode.

4 And finding diſciples, vve taried there ſeuen daies: vvho ſaid to Paul by the Spirit, that he should not go vp to Hieruſalem.

5 And the daies being expired, departing vve vvent forvvard, al bringing vs on the vvay, vvith their vviues and children, til vve vvere out of the citie: and falling vpon our knees on the shore, vve praied.

6 And vvhen vve had bid one an other farevvel, vve vvent vp into the ship: and they returned vnto their ovvne.

7 But vve hauing ended the nauigation, from Tyre came dovvne to Ptolomais: and ſaluting the brethren, vve taried one day vvith them.

8 And the next day departing, vve came to Cæſarea. And entring into the houſe of Philip the Euangeliſt, vvho vvas one of the ſeuen, vve taried vvith him.

9 And he had ‡ foure daughters ‡ virgins, that did prophecie.

10 And as vve abode there for certaine daies there came a certaine prophet from Ievvrie, named Agabus.

11 He, vvhen he vvas come to vs took Paules girdle: and binding his ovvne feet & hands, he ſaid: Thus ſaith the holy Ghoſt: The man vvhoſe girdle this is, ſo shal the Ievves bind in Hieruſalem, & shal de-

er him into the hands of the Gentils.
12 VVhich vvhen vve had heard, vve and they that vvere of the same place, desired him that he vould not go vp to Hierusalem.
13 Then Paul answered, and said: VVhat do you, vveping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Iesus.
14 And vvhen vve could not persuade him, vve ceased, saying: The vvil of our Lord be done.
15 And after these daies, being prepared, vve vent vp to Hierusalem.
16 And there came also of the disciples from Cæsarea vvith vs, bringing vvith them one Iason a Cyprian (vvith vvhō vve should lodge) an old disciple.
17 And vvhen vve vvere come to Hierusalem, the brethren receiued vs gladly
18 And the day folovving Paul vvēt in vvith vs to Iames, and al the Auncients vvere assembled.
19 VVhom vvhen he had saluted, he told particularly vvhat God had done among the Gentils by his ministerie.
20 But they hearing it, magnified God, and said to him: Thou seest (brother) hovv many thousands there are among the Ievves that haue beleued: and al are zelatours of the Lavv.
21 But they haue heard of thee that thou dost teach those Ievves that are among the Gentils, to depart from Moyses: saying that they ought not to circumcise their childrē, nor vvalk according to the custome.
22 VVhat is it then? needs must the multitude assemble: for they vvil heare that thou art come.
23 Do this therfore vvhich vve tel thee, There are vvith vs foure men, that haue a vovve on them.
24 Taking these vnto thee, sanctifie thy self vvith them: and bestovv on them, that they may shaue their heads: & al shal knovv that the things vvhich they heard of thee, are false: but that thy self also vvalkest ‡ keeping the Lavv.
25 But concerning them that beleeue of the Gentils, vve haue vvritten, decreing that they should refraine them selues from the immolated to Idols, and suffocated, and fornicatiō.
26 Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, shevving the accomplishment of the daies of the purification. vntil an oblation vvas offered for euery one of them.
27 But vvhiles the seuen daies vvere a finishing, those Ievves that vvere of Asia, vvhen they had seen him in the temple, stirred vp al the people, and laid hands vpon him.
28 Crying, Ye men of Israel, help: this is the man that against the people & the Lavv and this place teaching al men euery vvhere, hath also moreouer brought in Gentils into the Temple, and hath violated this holy place.
29 For they had seen Trophimus the Ephesian in the citie vvith him, vvhom they supposed that Paul had brought into the temple.)
30 And the hole citie vvas in an vproare: and there vvas made a concourse of the people. And apprehending Paul, they drevv him forth of the Temple: and immediatly the dores vvere shut.
31 And as they sought to kil him, it it vvas told the Tribune of the band, That al Hierusalem is in a confusion.
32 VVho forthvvith taking vnto him souldiars & Centurions, ranne dovvne to them. VVho, vvhen they had seen the Tribune and the souldiars, ceased to strik Paul.
33 Then the Tribune comming neere apprehended him, and commaunded him to be bound vvith tvvo chaines: and he demaunded vvho he vvas, and vvhat he had done.
34 And some cried one thing, some an other, in the multitude. And vvhereas he could not knovv the certaintie for the tumult, he commaunded him to be led into the castel.
35 And vvhen he vvas come to the staires, it chaunced that he vvas caried of the souldiars becaus

of the violence of the people.
36 For the multitude of the people folovved, crying: Avvay vvith him.
37 And vvhen Paul began to be brought into the castel, he saith to the Tribune: is it lavvful for me to speak some thing to thee? VVho said: Canst thou speak Greek?
38 Art not thou the AEgyptian that before these daies did raise a tumult and didst lead forth into the desert foure thousand men that vvere murderers?
39 And Paul said to him: I am a man truly a Ievve of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speak to the people.
40 And vvhen he had permitted him, Paul standing on the staies, beckned vvith his hand to the people. and great silence being made, he spake vnto them in the Hebrevv tongue, saying.

CHAP. XXII.

1 MEn brethren and fathers, heare vvhat account I do render novv vnto you.
And vvhen they had heard that he spake to them in the Hebrevv tongue, they did the more keep silence.
3 And he saith,) I am a man a Ievve, borne at Tarsus in Cilicia, but brought vp in this citie, at the feet of Gamalie instructed according to the veritie of the lavv of the fathers, an emulatour of the Lavv as also al you are this day.
4 VVho persecuted this vvay vnto death, binding & deliuering into custodies men & vvomen.
5 As the high Priest doth giue me testimonie, and al the auncients.
6 Of vvhom receiuing letters also to the brethren, I vvent to Damascus, that I might bring them thence bound to be punished.
7 And it came to passe as I vvas going, and drawing nigh to Damascus at midday, sodenly from heauen there shone round about me much light.
8 And falling on the ground, I heard a voice saying to me: Saul, Saul, vvhy persecutest thou me?
9 And I answered: VVho art thou Lord? And he said to me: I am Iesus of Nazareth, vvhom thou persecutest.
10 And they that vvere vvith me, savv the light in deed, but the voice they heard not of him that spake vvith me.
11 And I said: VVhat shal I do Lord? And our Lord said to me: Arise and go to Damascus: and there it shal be told thee of al things that thou must do.
12 And vvhereas I did not see for the brightnesse of that light, being led of my companions by the hand, I came to Damascus.
13 And one Ananias, a man according to the Lavv hauing testimonie of al the Ievves inhabitants.
14 Comming to me, and standing by me, said to me: Brother Saul, look vp. And I the self same houre looked vpon him.
15 But he said: The God of our Fathers hath preordained thee, that thou shouldest knovv his vvil, and see the Iust one, and heare a voice from his mouth.
16 Because thou shalt be his vvitnes to al men, of those things vvhich thou hast seen and heard.
17 And novv vvhat tariest thou? Rise vp, and be baptized, and ‡ vvash avvay thy sinnes inuocating his name.
18 And it befel me returning into Hierusalem, and praying in the Temple, that I vvas in a traūce
19 And savv him saying vnto me: Make hast, and depart quickly out of Hierusalem: because they vvil not receiue thy testimonie of me.
20 And I said, Lord, they knovv that I did cast into prison and beat in euery synagogue them that beleeued in thee.
21 And vvhen the bloud of Steuen thy ‡ vvitnes vvas shed, I ‡ stood by and consented, and kept the garmēts of them that killed him.
22 And he said to me: Go, for into the Gentils a farre vvil I send thee.
32 And they heard him vntil this vvord, and they lifted vp their voice, saying: Avvay vvith such an one from the earth: for it is not meet

be

he should liue.
24 And vvhen they cried out, and threvv of their garments, and cast dust into the aire.
25 The Tribune commaunded him to be caried into the castel, and to be beaten vvith vvhippes, and that he should be tormented: to knovv for vvhat cause they did so crie at him.
26 And vvhen they had bound him very straight vvith thongs, Paul saith to the Centurion standing by him: Is it lavvful for you to vvhip a man that is a Roman and vncondemned?
27 VVhich the Centurion hearing, vvent to the Tribune, and told him, saying: vvhat vvilt thou do? for this man is a citizen of Rome.
28 And the Tribune comming, said to him: Tel me, art thou a Romane? But he said, Yea.
29 And the Tribune answered: I obtained this citie vvith a summe. And Paul said: But I vvas also borne to it.
30 Immediatly therfore they departed from him that vvere to torment him. The Tribune also feared after he vnderstood that he vvas a citizen of Rome, and because he had bound him.
31 But the next day meaning to knovv more diligently for vvhat cause he vvas accused of the Ievves, he loosed him, and commaunded the ‡ Priests to come together and al the Councel: & bringing forth Paul, he set him among them.

CHAP. XXIII.

1 AND Paul looking vpon the Councel, said: Men brethren, I vvith al good conscience haue conuersed before God, vntil this present day.
2 And the high Priest Ananias commaunded them that stood by him, to smite him on the mouth.
3 Then Paul said to him: ‡ God shal strik thee, thou vvhited vval. And thou sittest judgest me according to the lavv, & contrarie to lavv dost thou commaund me to be smitten?
4 And they that stood by, said: Dost thou reuile the high Priest of God?
5 And Paul said: ‡ I knevv not brethren, that he is the high Priest. For it is vvritten: The prince of thy people thou shalt not mispeak.
6 And Paul knovving that the one part vvas of Sadduces, and the other of Pharises, ‡ he cried out in the Councel: Men brethre, I am a Pharisee the sonne of Pharises of the hope and resurrection of the dead: am I iudged.
7 And vvhen he had said these things, there rose dissension betvvene the Pharises and Sadduces, and the multitude vvas diuided.
8 For the ‡ Sadduces say there is no resurrection, nor Angel, nor spirit: but the Pharises confesse both.
9 And there vvas made a great crie. And certaine of the Pharises rising vp, stroue saying: VVe find no euil in this man, vvhat if a spirit hath spoken to him, or an Angel?
10 And vvhen there vvas risen great dissension, the Tribune fearing left Paul should be torne in peeces by them, commaunded the souldiars to go dovvne, and to take him out of the middes of them, and to bring him into the castel.
11 And the night folovving our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so ‡ must thou testifie at Rome also.
12 And vvhen day vvas come, certaine of the Ievves gathered them selues together, & ‡ vovved them selues saying: that they vvould neither eate nor drink til they killed Paul.
13 And they vvere more then fourtie mē that had made this coniuracie.
14 VVho came to the chief priests and the auncients, and said: By execration vve haue vovved our selues, that vve vvil eate nothing, til vve kil Paul.
15 Novv therfore giue you knovvledge to the Tribune vvith the Councel, that he bring him forth to you, as if you meant to knovv some more certaintie touching him. But vve, before he come neere, are ready for to kil him.
16 VVhich vvhen Paules sisters sonne had heard, of their lying in

vvait, he came and entred into the castel and told Paul.
17 And Paul calling to him one of the Centurions, said: Bring this yong man to the Tribune, for he hath some thing to tel him.
18‡ And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee.
19 And the Tribune taking him by the hand, vvent aside vvith him apart, and asked him: VVhat is it that thou hast to tel me?
20 And he said: The Ievves haue agreed to desire thee, that to morovv thou vvilt bring forth Paul into the Councel, as though they meant to to inquire some more certaintie touching him.
21 But do not thou credit them, for there lie in vvait for him more then fourtie men of them, vvhich haue vovved neither to eat nor to drink til they kil him: and they are novv ready, expecting thy promisse.
22 The Tribune therfore dimissed the yong man, commaunding that he should speak to no man that he had notified these things vnto him.
23 And calling tvvo Centurions, he said to them: Make ready tvvo hundered souldiars, to go as farre as Cæsarea, and seuentie horsemen, and launces tvvo hundered, from the third houre of the night.
24 And prepare beasts: that setting Paul on, they might bring him safe to Felix the President.
25 (For he feared lest perhaps the Ievves might take him avvay, and kil him, and him self aftervvard should sustaine reproch, as though he vvould haue taken money)
26 VVritting a letter conteining this much.

Claudius Lysias to the most excellent President Felix, greeting.
27 This man being apprehended of the Ievves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderstanding that he is a Romane:
28 And meaning to knovv the cause that they obiected vnto him, I brought him dovvne into their Councel.
29 VVhō I found to be accused cōcerning questions of their lavv: but hauing no crime vvorthie of death or of bands.
30 And vvhen it vvas told me of embushments that they had prepared against him, I sent him to the, signifying also to the accusers, to speak before thee. Fare vvel.
31 And the souldiars according as it vvas commaunded them, taking Paul, brought him by night to Antipatris.
32 And the next day sending avvay the horsemen to go vvith him, they returned to the castel.
33 VVho vvhen they vvere cōme to Casarea, and had deliuered the letter to the President, they did set Paul also before him.
34 And vvhen he had read, & had asked of vvhat prouince he vvas: & vnderstanding that of Cilicia.
35 I vvil heare the, said he, vvhen thy accusers are come. And he commaunded him to be kept in Herods palace.

CHAP. XXIIII.

1 AND after fiue daies the high priest Ananias descended, vvith certaine auncients and one Tertullus an oratour, vvho vvent to the President against Paul.
2 And Paul being cited, Tertullus began to accuse, saying.
VVhereas vve liue in much peace by thee, & many things are corrected by thy prouidence.
3 VVe do alvvaies & in al places receiue it, most excellent Felix, vvith al thanks-geuing.
4 But lest I hinder thee any longer I desire thee of thy clemencie breifly to heare vs.
5 VVe haue found this man pestiferous, & raising seditions to al the Ievves in the vvhole vvorld, and authour of the sedition ‡ of the sect of the Nararenes.
6 VVho also hath attempted to violat the Temple, vvhom also being apprehended vve vvould haue iudged according to our lavv.
7 But Lysias the Tribune comming in, vvith great force took him avvay out of our hands,

8 Com-

Commaunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhereof vve accuse him.

And the Ievves also added, saying that these things vvere so.

10 But Paul answvered, (the Presidēt making a signe vnto him for to speak.)

Knovving that of many yeres thou art iudge ouer this nation, I vvil vvith good courage answver for my self.

11 For thou maiest vnderstand that it is not aboue tvvelue daies to me, since I vvent vp to adore in Hierusalem.

12 And neither in the Temple did they find me disputing vvith any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie:

13 Neither can they proue vnto thee the things vvhereof they novv accuse me.

14 But this I confesse to thee, that according to the ‡ sect, vvhich they cal heresie, I do so serue the Father my God, beleuing al things that are vvritten in the Lavv & the Prophets:

15 Hauing hope in God, the vvhich these also them selues expect, that there shal be a resurrection of iust and vniust.

16 In this my self also do studie to haue a conscience vvithout offense tovvard God and tovvard men alvvaies.

17 And after many yeres I came to bestovv almes vpon my nation, & oblations, and vovves.

18 In the vvhich they found me purified in the Temple: not vvith multitude nor vvith tumult.

19 But certaine Ievves of Asia, vvho ought to be present before thee and to accuse, if they had any thing againynst me:

20 Or let these men them selues say, if they haue found in me any iniquitie, forasmuch as I stand in the Councel,

21 But of this one voice only that I cried standing among them, That of the resurrection of the dead am I iudged this day of you.

22 And Felix differred them, knovving most certainely of this vvay, saying: VVhen Lysias the Tribune is come dovvne, I vvil heare you.

23 And he commaunded the Centurion to keep him, & that he should haue rest, neither to prohibit any of his to minister vnto him.

24 And after some daies, Felix comming vvith Drusilla his vvife, vvhich vvas a Ievve, called Paul, and heard of him the faith that is in Christ Iesus.

25 And he disputing of ‡ iustice and chastitie, and of the iudgment to come, Felix being terrified, answvered: For this time, go thy vvay: but in time conuenient I vvil send for thee.

26 Hoping also vvithal, that money vvould be giuen him of Paul, for the vvhich cause also oftentimes sending for him, he spake vvith him.

27 But vvhen tvvo yeres vvere ended, Felix had a successour Portius Festus. And Felix being vvilling to shevv the Ievves a pleasure, left Paul in prison.

CHAP. XXV.

1 FEstus therfore vvhen he vvas come into the prouince, after three daies vvent vp to Hierusalem from Cæsarea.

2 And the cheef priests, and principal men of the Ievves vvent vnto him againſt Paul: and they desired him.

3 Requesting fauour agayinst him, that he vvould commaund him to be brought to Hierusalem, laying vvait for to kil him in the vvay.

4 But Festus answvered, that Paul is kept in Cæsarea: and that he vvould very shortly go thither.

5 They therfore, saith he, that are of abilitie among you, going dovvne vvith me, if there be any crime in the man, let them accuse him.

6 And hauing taried among them not aboue eight or ten daies, he vvent dovvne to Cæsarea, and the next day he sate in the iudgment seat: and he commaunded Paul to be brought.

7 VVho being brought to there stood about him the Ievves that vvere come dovvne

ne dovvne from Hierusalem, obiecting many & grenous causes vvhich they could not proue.
8 Paul making answer: That neither agaynst the lavv of the Ievves, nor agaynst the Temple, nor agaynst Cæsar haue I any thing offended.
9 But Festus vvilling to shevv the Ievves a pleasure, answering Paul, said, VVilt thou go vp to Hierusalem, and there be iudged of these things before me?
10 And Paul said: At Cæsars iudgmẽt seat do I stand, vvhere I ought to be iudged: the Ievves I haue not hurt, as thou very vvel knovvest.
11 For if I haue hurt them, or done any thing vvorthie of death, I refuse not to die, but if none of those things be, vvhereof these accuse me, no man can giue me to them. ‡ I appeale to Cæsar.
12 Then Festus hauing conferred vvith the Councel, answered: Hast thou appealed to Cæsar? to Cæsar shalt thou go.
13 And vvhen certaine daies vvere passed, king Agrippa & Bernice came dovvne to Cæsarea to salute Festus.
14 And as they taried there a good many daies, Festus signified to the king, of Paul, saying: A certaine person vvas left prisoner by Felix.
15 Concerning vvhom, vvhen I vvas at Hierusalem, the cheef priests and the auncients of the Ievves came vnto me, desyring condemnation agaynst him.
16 To vvhom I answered: That it is not the Romanes custome to yeld vp any man before that he vvhich is accused haue his accusers present, and take place to make his answer for to cleere him-self of the crimes.
17 VVhen they therfore vvere assembled hither, vvithout any delaie, the day folovving, sitting in the iudgment seat, I commaunded the man to be brought.
18 Of vvhom, vvhen the accusers stood vp, they brought no cause vvhich I thought il of.
19 But certaine questions of their ovvne superstition they had against him, and of ‡ one Iesus deceased, vvhom Paul affirmed to liue.
20 Doubting therfore of this kind of question, I said, vvhether he vvould go to Hierusalem, & there be iudged of these things.
21 But Paul appealing to be kept vnto the knovvledge of Augustus, I commaunded him to be kept, til I send him to Cæsar.
22 And Agrippa said to Festus: My self also vvould heare the man. To morovv, said he, thou shalt heare him.
23 And the next day vvhen Agrippa and Bernice vvere come vvith great pompe, and had entred into the hal of audience vvith the Tribunes and principal men of the citie, at Festus' commaundement Paul vvas brought.
24 And Festus saith: King Agrippa, and al ye men that are present together vvith vs, you see this man, concerning vvhom al the multitude of the Ievves called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer.
25 Yet haue I found nothing that he hath committed vvorthie of death. But forasmuch as he him self appealed to Augustus, I haue determined to send him.
26 Of vvhom vvhat to vvrit for certaintie to my lord, I haue not. For the vvhich cause I haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhat to vvrite.
27 For it seemeth to me vvithout reason, to send a prisoner, & not to signifie ‡ his causes.

CHAP. XXVI.

1 BVt Agrippa said to Paul: Thou art permitted to speak for thy self. Then Paul stretching forth his hand, began to make his answer.
2 Touching al things vvhereof I am accused of the Ievves, king Agrippa, I account my self happie for that I am to defend my self this day before thee.
3 Especially vvhereas thou knovvest al things that are among the Ievves, customes & questions: for the vvhich cause I beseech thee, heare me patiently.
4 And my life truely from my youth, vvhich vvas from the beginning in

ing in my nation in Hierusalem, al
he Ievves do knovv.
5 Knovving me before from the be-
ginning (if they vvil giue testimonie)
hat according to the most sure ‡ sect
of our religion I liued a Pharisee.
6 And novv for the hope of the pro-
misse that vvas made of God to our
fathers, do I stand subiect to iudg-
ment.
7 The vvhich, our tvvelue tribes
‡ seruing night and day, hope to co-
me vnto. Of the vvhich hope, o king,
I am accused of the Ievves.
8 VVhat incredible thing is it iud-
ged vvith you, if God raise the dead?
9 And my self truely had thought
that I ought to do against the name
of Iesus of Nazareth many contrarie
things.
10 VVhich also I did at Hierusalem,
and many of the saincts did I shut vp
in prisons, hauing receiued authoritie
of the cheef priests: and vvhen they
vvere put to death, I brought the
sentence.
11 And through out al the synagogs
often times punishing them, I com-
pelled them to blaspheme: and yet
more mad against them I persecuted
them euen vnto foraine cities.
12 Among vvhich things vvhiles I
vvent to Damascus vvith authoritie
& permission of the cheef priests.
13 At midday, in the vvay, I savv (o
king) from heauen a light to haue
shined round about me & them that
vvere in companie vvith me, aboue
the brightnes of the sunne.
14 And vvhen al vve vvere fallen
dovvne on the ground, I heard a voi-
ce speaking to me in the Hebrevv
tongue: Saul, Saul, vvhy persecutest
thou me? It is hard for thee to kick
against the prick.
15 And I said: vvho art thou Lord?
And our Lord answvered: I am Iesus
vvhom thou dost persecute.
16 But rise vp and stand vpon thy
feet: for to this end haue I appeared
to thee, that I may ordaine thee a
minister and vvitnes of those things
vvhich thou hast seen, and of those
things vvherein I vvil appeare to
thee.
17 Deliuering thee out of the peoples
& nations vnto the vvhich novv I
send thee.
18 To open their eyes, that they
may be conuerted from darknes to
light, & fron the povver of Satan to
God, that they may receiue remission
of sinnes, and lot among the saincts
by the faith that is in me.
19 VVhereupon, king Agrippa, I vvas
not incredulous to the heauenly vi-
sion.
20 But to them first that are at Da-
mascus, and at Hierusalem, and vnto
al the countrie of Ievvrie, and to the
Gentils did I preache that they should
do ‡ penance, and turne to God,
doing vvorks vvorthie of penance.
21 For this cause the Ievves, vvhen
I vvas in the Temple, apprehending
me, attempted meaning to kil me.
22 But aided by the help of God, I
stand vntil this day, testifying to smal
and to great, saying nothing beside
those things vvhich the Prophets did
speak should come to passe, & Moy-
ses.
23 If Christ vvere passible, if the
first of the resurrection from the
dead, he vvere to shevv light to the
people and to the Gentils.
24 As he spake these things and ma-
de his answver, Festus vvith a loud
voice said, Thou art mad, Paul:
much learning turneth thee to mad-
nesse.
25 And Paul said: I am not mad,
most excellent Festus: but I speak
vvords of veritie and sobrietie.
26 For the king knovveth of these
things, to vvhom also I speak con-
stantly, for I think none of these
things to be vnknovven to him For
neither vvas any of these things do-
ne in a corner.
27 Beleuest thou the Prophets, king
Agrippa? I knovv that thou beleuest.
28 And Agrippa said to Paul: A litle
thou persuadest me to become a
Christian.
29 And Paul said: Vvish of God,
both in litle, and in much, not only
thee, but also al that heare this day,
to become such as I am also, exeep
these bands.
30 And the king rose vp, and the
President, and Bernice, and they that
sate by them.
32 And going a side, they spake amõg
them selues, saying: That this man
hath

hath done nothing worthie of death or bands.

32 And Agrippa said to Festus: This man might be released, if he had not appealed to Cæsar.

CHAP. XXVII.

1 AND after it was decreed that he should saile into Italie, and that Paul with other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta.

2 We going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with vs.

3 And the day following we came to Sidon. And Iulius intreating Paul courteously, permitted him to go to his friends, and to take care of himself.

4 And when we had loosed thence we sailed vnder Cyprus: because the winds were contrarie.

5 And sailing the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia:

6 And there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it.

7 And whereas many daies we sailed slowly, and were scarse come ouer against Gnidus, the wind hindering vs, we sailed neere Crete by Salmone:

8 And with much a doe sailing by it, we came into a certaine place that is called Goodhauens, nigh to the which was a citie Thalassa.

9 And when much time was spent, and whereas now it was not safe sailing, because the ‡ fast now was past, Paul comforted them.

10 Saying to them, Ye men, I see that the sailing beginneth to be with hurt and much damage not only of the lading and the ship, but also of our liues.

11 But the Centurion beleued the gouernour and maister of the ship, more then those things which were said of Paul.

12 And whereas it was not a commodious hauen to winter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phœnice, winter there, a hauen of Crete looking toward the Afrike and the Chore.

13 And the southwind blowing, they thinking that they had obteined their purpose, when they had parted from Assos, sailed along by Crete.

14 But not long after, a tempestous wind that is called Euro-aquilo, droue against it.

15 And when the ship was caught and could not make way against the wind, giuing vp the ship to the winds, we were driuen.

16 And running vpon a certaine iland, that is called Cauda, we could scarse get the cock-boat.

17 Which being taken, vp, they vsed helps, girding the ship, and fearing lest they should fal into the Syrte, letting downe the vessel, so were they caried.

18 And when we were mightily tossed with the tempest, the next day they cast forth.

19 And the third day with their owne hands they threw forth the tacklings of the ship.

20 And neither sunne, nor starres appearing for many daies, and no smal storme being toward, al hope was now taken away of our saued.

21 And when there had been long fasting, then Paul standing in the middes of them, said: You should in deed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse.

22 And now I exhort you to be of good cheere. for there shal be no losse of any soule among you, but of the ship.

23 For ‡ an Angel of the God whose I am, and ‡ whom I serue, stood by me this night.

24 Saying: Feare not Paul, thou must appeare before Cæsar: and behold God hath ‡ giuen thee al that saile with thee.

25 For the which cause be of good cheere ye men: for I beleeue God, that it shal so be, as it hath been said to me.

26 And we must come vnto a certaine iland.

27 But

But after the fourteenth night as come on vs, as vve vvere sailing Adria about midnight, the shipen deemed that there appeared soe countrie to them.

VVho also sounding, found ventie fadomes: and being parted litle from thence, they found fiftee fadomes.

And fearing left vve should fal ito rough places, casting out of the erne foure ankers, they vvished that ay vvere come.

But as the shipmen sought to ee out of the ship, hauing let dovvthe cock-boat into the sea, prending as if they vvere about to cast ut ankers out of the fore-part of he ship.

Paul said to the Centurion and the souldiars: Vnles these tarie in he ship you can not be saued.

Then the souldiars cut of the opes of the cockoat: and suffered it o fal avvay.

And vvhen it began to be light, aul desired al to take meat, saying: his day is the fourteenth day that ou expect and remaine fasting, taing nothing.

For the vvhich cause I desire you o take meat for your health sake: for here shal not an heare of the head erish of any of you.

And vvhen he had said these hings, taking bread he gaue thanks o God in the sight of them al: and vvhen he had broken it, he began o eate.

And being al made of better heere, they also took meat.

And vve vvere in al in the ship, oules two hundred seuentie six.

And being filled vvith meat, hey lighted the ship, casting the vvheat into the sea.

And vvhen day vvas come, they knevv not the land: but they spied a certaine creek that had a shore, into the vvhich they minded, if they ould, to cast a land the ship.

And vvhen they had taker the ankers, they committe selues to the sea, looſing v rudder bands: & hoising v ne saile according as the vvin they vvent on tovvard the sh

And vvhen vve vvere fallen into a place betvven tvvo seas, they graueled the ship: and the fore-part truly sticking fast remained vnmoueable: but the hinder-part vvas broken by the violence of the sea.

And the counsel of the souldiars vvas, that they should kil the prisoners: left any svvimming out, might runne avvay.

But the Centurion vvilling to saue Paul, forbad it to be done: & he commaunded them that could svvimme, to cast out them selues first, and escape, and go forth to land:

And the rest, some they caried on bordes, & some vpon those things that vvere of the ship. And so it came to passe, that al the soules escaped to land.

CHAP. XXVIII.

AND vvhen vve had escaped, then vve knevv that the Iland vvas called Mitilene. But the Barbarous shevved vs no final courtesie.

For, kindling a fire they refreshed vs al, because of the imminent raine and the cold.

And vvhen Paul had gathered together some number of sticks, and had laid them on the fire, a viper issuing out of the heat, inuaded his hand.

But as the Barbarous savv the beast hanging on his hand, they said one to an other: Vndoubtedly this man is a murderer, vvho bein escaped out of the se not suffer him

And he beast harme

6

of Publius lay vexed vvith feuers and the bloudy flixe. Vnto vvhom Paul entred: and vvhen he had praied, ‡and impoſed hands on him, he healed h[im].

9 VVhich being done, al in the Ile alſo that had infirmities, came, and vvere cured.

10 VVho alſo honoured vs vvith many honours, and vvhen vve vvere ſailing avvay, laded vs vvith neceſſaries.

11 And after three moneths, vve ſailed in a ſhip of Alexandria, that had vvintered in the Iland, vvhoſe ſigne vvas the Caſtors.

12 And vvhen vve vvere come to Syracuſa, vve taried there three daies

13 Thence compaſſing by the ſhore, vve came to Regium: and after one day the Southvvind blovving, vve came the ſecond day to Puteoli.

14 VVhere finding brethren, vve vvere deſired to tarie vvith them ſeuen daies: and ſo vve came to Rome.

15 And from thence, vvhen the brethren had heard, they came to meet vs vnto Appij forum, and the Three-tauerns, vvhom vvhen Paul had ſeen, giuing thanks to God, he took courage.

16 And vvhen vve vvere come to Rome, Paul vvas permitted to remaine to him ſelf vvith a ſouldiar that kept him.

17 And after the third day he called togerther the cheef of the Ievves And vvhen they vvere aſſembled, he ſaid to them.

[bre]thren, I doing nothing
[le], or the cuſtome of
deliuered priſoner
[in]to the hands of

[ha]d examined
[cau]ſe, for
[fai]th in

I

21 But they ſaid to him: vve neither receiued letters concerning thee from Ievvrie, neither did any of the brethren that came hither, report or ſpeak any euil of thee.

22 But vve deſire of thee to heare vvhat thou thinkeſt: for ‡concerning this ‡ſect, it is knovven to vs that it is gainſaid euery vvhere

23 And vvhen they had apointed him a day, they came to him vnto his lodging very many: to vvhom he expounded, teſtifying the kingdom of God, & vſing perſuaſion to them of Ieſus out of the Lavv of Moyſes and the Prophets, from morning vntil euening

24 And certaine beleued thoſe things that vvere ſaid: but certaine beleued not.

25 And vvhereas they did not agree amon, themſelues, they departed, Paul ſaying one vvord: That vvel did the Holy Ghoſt ſpeak by Eſaie the Prophet to our fathers.

26 Saying: Go to this people, and ſay to them, VVith the eare you ſhal heare, and ſhal not vnderſtand: and ſeing you ſhal ſee, and ſhal not perceiue.

27 For the hart of this people is vvaxen groſſe, and vvith their eares haue they heauily heard, and their eyes ‡they haue ſhut: leſt perhaps they may ſee vvith their eyes, and heare vvith their eares, and vnderſtand vvith their hart, and be conuerted, and I heale them.

28 Be it knovven therfore to you, that this Saluation of God is ſent to the Gentils, and they vvil heare.

29 And vvhen he had ſaid theſe things, the Ievves vvent out from him, hauing much queſtioning amõg them-ſelues.

30 And he taried ful tvvo yeres in his hired lodging: and he receiued al that came into him.

31 Preaching the kingdom of God, and teaching the things that concerne our Lord Ieſus Chriſt vvith al confidence, vvithout prohibition.

HE EPISTLE OF PAVL

THE APOSTLE TO THE ROMANES.

CHAP. I.

PAVL the ſeruant of Ieſus Chriſt called to be an Apoſtle, ſepara-
into the Goſpel of God.
Vvhich before he had promiſed his Prophets in the holy Scriptu-

of his Sonne, (vvho vvas made him of the ſeed of Dauid accor-g to the flesh.
Vvho vvas predeſtinat the Sonne God in povver, according to the it of ſanctification, by the reſur-ion of our Lord IESVS CHRIST m the dead.
By vvhom vve receiued grace and oſtleſhip ‡ for obedience to the h ‡ in al nations for the name ſake.
Among vvhom are you alſo the ed of Ieſus Chriſt.)
To al that are at Rome the be-ed of God, called to be ſaincts. ace to you and peace from God father, and our Lord Ieſus Chriſt.
Firſt I giue thanks to my God ough Ieſus Chriſt for al you, be-ſe ‡ your faith is renoumed in vvhole vvorld.
For God is my vvitnes, ‡ vvhom erue ‡ in my ſpirit in the Gospel his Sonne, that ‡ vvithout inter-ſion I make ‡ a memorie of you.
Alvvaies in my praiers, beſe-ng, if by any meanes I may fo-time at the length haue a proſpe-s iourney by the vvil of God, to me vnto you.
For I deſire to ſee you, that I may part vnto you ſome ſpiritual grace, ‡ confirme you.
That is to ſay to be comforted ether in you by that vvhich is nō to vs both, your faith & mine.
And I vvil not haue you ignorant rethren) that I haue often purpo-l to come vnto you (and haue en ſtaied hitherto) that I may ha-ue ſome fruit in you, as alſo in the other Gentils,
14 To the Greeks and the Barbarous to the vviſe and the vnvviſe I am debter.
15 So (as much as is in me) I am ready ‡ to euangelize to you alſo that are at Rome.
16 For I am not aſhamed of the Goſpel. For it is the povver of God, vnto ſaluation to euery one that beleueth, to the Ievves firſt and to the Greek.
17 For ‡ the iuſtice of God is reuealed therein by faith into faith: as it is vvritten: And the iuſt ‡ liueth by faith.
18 For the vvrath of God from heauen ‡ is reuealed, vpon al impietie and iniuſtice of thoſe men that deteine the verities of God in iniuſtice:
19 Becauſe, that of God vvhich is knovven, is manifeſt in them. For God hath manifeſted it vnto them.
20 For his inuiſible things, from the creation of the vvorld are ſeen, being vnderſtood by thoſe things that are made: his eternal povver alſo & Diuinitie: ſo that they are inexcuſable.
21 Becauſe vvhereas they knevv God, they haue not glorified him as God, or giuen thanks: but are becom vaine in their cogitations, and their folish hart hath been darkned.
22 For ſaying them ſelues to be vviſe, they became fooles.
23 And they changed the glorie of the incorruptible God, into a ‡ ſimilitude of the image of a corruptible man, and of foules and four-footed beaſts and of them that creep.
24 (For the vvhich cauſe God ‡ hath deliuered them vp vnto the diſires of their hart, into vncleāneſſe, for to abuſe their ovvne bodies among them-ſelues ignominiously.)
25 VVho haue changed the veritie of God into lying: and haue vvorshipped and ‡ ſerued the creature

rather

rather then the creator, vvho is blessed for euer. Amen.

26 Therfore ‡ God hath deliuered them into passions of ignominie. For their vvomen haue changed the natural vse, into that vse that is contrarie to nature.

27 And in like maner the men also, leauing the natural vse of the vvoman, haue burned in their desires one tovvard an other, men vpon men vvorking turpitude, & the revvard of their errour (vvhich they should) receauing in them selues.

28 And as they liked not to haue God in knovvledge: God deliuered them vp into a reprobate sense: to do those things that are not conuenient:

29 Replenished vvith al iniquitie, malice, fornication, auarice, vvickednes, ful of enuie, murder, contention, guile, malignitie, vvhisperers.

30 Detractours, odible to God, contumelious, proud, hautie, inuentours of euil things, disobedient to parents.

31 Folish, dissolute, vvithout affection, vvithout fidelitie, vvithout mercie.

32 VVho vvheras they knevv the iustice of God, did not vnderstand that they vvhich do such things are ‡ vvorthie of death: not only they that do them, but they also that consent to the doers,

CHAP. II.

1 FOR the vvhich cause thou art inexcusable o man vvhosoeuer ‡ thou be that iudgest. For vvhere in thou iudgest an other, thou condemnest thy self. for thou doest the same things vvhich thou iudgest.

2 For vve knovv that the iudgment of God is according to veritie vpon them that do such things.

3 And dost thou suppose this o man that iudgest them vvhich do such things, and doest the same that thou shalt escape the iudgment of God?

4 Or ‡ dost thou contemne the riches of his goodnes, and patience, and longanimity, not knovving that the benignity of God bringeth thee to penance?

5 But according to thy hardnes impenitent hart, thou heapest to self vvrath, in the day of vvrath of the reuelation of the iust iudgm of God.

6 VVho vvil render to euery ma according to his vvorks.

7 To them truely that according patience in good vvork, seek gl and honor and incorruption, eternal.

8 But to them that are of cont tion, and that obey not the truth, giue credit to iniquitie, vvrath indignation.

9 Tribulation and anguish v euery soul of man that vvork euil, of the Ievve first and of ‡ Greek:

10 But glorie and honour and ce to euery one that vvorketh g to the Ievv first and to the Gree

11 For there is no acception of sons vvith God.

12 For vvhosoeuer, haue sin vvith ut the Lavv, vvithout the L shal perish: and vvho soeuer h sinned in the Lavv, by the Lavv be iudged:

13 For ‡ not the hearers of the L are iust vvith God: but the doe the Lavv ‡ shal be iustified.

14 For vvhen the Gentils vv haue not the Lavv, naturally do se things that are of the Lavv: same not hauing the Lavv, them ues are a lavv to them selues:

15 VVho shevv the vvorks of Lavv vvritten in their harts, conscience giuing testimonie them, and among them selues tually their thoughts accusing, o so defending.

16 In the day vvhen God shal ge the secrets of men, accordi my Gospel, by Iesus Christ.

17 But if thou be surnamed a and restest in the Lavv, and dos rie in God.

18 And knovvest his vvil, an proouest the more profitable th instructed by the Lavv.

19 Presumest that thy self art a der of the blind, a light of them are in darknes.

20 A teacher of the foolish, a ster of infants, hauing the for

fc

ce & of veritie in the Lavv.
hou therfore ‡ that teacheſt an
,teacheſt not thy ſelf: that pre-
,men ought not to ſteale, thou
ſt:
hat ſaieſt men ſhould not com-
uoutrie, thou committeſt ad-
rie:that abhorreſt idols, thou
ſacrilege.
hat doſt glorie in the Lavv,thou
euaricatiō of the Lavv doſt
nour God.
For ‡ the name of God thro-
you is blaſphemed among the
ils,as it vvritten.)
Circumſion in deed profiteth, if
obſerue the Lavv: but if thou be
aricatour of the Lavv, thy cir-
ſion is become ‡ prepuce.
f then the prepuce ‡ keep the
es of the Lavv: ſhal not his
ce be reputed for circumci-

And ſhal not that vvhich of na-
is prepuce, fulfilling the Lavv,
thee,that by the letter & circū-
art a preuaricatour of the
?
For not he that is in open ſhevv
levv, nor that vvhich is in o-
ſhevv,in the fleſh, is circumciſi-

But he that is in ſecret is a Ievv:
the circumciſion of the hart, ‡ in
,not in the letter: vvhoſe praiſe
ot of men, but of God.

CHAP. III.

VVHat preeminence then hath the Ievv, or vvhat is the it of circumciſion?
Much by al meanes. Firſt ſurely
uſe the vvords of God vvere
mitted to them.
For vvhat if certaine of them ha-
ot beleeued? Hath their incredu-
made the faith of God fruſtrat?
God forbid. but God is true: & ‡
y man a liver as it is vvritten:
t thou maieſt be iuſtified in thy
ds, and ouercome vvhen thou art
ged.
But ‡ if our iniquitie commend
iuſtice of God, vvhat ſhal vve ſay?
God vniuſt that executeth vvrath?
(I ſpeak according to man)
6 God forbid othervviſe hovv ſhal God iudge this vvorld?
7 For if the veritie of God hath abounded in my lie, vnto his glorie, vvhy am I alſo yet iudged as a ſinner.
8 And not (as vve are blaſphemed, and as ſome report vs to ſay) let vs doe euil, that there may come good? vvhoſe damnation is iuſt.
9 VVhat then? do vve excel them? No, not ſo. For vve haue argued the Ievves and the Greeks, al to be vnder ſinne:
10 As it vvritten: That ‡ there is not any man iuſt.
11 There is not that vnderſtandeth there is not that ſeeketh after God.
12 Al haue declined, they are be come vnprofitable together: there is not that doth good, there is not ſo much as one.
13 Their throt is an open ſepulchre, vvith their tongues they dealt deceitefully. The venim of aſpes vnder their lippes.
14 VVhoſe mouth is ful of maledi-ction and bitternes.
15 Their feet ſvvift to shed bloud.
16 Deſtruction and in infelicitie in their vvaies.
17 And the vvay of peace they haue not knovven.
18 There is no feare of God before their eyes.
19 And vve knovv that vvhatſoeuer the Lavv ſpeaketh, to them it ſpeaketh that are in the Lavv: that euery mouth may be ſtopped, and al the vvorld may be made ſubiect to God.
20 Becauſe ‡ by the vvorkes of the Lavv no fleſh shal be iuſtified before him. For by the Lavv is the knovvledge of ſinne.
21 But novv vvithout the Lavv ‡ the iuſtice of God is manifeſted: teſtified by the Lavv and the Prophets.
22 And the iuſtice of God by faith of Ieſus Chriſt, vnto al & vpon al that ‡ beleeue in him. For there is no diſtinction.
23 For al haue ſinned: and do need the glorie of God.
24 Iuſtified ‡ gratis by his grace, by the redemptiō that is in Chriſt Ieſus.

25 VVhom God hath proposed a ‡ propitiation ‡, by faith in his bloud to the shevving of his iustice, for the remission of former sinnes.
26 In the toleration of God, to the shevving of his iustice in this time: that he may be iust, and iustifying him that is of the faith of I E S V S C H R I S T.
27 VVhere is then thy boasting? it is excluded. by vvhat lavv? of deeds? No, but by the lavv of faith.
28 For vve account a man to be iustified ‡ by faith vvithout the vvorks of the Lavv.
29 Is he God of the Ievves only? is he not also of the Gentils? Yes of the Gentils also.
30 For it is one God, that iustifieth circumcision by faith, and prepuce by faith.
31 Do vve then destroy the Lavv by faith? God forbid. but vve do establish the Lavv.

CHAP. IIII.

1 VVHat shal vve say then that ‡ Abrahā did find, our father according to the flesh?
2 For if Abraham vvere iustified ‡ by vvorks he hath glorie, but not vvith God.
3 For vvhat saith the Scripture? Abraham beleued God, & it vvas reputed him to iustice
4 But ‡ to him that vvorketh, the revvard is not ‡ imputed according to grace but according to debte.
5 But ‡ to him that vvorketh not, yet beleueth in him that iustifieth the impious, his faith is ‡ reputed to iustice according to the purpose of the Grace of God.
6 ‡ As Dauid also termeth the blessednes of a man to vvhom God reputeth iustice vvithout vvorks.
7 Blessed are they, vvhose iniquities be forgiuen, and vvhose sinnes be ‡ couered.
8 Blessed is the man to vvhom our Lord hath ‡ not imputed sinne.
9 This blessednes then doth it abide in the circumcision, or in the prepuce also? For vve say that vnto Abraham faith vvas ‡ reputed to iustice.
10 Hovv vvas it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.
11 And he receiued ‡ the signe of circumcision, ‡ a seale of the iustice of faith that is in prepuce: that he might be the father of al that beleue by the prepuce, that vnto them also it may be reputed to iustice:
12 And might be father of circumcision, not to them only that are of the circumcision, but to them also that folovv the steppes of the faith that is in the: ‡ prepuce of our father Abraham.
13 For not by the Lavv vvas the promisse to Abraham, or to his seed, that he should be heire of the vvorld: but by the iustice of faith.
14 For if they that are of the Lavv, be heires: faith is made void, the promisse is abolished.
15 For the Lavv vvorketh vvrath. For vvhere is no Lavv, neither is there preuarication.
16 Therfore of faith: that according to grace the promisse may be firme to al the seed, not to that only vvhich is of the Lavv, but to that also vvhich is of the faith of Abraham, vvho is the father of vs al, (as it is vvritten.
17 For, a father of many nations haue I appointed thee) before God, vvhom ‡ thou didst beleeue, vvho quickneth the dead: and calleth those things that are not, as those things that are.
18 VVho contrarie to hope beleued in hope: that he might be made the father of many nations, according to that vvhich vvas said to him: So shal thy seed be, as the starres of heauen, and the sand of the sea.
19 And he vvas not vveakned in faith: neither did he consider his ovvne body novv quite dead, vvheras he vvas almost an hundred yeres old, and the dead matrice of Sara.
20 In the promisse also of God he staggered not by distrust: but vvas strengthned in faith, giuing glorie to God.
21 Most fully knovving that vvhatsoeuer he promised, he is able also to do. 22 Therfore vvas it also reputed him to iustice.

23 And

23 And it is not vvritten only for him, that it vvas reputed him to iustice.

24 But also ‡ for vs, to vvhom it shal be reputed beleuing in him, that raised vp Iesus Christ our Lord from the dead.

25 Vvho vvas deliuered vp for our sinnes, and rose againe for our iustification.

CHAP. V.

1 BEING iustified therfore by faith, ‡ let vs haue peace toward God by our Lord Iesus Christ.

2 By vvhom also vve haue ‡ accesse through faith into this grace vvherin vve stand, and glorie, ‡ in the hope of the glorie of the sonnes of God.

3 And not only this: but also vve glorie in tribulations, knovving that tribulation vvorketh pacience.

4 And pacience, probation: and ‡ probation, hope.

5 And hope confoundeth not: because ‡ the charitie of God is povvred forth in our harts, by the Holy Ghost vvhich is giuen vs.

6 For vvhy did Christ, vvhen vve as yet vvere ‡ vveak, according to the time die for the impious.

7 For, scarse for a iust man doth any die: for perhaps for a good man durst some man die.

8 But God ‡ commendeth his charitie in vs: because, vvhen as yet vve vvere sinners, Christ died for vs.

9 Much more therfore novv being iustified in his bloud, shal vve be saued from vvrath by him.

10 For if, vvhen vve vvere enemies, vve vvere reconciled to God by the death of his sonne: much more being reconciled, shal vve be saued in the life of him.

11 And not only this: but also vve glorie in God through our Lord Iesus Christ, by vvhom novv vve haue receiued reconciliation.

12 Therfore, as ‡ by one man sinne entred into this vvorld, and by sinne death: and so vnto al men death did passe, in vvhich all sinned.

13 For euen vnto the Lavv sinne vvas in the vvorld: but sinne vvas not imputed, vvhen the Lavv vvas not.

14 But death reigned from Adam ‡ vnto Moyses, euen on them also that sinned not after the similitude of the preuarication of Adam, vvho is a figure of him to come.

15 But not as the offence, so also the gift. for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man Iesus Christ, hath aboūded vpō many

16 And not as by one ‡ sinne, so also the gift. for iudgment in deed is of one to condemnation: but grace is of many offences, to iustification.

17 For if in the offence of one, death reigned by one: much more they that receiue the aboundance of grace and of donation & of iustice, shal reigne in life by one, Iesus Christ.

18 Therfore as by the offence of one vnto al men to condemnation: so also by the iustice of one, vnto al men to iustification of life.

19 For as by the disobedience of one man, many vvere made sinners: so also by the obedience of one, many ‡ shal be made iust.

20 But the Lavv entred in, ‡ that sinne might aboūd, And vvhere sinne abounded, grace did more abound.

21 That as sinne reigned to death: so also grace may reigne by iustice to life euerlasting, through IESVS Christ our Lord.

CHAP. VI.

1 VVHat shal vve say then: Shal vve continue in sinne that grace may abound?

2 God forbid. For vve that are dead to sinne, hovv shal vve yet liue therein?

3 Are you ignorāt that al ‡ vve vvhich are baptized in Christ Iesus, in his death vve are baptized?

4 For ‡ vve are buried together vvith him by Baptisme into death: that as Christ is risen from the dead by the glorie of the Father, so vve also may vvalk in nevvnesse of life.

5 For if vve be become complanted to the similitude of his death vve shal be also of his resurrection.

6 Knovving this, that our ‡ old man is crucified vvith him, that ‡ the body of sinne may be ‡ destroied to the end that vve may serue sinne no longer.
7 For he that is dead, is iustified from sinne.
8 And if vve be dead vvith Christ, vve beleue that vve shal liue also together vvith Christ.
9 Knovving that Christ rising againe from the dead, novv dieth no more, death shal no more haue dominion ouer him.
10 For that he died, ‡ to sinne he died once: but that he liueth, he liueth to God.
11 So think you also, that you are dead to sinne, but aliue to God in Christ Iesus our Lord.
12 Let not ‡ sinne therfore regne in your mortal body, that you obey the concupiscences thereof.
13 But neither do ye exhibit your members instruments of iniquitie vnto sinne: but exhibit your selues to God as of dead men, aliue: and your mẽbers instruments of iustice to God.
14 For sinne shal not haue dominion ouer you. for you are not vnder the Lavv, but vnder grace.
15 VVhat then? shal vve sinne, because vve are not vnder the Lavv, but vnder grace? God forbid.
16 Knovv you not that to vvhom you exhibit your selues seruants to obey, you are the seruants of him vvhom you obey vvhether it be of sinne, to death. or of obedience, to iustice?
17 But thanks be to God, that you vvere the seruants of sinne, but ‡ haue obeied from the hart, vnto that ‡ forme of doctrine, into the vvhich you haue been deliuered.
18 And being made free from sinne you vvere made seruants to iustice.
19 I speak an humane thing, because of the infirmitie of your flesh. for as you haue exhibited your membres to serue vncleanesse and iniquitie, vnto iniquitie: so novv exhibit your members to serue iustice, ‡ vnto sanctification.
20 For vvhen you vvere seruants of sinne, you vvere free to iustice.
21 VVhat fruit therfore had you then in those things, for vvhich novv you are ashamed? for the end of them is death.
22 But novv being made free from sinne, and become seruants to God, you haue your fruit vnto sanctification, but the end, life euerlasting. 23 For the stipends of sinne, death. but ‡ the grace of God, life euerlasting in Christ Iesus our Lord.

CHAP. VII.

1 ARE you ignorant brethren (for I speak to them that knovv the Lavv) that the Lavv hath dominion ouer a man as long time as it liueth?
2 For the vvoman that is vnder a hus band: ‡ her husband liuing is bound to the lavv. but if her husband be dead, she is loosed from the lavv of her husband.
3 Therfore her husband liuing, she shal be called an aduoutresse if she be vvith an other man: but if her husband be dead, she is deliuered from the lavv of her husband: so that she is not an aduoutresse if she be vvith an other man
4 Therfore my brethren ‡ you also are made dead to the Lavv by the body of Christ: that you may be an other mans vvho is risen againe from the dead, that vve may fructifie to God.
5 For vvhen vve vvere in the flesh, the passions of sinnes, that vvere by the Lavv, did vvork in our members, to fructifie vnto death.
6 But novv vve are loosed from the lavv of death vvherein vve vvere deteined: ‡ in so much vve serue in ‡ nevvnesse of spirit: and not in the oldnes of the letter.
7 VVhat shal vve say then? is the Lavv sinne? God forbid: But sinne I did not knovv, but by the Lavv, for concupiscence I knevv not, vnlesse the Lavv did say: ‡ Thou shalt not couet
8 But ‡ occasion being taken sinne by the commaundement vvrought in me al concupiscence. For vvithout the Lavv sinne vvas dead.
9 And I liued vvithout the Lavv so-

me

: time. But vvhen the commaun-
nent vvas come, sinne reuiued
And I vvas dead. ‡ and the cō-
undement, that vvas vnto life, the
ne to me vvas found to be vnto
ath.
For sinne taking occasion by the
mmaundement, seduced me, and by
killed me.
Therfore the Lavv in deed is ho-
, and the commaundement holy,
d iust, and good.
That then vvhich is good, to me
as it made death? God forbid. ; but
ne, that it may apeare sinne, by the
od thing vvrought me death: that
nne might become sinning aboue
easure by the commaundement.
. For vve knovv that the Lavv is
iritual, but I am carnal, sold vnder
ne.
; For ‡ that vvhich I vvork, I vn-
erstand not. for ‡ not that vvhich I
vil, the same do I: but vvhich i ha-
, that I do.
5 And if that vvhich I vvil not,
e same I do: I consent to the Lavv,
at it is good.
7 But novv, not I vvork it any mo-
, but the sinne that dvvelleth in
ne.
8 For I knovv that there dvvel-
eth not in me, that is to say, in my
lesh, good . For to vvil, is present
vith me, but to accomplish that
vhich is good, I find not.
19 For ‡ not the good vvhich I vvil,
hat do I: but the euil ‡ vvhich I vvil
not, that I do.
20 And if that vvhich I vvil not, the
same I do: novv not I vvork it, but
the sinne that dvvelleth in me.
21 I find therfore the Lavv, to me
hauing a vvil to do good, that euil is
present vvith me.
22 For I am delighted vvith the Lavv
of God according to the invvard
man.
23 But I see an other lavv in my
members, repugning to the lavv of
my mind, and captiuing me in the
lavv of sinne that is in my mem-
bers.
24 Vnhappie man that I am, vvho
shal deliuer me from the body of this
death?
25 The grace of God by Iesus Christ
our Lord. Therfore I my self ‡ vvith
the mind ‡ serue the lavv of God,
but ‡ vvith the flesh, the lavv of
sinne.

CHAP. VIII.

1 THere is novv therfore no dam-
nation to them that are in
Christ IESVS: that vvalk not accor-
ding to the flesh.
2 For the Lavv of the spirit of life
in Christ IESVS, hath deliuered me
from the Lavv of sinne and of de-
ath.
3 For that vvhich vvas impossible to
the Lavv, in that it vvas vveakned
by the flesh: God sending his son-
ne in the similitude of the flesh of
sinne, euen of sinne damned sinne in
the flesh.
4 That ‡ the iustification of the
Lavv might be fulfilled in vs vvho
vvalk not according to the flesh, but
according to the spirit.
5 For they that are according to the
flesh, are affected to the things that
are of the flesh, but they that are
according to the spirit: are affected to
the things that are of the spi-
rit.
6 For the vvisedom of the flesh is
death: but the vvisedom of the spirit
life and peace.
7 Because the vvisedō of the flesh, is
an enemie to God: for to the Lavv of
God it is not subiect, neither cā it be.
8 And they that are in the flesh,
can not please God.
9 But you are not in the flesh, but
in spirit, yet if the Spirit of God
dvvel in you. But if any man haue
not the Spirit of Christ, the same is
not his.
10 But if Christ be in you: the bo-
dy in dead is dead because of
sinne, but the spirit liueth becaus
of iustification.
11 And if the Spirit of him that rai-
sed vp IESVS from the dead, dvvel
in you: he that raised vp Iesus Christ
from the dead, shal quicken also
your mortal bodies, because of his
Spirit dvvelling in you.
12 Therfore brethren, vve are deb-
ters: not to thee flesh, to liue ac-

cording to the flesh.
13 For if you liue according to the flesh, you shal die but if by the spirit you mortifie the deeds of the flesh, you shal liue.
14 For vvhosoeuer ‡ are led by the Spirit of God they are the sonnes of God.
15 For you haue not receiued the spirit of seruitud againe in feare: but you haue receiued the spirit of adoption of sonnes, vvherein vve crie: Abba, (father) 16. For ‡ the Spirit him self, giueth testimonie to our spirit that vve are the sonnes of God.
17 And if sonnes, heires also: heires truly of God, and coheires of Christ: ‡ yet if vve suffer vvith him that vve may be also glorified vvith him.
18 For I think that the passions of this time are not ‡ condigne to the glorie to come that shal be renealed in vs.
19 For the expectation of the creature, expecteth the reuelation of the the sonnes of God.
20 For the creature is made subiect to vanitie, not vvilling, but for him that made it subiect in hope.
21 Because the creature also it self shal be deliuered fom the seruitud of corruption, into the libertie of the glorie of the children of God.
22 For vve knovv that euery creature groneth, and trauaileth euen til novv.
23 And not only it, but vve also our selues hauing the first fruits of the spirit, vve also grone vvithin our selues, expecting the adoption of the sonnes of God, the redemption of our body.
24 For ‡ by hope vve are saued. But hope that is seen, is not hope. for that vvhich a man seeth, vvherfore doth he hope it.
25 But if vve hope for that vvhich vve see not: vve expect by patience.
26 And in like maner also the Spirit helpeth our infirmitie For, vvhat vve should pray as vve ought, vve knovv not: but the Spirit him-self requesteth for vs vvith gronings vnspeakable.
27 And he that searcheth the harts, knovveth vvhat ‡ the Spirit desireth: becaus according to God he requesteth for the saincts.
28 And vve knovv that to them that loue God, al things cooperat vnto good, to such as according to purpose are called to be saincts.
29 For vvhom he hath forknovven, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren.
30 And ‡ vvhom he hath predestinated: them also he hath called. and vvhom he hath called: them also he hath iustified. and vvhom he hath iustified: them also hath he glorified.
31 VVhat shal vve then say to these things? If God be for vs, vvho is against vs?
32 He that spared not also his ovvne sonne, but for vs al deliuered him: hovv hath he not also vvith him giuen vs al things?
33 VVho shal accuse against the elect of God? God that iustifieth.
34 VVho is he that shal condemne? Christ Iesus that died, yea that is rise also againe, vvho is on the right hand of God, vvho also maketh intercession for vs.
35 VVho then shal separat vs from the charite of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the svvord?
36 As it is vvritten, For vve are killed for thy sake al the day: vve are esteemed as sheep of slaughter.)
37 But in al these things vve ouercome becaus of him that hath loued vs ‡.
38 For ‡ I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers neither things present, nor things to come, neither might.
39 Nor height, nor depth, nor other creature, shal be able to separat vs from the charitie of God vvhich is in Christ IESVS our Lord.

CHAP. IX.

1 I Speak the verity in Christ, I lie not, my conscience bearing me vvit-

vitnes in the Holy Ghoſt.
3 That I haue great ſadneſſe & con nu. I ſorovv in my hart.
4 For I vvished, my ſelf to be an ‡ anathema from Chriſt for my bre-thren, vvho are my kinſmen accor-ng to the flesh.
5 VVho are Iſraelits, vvhoſe is the doptiõ of ſonnes, and the glorie & the ſtament and the lavv giuing, and ‡ ne ſerui e, and the promiſſes.
6 VVhoſe are the fathers, & of vvhom Chriſt is according to the eſh, vvho is aboue al things God leſſed for euer. Amen.
6 But not that the vvord of God is uſtrat. For, ‡ not al that are of I-ael, they be Iſralits.
7 Nor they that are the ſeed of A-raham, al be children: ‡ but in Iſaac hal the ſeed be called vnto thee.
8 That is to ſay, not they that are he children of the flesh, they are he children of God: but they that a-e the children of the promiſſe, are teemed for the ſeed.
9 For the vvord of the promiſſe is is, According to this time vvil I co-e: and Sara shal haue a ſonne.
10 And not only she. But Rebecca ſo conceiuing ‡ of one copulation, f Iſaac our fatl er.
11 For vvhen they vvere ‡ not yet orne, nor had done any good or e-l (that the purpoſe of God accor-ng to election might ſtand.)
12 Not of vvorks, but of the caller vvas ſaid to her: That the elder shal rue the yonger.
13 As it is vvritten: Iacob I loued, ut Eſau I hated.
14 VVhat shal vve ſay then? ‡ Is the-e iniquitie vvith God? God for-id.
15 For to Moyſes he ſaith: I vvil ha-e mercie on vvhom I haue mercie: nd I vvil shevv mercie to vvhom I vil shevv mercie.
16 Therfore it is ‡ not of the vvil-r, nor the runner, but of God that hevveth mercie.
17 For the Scripture ſaith to Pharao: hat ‡ to this very purpoſe haue I rai d thee, that in thee I may shevv my vvr: & that my name may be re-ovvmed in the vvhole earth.
18 Therfore on vvhom he vvil, he hath mercie: and vvhom he vvil, he doth indurate.
19 Thou ſaieſt therfore vnto me: VVhy doth he yet complaine, for vvho reſiſteth his vvil?
20 O man, ‡ vvho art thou that doſt anſvver God? Doth the vvork ſay to him that vvrought it: VVhy haſt thou made me thus?
21 Or hath not ‡ the potter of clay, povver, of the ſame maſſe to make one veſſel vnto honour, and an other vnto contumelie.
22 And if God vvilling to shevv vvrath, & to make his might knovvē, ‡ ſuſteined in much patience the veſ-ſels of vvrath apt to deſtruction.
23 That he might shevv the riches of his glorie vpon the veſſels of mer-cie vvhich he prepared vnto glorie.
24 VVhom alſo he hath called, vs, not only of the Ievves, but alſo of the Gentils.
25 As in Oſee he ſaith: I vvil cal that vvhich is not my people: my people: & her that vvas not beloued, beloued & her that hath not obteined mercie, haui ng obteined mercie.
26 And it shal be, in the place vvhe re it vvas ſaid to them, you are not my people: there they shal be called the ſonnes of the liuing God.
27 And Eſaie crieth for Iſrael: If the number of the children of Iſrael be as the ſand of the ſea, the remaines shal be ſaued.
28 For conſummating a vvord, and abridging it in equitie: becauſe a vvord abridged shal our Lord make vpon the earth.
29 And as Eſay fore told: Vnles the Iord of Sabaoth had left vs ſeed: vve had been made like Sodom, and vve had been like as Gomorrha.
30 VVhat shal vve ſay then? That the Gentils vvhich purſued not after iu-ſtice, haue apprehended iuſtice, but the iuſtice that is of faith.
31 But Iſrael in purſuing the lavv of iuſtice, is not come vnto the lavv of iuſtice. 32 VVhy ſo? Becauſe not of fai-th, but as it vvere of vvorks. for ‡ they haue ſtõbled at the ſtone of ſtõbling.
33 As it is vvrittē: Behold I put in Siõ a ſtone of ſtombling, and a rock of ſcandal: and vvhoeſoeuer beleueth in him, shal not be confounded.

CHAP. X.

1 BRethren, the vvil of my hart surely and praier to God, is for them vnto saluation.
2 For I giue them testimonie that they haue zeale of God, but not according to knovvledge.
3 For not knovving ‡ the iustice of God, and seeking to establish their ovvne, they haue not been subiect to the iustice of God.
4 For ‡ the end of the Lavv is Christ: vnto iustice to euery one that beleueth.
5 For Moyses vvrot, ‡ that, the iustice vvhich is of the Lavv, the man that hath done it, shal liue in it.
6 But ‡ the iustice vvhich is of faith saith thus, Say not in thy hart, VVho shal ascend into heauen? That is to bring Christ dovvne.
7 Or vvho descendeth into the depth? that is to cal Christ againe from the dead.
8 But vvhat saith the Scripture? The vvord is nigh, in thy mouth, and in thy hart. this is ‡ the vvord of faith vvhich vve preach.
9 For if thou confesse vvith thy mouth our Lord Iesus, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued.
10 For vvith the hart vve beleue vnto iustice: but vvith the mouth confession is made to saluation.
11 For the Scripture saith: VVhosoeuer beleueth in him, shal not be confounded.
12 For there is no distinction of the Ievv and the Greek: for one is Lord of al, rich tovvard al that inuocat him.
13 For every one ‡ vvhosoeuer shal inuocat the name of our Lord, shal be saued.
14 ‡ Hovv then shal they inuocat in vvhom they haue not beleued? Or hovv shal they beleue him vvhom they haue not heard? And hovv shal they heare vvithout a preacher?
15 But hovv shal they preach ‡ vnles they be sent? as it vvritten: Hovv beautiful are the feet of them that euangelize peace, of them that euangelize good things?
16 But al ‡ do not obey the Gospel. For Esay saith, Lord, vvho hath beleued the the hearing of vs?
17 Faith then, is by hearing: and hering is by the vvord of Christ.
18 But I say, haue they not heard? And certes into al the earth hath the sound of them gone forth. and vnto the endes of the vvhole vvorld, the vvords of them.
19 But I say, hath not Israel knovvē? Moyses first saith, I vvil bring you to emulatiō in that vvhich is not a natiō in a folish natiō, I vvil driue you into anger.
20 But Esay is bold, and saith: I vvas found of them that did not seek me: openly I appeared to them ‡ that asked not of me.
21 But to Israel he saith: Al the day haue I spred my hands to a people that beleueth not, & cōtradicteth me.

CHAP. XI.

1 I Say then: Hath God reiected his people? God forbid. for I also am an Israilite, of the seed of Abraham, of the tribe of Ben-iamin.
2 God hath not reiected his people vvhich he foreknevv. Or knovv you not in Elias vvhat the Scripture saith: hovv he requesteth God against Israel?
3 Lord, they haue slaine thy Prophets, they haue digged dovvne thine altares: and I am left alone, & they seek my life.
4 But vvhat saith the diuine answer vnto him? I haue left me ‡ seuen thousand men, that haue not bovved their knees to ‡ Baal?
5 So therfore at this time also there are remaines saued according to the election of grace.
6 And if by grace: ‡ not novv of vvorks. othervvise grace novv is not grace.
7 VVhat then? that vvhich Israel sought, the same he hath not obtained: but the election hath obtained: and the rest vvere blinded.
8 As it is vvriten: ‡ God hath giuen them the spirit of compunction: eyes, that

t they may not see: and eares, that
y may not heare: vntil this pre-
t day.
And Dauid saith: Be their table
de for a snare and for a trappe &
a scandal & for a retribution vn-
them.
Be their eyes darkned, that they
y not see: & their back make thou
vaie crooked.
I say then, haue they so stom-
d, ‡ that they should fal? God for-
l. but by their offence, saluation is
the Gentils, that they may emulat
em.
And if the offence of them be
riches of the vvorld, and the di-
nution of them ‡ the riches of
e Gentils: hovv much more the
nesse of them?
For to you Gentils I say, as long
rely as I am the Apostle of the
ntils, I vvil honour my ministerie.
If by any meanes I may prouoke
y flesh to emulation, and may saue
me of them.
For if the losse of them be the re-
nciliation of the vvorld: vvhat shal
e receiuing be, but life from the
ad?
And if the first fruit be holy, the
sse also: and if the root be holy,
e boughs also.
And if some of the boughs be
oken, and thou vvheras thou vvast
vvild oliue, art graffed in them, and
t made partaker of the root and of
e fatnesse of the oliue.
Glorie not against the boughs.
nd if thou glorie: not thou beareſt
e root, but the root thee.
Thou saiest then: The boughs vve-
broken, that I might be graffed in.
Vvel: ‡ because of incredulitie
ey vvere broken, but thou by faith
ost stand: be not to highly vvise, but
feare.
For if God hath not spared the
tural boughs: lest perhaps he vvil
ot spare thee neither.
See then the goodnes and the
ueritie of God: vpon them surely
hat are fallen, the seueritie: but v-
on thee the goodnes of God, if thou
bide in his goodnes, othervvise thou
lso shalt be cut of.
But they also, if they do not abi-
de in incredulitie, shal be graffed in-
for God is able to graffe them in a-
gaine.
For if thou vvast cut out of the
natural vvild oliue, and contrarie to
nature vvast graffed into the good o-
liue: hovv much more they that are
according to nature, shal be graffed
into their ovvne oliue?
For I vvil not haue you ignoran
brethren, of this mysterie (that you
be not vvise in your selues) that
blindnes in part hath chaunced in Is-
rael, vntil the fulnes of the Gentils
might enter.
And so al Israel might be saued,
as it is vvritten: There shal come out
of Sion, he that shal deliuer, and shal
auert impietie from Iacob.
And this to them the testament
from me: vvhen I shal haue taken
avvay their sinnes.
‡ According to the Gospel indeed
enemies for you: but according to
the election, most deere for the fa-
thers.
For vvithout repentance are the
gifts and the vocation of God.
For ‡ as you also sometime did
not beleue God, but novv haue ob-
tained mercie because of their incre-
dulitie.
So these also novv haue not be-
leued, for your mercie, that they also
may obteine mercie.
For God hath ‡ concluded al in-
to incredulitie, that he may haue
mercie on al.
‡ O depth of the riches of the
vvisedom and of the knovvledge of
God: hovv incomprehensible are his
iudgments, and his vvaies vnsear-
cheable?
For vvho hath knovven the mind
of our Lord? or vvho hath been his
counseler?
Or vvho hath first giuen to him,
and retribution shal be made him?
For of him, and by him, and in
him are al things: to him be glorie
for euer. Amen.

CHAP. XII.

I Beseech you therfore brethren by
the mercie of God, that you ex-
hibit your bodies ‡ a liuing host

holy, pleasing God, your reasonable seruice.
2 And be not conformed to this vvorld: but be reformed in the nevvnes of your mind, that you may proue vvhat the good & acceptable, & perfect vvil of God is.
3 For I say by the grace that is giuen me, to al that are among you, ‡ not to be more vvise then behoueth to be vvise, but to be vvise vnto sobrietie, to euery one as God hath deuided the measure of faith.
4 For as in one body vve haue many members, but al the members haue not one action.
5 So vve being many, are one body in Christ, & ech one an others members.
6 And hauing gifts, according to the grace that is giuen vs, different, either ‡ prophecie ‡ according to the rule of faith.
7 Or ministerie in ministring, or he that teacheth in doctrine.
8 He that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes, he that shevveth mercie in cheerfulnes.
9 Loue vvithout simulation. Hating euil cleauing to good.
10 Louing the charitie of the brotherhod one tovvard an other. vvith honour preuenting one an other.
11 In carefulnes not slouthful. In spirit feruent. Seruing our Lord.
12 Reioycing in hope. Patient in tribulation. Instant in praier.
13 Communicating to the necessities of the saincts. Pursuing hospitalitie.
14 Blesse them that persecut you: blesse, and ‡ curse not.
15 To reioyce vvith them that reioyce, to vveep vvith thē that vveep.
16 Being of one mind one tovvard an other. Not minding high things, but consenting to the humble. Be not vvise in your ovvne conceit.
17 To no man rendring euil for euil. Prouiding good things not only before God, but also before al men.
18 If it may be, as much as is in you, hauing peace vvith al men.
19 Not reuenging your selues my deerest, but giue place vnto vvrath, for it is vvritten: Reuenge to me; I vvil revvard, saith our Lord.
20 But if thine enemie hunger, giue him meat: if he thirst, giue him drink. for doing this, thou shalt heap coales of fire vpon his head.
21 Be not ouercome of euil, but ouercome in good the euil.

CHAP. XIII.

1 LEt ‡ euery soul be subiect to higher povvers, for there is ‡ no povver but of God. And those that are, of God are ordeined.
2 Therfore he that resisteth the povver, resisteth the ordinance of God. And ‡ they that resist, purchase to them selues damnation.
3 For princes are no feare to the good vvork, but to the euil. But vvilt thou not feare the povver? Do good: and thou shalt haue praise of the same.
4 For he is Gods minister vnto thee for good. But if thou do euil, feare. for he ‡ beareth not the svvord vvithout cause. For he is Gods minister: a reuenger vnto vvrath, to him that doth euil.
5 Therfore be subiect of necessitie, not only for vvrath, but also for conscience sake.
6 For therfore ‡ you giue tributs also. for they are the ministers of God, seruing vnto this purpose.
7 Render therfore to al men their devv: to vvhom tribute, tribute: to vvhom custom, custom: to vvhom feare, feare: to vvhom honour honour
8 Ovve no man any thing: but that you loue one an other. For he that loueth his neighbour, hath ‡ fulfilled the lavv.
9 For, Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale. Thou shalt not beare false vvitnes, Thou shalt not couet, and if there be any other commaundemēt: it is comprised in this vvord, Thou shalt loue thy neighbour as thy self.
10 The loue of thy neighbour, vvorketh no euil. Loue therfore is the fulnesse of the lavv.
11 And that knovving the season, that it is novv the houre for vs to rise from sleep. For novv our saluation

vvorks of darkneſſe, and do on the armour of light.
13 As in the day let vs vvalk honeſtly ‡ not in bankетings and drunkennes, not in chamberings and impudicities, not in contention and emulation.
14 But do ye on our Lord Ieſus Chriſt, and make not prouiſion for the flesh in concupiſcences.

CHAP. XIV.

1 AND him that is vveak in faith, take vnto you: not in Diſputations of cogitations.
2 For one beleueth that he may ‡ eate al things: but he that is vveak, let him eate herbs.
3 Let not him that eateth, deſpiſe him that eateth not: and he that eateth not: let him not iudge him that eateth. for God hath taken him to him
4 VVho art thou that iudgeſt an other mans ſeruant? To his ovvne Lord he ſtandeth or falleth, and he shal ſtand: for God is able to make him ſtand.
5 For one iudgeth ‡ betvven day & day: and an other iudgeth euery day let euery one abound ‡ in his ovvne ſenſe.
6 He that reſpecteth the day, reſpecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God.
7 For none of vs liueth to him ſelf: & no man dieth to him ſelf.
8 For vvhether vve liue, vve liue to our Lord: or vvhether vve die, vve die to our Lord. Therſore vvhether vve liue, or vvhether vve die, vve are our Lords.
9 For to this end Chriſt died and roſe againe: that he may haue dominion both of the dead and of the liuing.
10 But thou, vvhy iudgeſt thou thy brother? or thou, vvhy doſt thou deſpiſe thy brother? For vve shal al ſtand before the iudgment ſeat of Chriſt.
12 Therfore euery one of vs for himſelf shal render account to God.
13 Let vs therfore no more iudge one an other, but this iudge ye rather, that you put not a ſtumbling block or a ſcandal to your brother.
14 I knovv and am perſuaded in our Lord Ieſus Chriſt, that nothing is ‡ common of it ſelf, but to him that ſuppoſeth, any thing to be common to him it is common.
15 For if becauſe of meat thy brother be greued: novv thou vvalkeſt not according to charitie. Do not vvith thy meat deſtroy him for vvhom Chriſt died.
16 Let not then our good be blaſphemed.
17 For the kingdom of God is ‡ not meat and drink: but iuſtice, and peace, and ioy in the Holy Ghoſt.
18 For he that in this ſerueth Chriſt pleaſeth God, and is acceptable to men.
19 Therfore the things that are of peace let vs purſue: and the things that are of edifying one tovvard an other let vs keep.
20 Deſtroy not the vvork of God for meat. All things in deed are cleane: but it is il for the man that eateth by giuing offence.
21 It is good not to eate flesh, and not to drink vvine, nor that vvherin thy brother is offended, or ſcandalized, or vveakned.
22 Haſt thou faith? ‡ haue it vvith thy ſelf before God: Bleſſed is he that iudgeth not him ſelf in that vvhich he approueth.
23 But ‡ he that diſcerneth, if he eate, is damned: becauſe not of faith for ‡ al that is not of faith, is ſinne

CHAP. XV.

1 AND vve that are the ſtronger muſt ſuſteine the infirmities of the vveak, & not pleaſe our ſelues.
2 Let euery one of you pleaſe his neighbour vnto good, to edification.
3 For, Chriſt did not pleaſe him ſelf but as it is vvritten: The reproches

them that reproched thee, fel vpon me.

4 For ‡ vvhat things soeuer haue been vvritten, to our learning they are vvritten: that by the patience and consolation of the Scriptures, vve may haue hope.

5 And the God of patience and of comfort giue you to be of one mind one towvard an other according to Iesus Christ.

6 That of ‡ one mind, vvith one mouth you may glorifie God and the Father of our Lord Iesus Christ.

7 For the vvhich cause receiue one an other: as Christ also hath receiued you vnto the honour of God.

8 For I say Christ Iesus to haue been ‡ minister of the circumcision for the veritie of God to confirme the promisses of the fathers.

9 But the Gentils to honour God for his mercie, as it is vvritten: Therfore vvil I confesse to thee in the Gentils o Lord, & vvil sing to thy name.

10 And againe he said: Reioyce ye Gentils vvith his people.

11 And pgaine, Praise al ye Gentils our Lord: and magnifie him al ye peoples.

12 And againe Isaie saith: There shal be the root of Iesse: and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.

13 And the God of hope replenish you vvith al ioy and peace in beleuing: that you may abound in hope, and in the vertue of the Holy Ghost.

14 And I my self also, my brethren, am assured of you, that your also are ful of loue, replenished vvith al knowledge, so that you are able to admonish one an other.

15 But I haue vvritten to you (brethren) more blodly in part, as it were purting you in remembrance: for the grace vvhich is giuen me of God.

16 To be the minister of Christ Iesus in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the Holy Ghost.

17 I haue therfore glorie in Christ Iesus towvard God.

18 For I dare not speak any of those things vvhich Christ vvorketh not by me for the obedience of the Gentils by vvord and deeds.

19 In the vertue of signes and vvonders, in the vertue of the Holy Ghost: so that from Hierusalē round about vnto Illyricum I haue replenished the Gospel of Christ.

20 And I haue so preached this Gospel, not vvhere Christ vvas named, lest I should build vpon an other mans foundation.

21 But as it is vvritten: They to vvhom it hath not been preached of him, shal see: and they that haue not heard, shal vnderstand.

22 For the vvhich cause also I vvas hindred very much from comming vnto you.

23 But novv hauing no longer place in these countries, and hauing a desire to come vnto you these many yeres novv passed.

24 VVhen I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you.

25 Novv therfore I vvil go vnto Hierusalē to minister to the ‡ saincts.

26 For Macedonia and Achaia haue liked vvel to make some contribution vpon the poore saincts that are in Hierusalem.

27 For it hath pleased them: & they are their debtors. For if the Gentils be made partakers of their spiritual things: they ought also in carnal things to minister vnto them.

28 This therfore vvhen I shal haue accomplished, and signed them this fruit, I vvil go by you into Spaine.

29 And I knovv that comming to you, I shal come in aboundance of the blessing of Christ.

30 I beseech you therfore brethren by our Lord Iesus Christ, and by the charitie of the Holy Ghost, that you ‡ help me in your praiers for me to God.

31 That I may be deliuered from the infidels that are in Ievvrie, and the oblation of my seruice may become acceptable in Hierusalem to the saincts.

32 That I may come to you in ioy by the vvil of God, that I may be refreshed vvith you.

33 And

And the God of peace be vvith al. Amen.

CHAP. XVI.

AND I commend to you Phœbe our sister, vvho is in the minisrie of the Church that is in Cenchris.

That you receiue her in our Lord t is vvorthie for saincts: and that u assist her in vvhatsoeuer busines shal need you, for she also hath sisted many and my self.

‡ Salute Prisca and Aquila my pers in Christ Iesus.

Who for my life haue laid dovvn their necks: to vvhom not I only e thanks, but also al the Churs of the Gentils.

And their ‡ domestical Church. ute Epænetus my beloued: vvho he first fruit of Asia in Christ.

Salute Marie vvho hath laboured ch about vs.

Salute Andronicus and Iulia my ins and fellovv captiues: vvho noble among the Apostles, vvho before me vvere in Christ.

Salute Amplias my best beloued our Lord.

Salute Vrbanus our helper in rist Iesus, and Stachys my belod.

Salute Apelles ‡ approued in rist. Salute them that are of Aribolus house.

Salute Herodion my kinsman. ute them that are of Narcissus use, that are in our Lord.

Salute Triphæna and Tryphosa: o labour in our Lord. Salute Perthe beloued, vvho hath much laured in our Lord.

alute Rufus the elect in our Lord l his mother and mine.

Salute Asyncritus, Phlegon, Hers, Patrobas, Hermes: and the bren that are vvith them.

15 Salute Philologus and Iulia, ereus, and his sister and Olympias, and al the saincts that are vvith them.

16 ‡ Salute one an other in a ‡ holy kisse. Al ‡ the churches of Christ salute you.

17 And I desire you brethren, ‡ to mark them that make dissentions & scandals contrarie to the doctrine vvhich you haue ‡ learned, and auoid them.

18 For such do not serue Christ our Lord, ‡ but their ovvne belly: and by ‡ svveet speaches and benedictions seduce the harts of innocents.

19 For ‡ your obedience is published into euery place. I reioyce therfore in you. But I vvould haue you to be vvise in good, and simple in euil.

20 And the God of peace crush Satan vnder your feet quickly. The grace of our Lord Iesus Christ be vvith you.

21 Timothee my coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinsmen.

22 I Tertius salute you, that vvrote the epistle, in our Lord.

23 Caius mine host, and the vvhole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother.

24 The grace of our Lord Iesus Christ be vvith al you, Amen.

25 And to him that is able to confirme you according to my Gospel & preaching of Iesus Christ, according to the reuelation of the mysterie from eternal times kept secret.

26 VVhich novv is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith knovven in al Gentils.

27 To God the only vvise through Iesus Christ, to vvhom be honour & glorie for euer and euer. Amen.

THE FIRST EPISTLE OF PAVL

TO THE CORINTHIANS.

CHAP. I.

1 PAVL called to be an Apoſtle of Ieſus Chriſt, by the vvil of God, and Soſthenes a brother.

2 To the Church of God that is at Corinth, to the ſanctified in Chriſt Ieſus, called to be ſaincts, vvith al that inuocat the name of our Lord Ieſus Chriſt in euery place of theirs and ours.

3 Grace to you and peace from God our father and our Lord Ieſus Chriſt.

4 I giue thankes to my God alvvaies for you for the grace of God that is giuen you in Chriſt Ieſus.

5 That in al things you be made riche in him, in al vttrance, and ‡ in al knovvledge.

6 As the teſtimonie of Chriſt is confirmed in you.

7 So that nothing is vvanting to you in any grace, expecting the reuelation of our Lord Ieſus Chriſt.

8 Vvho alſo vvil confirme you vnto the end vvithout crime, in the day of the comming of our Lord Ieſus Chriſt.

9 God is faithful: by vvhom you are called into the ſocietie of his ſonne Ieſus Chriſt our Lord.

10 And I beſeech you brethren by the name of our Lord Ieſus Chriſt, that you al ſay one thing, and that there be no ſchiſmes among you: but that you be perfect in one ſenſe, and in one knovvledge.

11 For it is ſignified vnto me (my brethren) of you, by them that are of Chloe, that there be contentions among you.

12 And I meane this, for that euery one of you ſaith, ‡ I certes am Paules, & I Apollos, but I Cephas, and I Chriſts.

13 Is Chriſt deuided? VVhy, vvas Paul crucified for you? or in the name of Paul vvere you baptized?

14 I giue God thanks, that I baptized none of you, but Criſpus and Caius.

15 Leſt any man ſay that in my name you vvere baptized

16 And I baptized alſo the houſe of Stephanas. But I knovv not if I haue baptized any other.

17 For Chriſt ſent me not to baptize, but to euangelize: not in vviſedom of ſpeach, that the croſſe of Chriſt be not made void.

18 For the vvord of the croſſe, to them indeed that perish, is folishnes but to them that are ſaued, that is to vs, it is the povver of God.

19 For it is vvritten: I vvil deſtroy the vviſedom of the vviſe: and the prudence of the prudent I vvil reiect.

20 Vvhere is the vviſe? vvhere is the Scribe? vvhere is the diſputer of this vvorld? Hath not God made the vviſedom of this vvorld folish?

21 For becauſe in the vviſedom of God the vvorld did not by vviſedom knovv God: it pleaſed God by the folishnes of the preaching to ſaue them that beleue.

22 For both the Ievves aske ſignes, and the Grecks ſeek vviſedom.

23 But vve preach Chriſt crucified; to the Ievves certes a ſcandal, and to the Gentils, folishnes.

24 But to the called Ievves & Grecks Chriſt the povver of God and the vviſedom of God.

25 For that vvhich is the folish of God, is vviſer then men: and the vvhich is the infirme of God, is ſtronger then men.

26 For ſee your vocation brethren that not many vviſe according to the flesh, not many mightie, not many noble.

27 But the folish things of the vvorld hath God choſen, that he may confound the vviſe: and the vveak things of the vvorld hath God choſen, that he may

may confound the strong.
And the base things of the vvorld
the contemptible hath God cho-
and those things vvhich are not,
he might destroy those things
ich are.
That no flesh may glorie in his
t.
And of him you are in Christ Ie-
‡ vvho is made vnto vs vvisedō
n God, & iustice, & sanctification,
redemption.
That as it is vvritten: He that doth
ie, may glorie in our Lord.

CHAP. II.

AND I (brethren) vvhen I came
to you, I came not in loftinesse
each or of vvisedom, preaching
ou the testimonie of Christ.
or I iudged not my self to know
thing amōg you but Iesus Christ,
him crucified.
And I vvas vvith you in infirmitie,
feare and much trembling.
And my speach and my preaching
s not in the persuasible vvords of
ane vvisedom, but in shevving
spirit and power.
That your faith might not be in
e vvisedom of men, but in the
ver of God.
But vve speak vvisedom amōg
perfect.
But the vvisedō not of this vvorld,
ither of the princes of this vvorld,
t come to naught.
But vve speak the vvisedom of
d in a mysterie, vvhich is hid,
hich God did predestinat before
vvorlds, vnto our glorie.
Which none of the princes of this
rld did know: for if they had
vven, they vvould neuer haue
cified the Lord of glorie.
But as it is vvritten: That vvhich
e hath not seen, nor care hath
ard, neither hath it ascended into
heart of man, vvhat things God
h prepared for them that loue
n.
But to vs God hath reuealed by
Spirit. For the Spirit searcheth al
ngs, yea the profoundities of
d.
For vvhat mā knovveth the things
a man, but ‡ the spirit of a man
that is in him? so the things also that
are of God no man knovveth, but
the spirit of God.
12 And vve haue receiued not the
spirit of this vvorld, but the spirit
that is of God: ‡ that vve may know
the things that of God are giuen to
vs.
13 Which also vve speak not in learned
vvords of humane vvisedom: but
in the doctrine of the Spirit, compa-
ring spiritual things to the spiri-
tual.
14 But ‡ the sensual man perceiueth
not those things that are of the spirit
of God. for it is folishnes to him, and
he can not vnderstand: because he is
spiritually examined.
15 But the spiritual man iudgeth al
things: and him self is iudged of no
man.
16 For vvho hath knowen the sense
of our Lord that may instruct him?
But vve haue the sense of Christ.

CHAP. III.

1 AND I, brethren, could not speak
to you as to spiritual, but as to
carnal. As it vvere to litle ones in
Christ.
2 I gaue you ‡ milk to drink, not
meat: for you could not as yet, but
neither can you now verely, for yet
you are carnal.
3 For vvheras there is among you
emulation and contention, are you
not carnal, and vvalk according to
man?
4 For vvhen one saith, I certes am
Paules, & an other, I Apollos: are
you not men? VVhat is Apollo then?
and vvhat is Paul?
5 The ministers of him vvhom you
haue beleued, and to euery one as
our Lord hath giuen.
6 I planted, Apollo vvatered: but
God gaue the increase.
7 Therfore neither he that planteth
is any thing, nor he that vvatereth:
but he that giueth the increase,
God.
8 And he that planteth and he that
vvatereth are one. And ‡ euery one
shal receiue his owne reward ac-
cording to his owne labour.
9 For vve are Gods ‡ coadiutors: you
are

are Gods husbandrie, you are Gods building.

10 According to the grace that is giuen me, as a vvise vvorkmaster haue I laid the foundation: and an other buildeth therupon, but let euery one look hovv he buildeth theron.

11 For other foundation no man can lay, beside that vvhich is laid: vvhich is Christ Iesus.

12 And if any man build ‡ vpon this foundation, gold, siluer, pretious stones, vvood, hay, stubble.

13 The vvork of euery one ‡ shal be manifest: for ‡ the day of our Lord vvil declare, because it shal be reuealed in fire: and the vvork of euery one of vvhat kind it is, the fire shal trie.

14 If any mans vvork abide, vvhich he built therevpon: he shal receiue revvard.

15 If any mans vvork burne, he shal suffer detriment: but him self shal be saued: yet so ‡ as by fire.

16 Knovv you not that you are the Temple of God: and the Spirit of God dvvelleth in you?

17 But if any violate the Temple of God, ‡ God vvil destroy him. For the Temple of God is holy: vvhich you are.

18 Let no man seduce him self: if any man seeme to be vvise among you in this vvorld, let him become a foole that he may be vvise.

19 For the vvisedom of this vvorld is folishnes vvith God. For it is vvritten: I vvil compasse the vvise in their subtel ie.

20 And againe: Our Lord knovveth the cogitations of the vvise that they be vaine.

21 Let no man therfore glorie in men. For al things are yours.

22 Vvhether it be Paul, or Apollo, or Cephas, or the vvorld, or life, or death, or things present, or things to come, for al are yours.

23 And you are Christs, and Christ is Gods.

CHAP. IV.

1 SO let a man esteeme vs as the ministers of Christ, and the dispensers of the mysteries of God.

2 Here novv is required among the dispesers that a man be found faithful.

3 But to me it is a thing of lest account, to be iudged of you, or of mans day: but I iudge not my self neither.

4 For I am not guilty in conscience of any thing: ‡ but I am not iustified herein: but he that iudgeth me, is our Lord.

5 Therfore iudge not before the time: vntil our Lord do come, vvho also vvil lighten the hidden things of darknes, and vvil manifest the counsels of the harts: & then the praise shal be to euery man of God.

6 But these things, brethren, ‡ I haue transfigured into my self and Apollo, for you: that in vs you may learne, one not to be puffed vp for one against an other, aboue that is vvritten.

7 For vvho discerneth thee? Or vvhat hast thou that thou hast not receiued? And if thou hast receiued, vvhat dost thou glorie as though thou hast not receiued?

8 Novv you are filled, novv are you become rich: vvithout vs you reigne: & I vvould to God you did reigne, that vve also might reigne vvith you.

9 For I think that God hath shevved vs Apostles the last, as it vvere deputed to death: because vve are made a spectacle to the vvorld, and to Angels and men.

10 VVe are fooles for Christ: but you vvise in Christ, vve vveak: but you strong, you noble, but vve base.

11 Vntil this houre vve do both hunger, and thirst, and are naked, & are beaten vvith buffets, and are vvanderers.

12 And labour vvorking vvith our ovvne hands, vve are curst: and do blesse, vve are persecuted: and sustein it.

13 VVe are blasphemed: and vve beseech, vve are made the refuse of this vvorld, the drosse of al euen vntil novv.

14 Not to confound you, do I vvrite these things: but as my deerest children I admonish you.

15 For ‡ if you haue ten thousand pædagoges in Christ: yet not many fathers.

thers. For in Christ Iesus by the
Gospel I begat you.
16 I beseech you, therfore be folo-
wers of me.
17 Therfore haue I sent to you Ti-
mothee, vvho is my deerest sonne &
faithful in our Lord: vvho vvil put
you in mind of my vvaies that are
in Christ Iesus, as euery vvhere in
euery Church I teach.
18 As though I vvould not come to
you, so certaine are puffed vp.
19 But I vvil come to you quickly,
if our Lord vvil: and vvil knovv not
the vvords of them that be puffed
vp, but the povver.
20 For the kingdom of God is not
in vvords, but in povver.
21 VVhat vvil you? ‡in rod that I
come to you: or in charitie, and the
spirit of mildnes?

CHAP. V.

1 THere is plainely heard fornica-
tion among you, and such for-
nication, as the like is not among
the heathen, so that one hath his fa-
thers vvife.
2 And you are puffed vp: and ‡ha-
ue not mourned rather, that he
might be taken avvay from among
you, that hath done this deed.
3 ‡I in deed absent in body, but
present in spirit, haue already iudged,
as present, him that hath so done.
4 In the name of our Lord Iesus
Christ, ‡ you being gathered toge-
ther and my spirit, ‡ vvith the vertue
of our Lord Iesus.
5 To deliuer such an one ‡ to Satan
for the destruction of the flesh, that
the spirit may be saued in the day of
our Lord Iesus Christ.
6 Your glorying is not good. Knovv
you not that a litle leauen corrup-
teth the vvhole paste?
7 Purge the old leauen, that you
may be a nevv paste, as you are azy-
mes. For our Pasche, Christ, is im-
molated.
8 Therfore ‡let vs feast, not in the
old leauen, nor in the leauen
of malice and vvickednes, but in
the azymes of sinceritie and ve-
ritie.
9 I vvrot to you in ‡an epistle,
Not to keep companie vvith fornica-
tours.
10 I meane not the fornicatours of
this vvorld, or the couetous, or the
extorsioners, or seruers of Idols: o-
thervvise you should haue gone out
of this vvorld.
11 But novv I vvrote to you, not to
keep companie, if he that is named a
brother, be a fornicatour, or a coue-
tous person, or ‡a seruer of Idols, or
a railer, or a drunkard, or an extor-
sioner: vvith such an one ‡ not so
much as to take meat.
12 For vvhat is it to me to iudge of
them that are vvithout? Do not you
iudge of them that are vvithin?
13 For them that are vvithout, God
vvil iudge. Take avvay ‡ the euil
one from among your selues.

CHAP. VI.

1 DAre any of you hauing a mat-
ter against an other, to be iud-
ged before the vniust, and not before
the saincts?
2 Or knovv you not that ‡ the
saincts shal iudge of the vvorld? And
if the vvorld shal be iudged by you:
are you vnvvorthie to iudge of the
lest things?
3 Knovv you not that vve shal iud-
ge Angels? hovv much more secular
things?
4 If therfore you haue secular iudg-
ments: the contemptible that are in
the Church, set them to iudge.
5 I speak to your shame. So is the-
re not among you any vvise man,
that can iudge betvvene his bro-
ther?
6 But brother vvith brother ‡con-
tendeth in iudgment: and that before
infidels?
7 Novv certes there is plainly ‡ a
fault in you, that you haue iudg-
ments among you. VVhy do you not
rather take vvrong? vvhy do you not
rather suffer fraud?
8 But your selues do vvrong and de-
fraud: and that to the brethren.
9 Knovv you not that the vniust
shal not possesse the kingdom of
God? Do not erre, Neither fornica-
tours, nor ‡ seruers of Idols, ‡ nor
aduouterers, nor the effeminat, nor

the liers vvith man-kind.
10 Nor theeues, nor the couetous, nor drunkards, nor railers, nor extorsioners shal possesse the kingdom of God.
11 And these things certes you vvere: but you are vvashed, but you are sanctified, but you are iustified in the name of our Lord Iesus Christ, and in the Spirit of our Lord.
12 Al things are lavvful for me, but al things are not expedient. Al things are lavvful for me, but I vvil be brought vnder the povver of none.
13 The meat to the belly, and the belly to the meats: but God vvil destroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body.
14 But God both hath raised vp our Lord, and vvil raise vp vs also by his povver.
15 Knovv you not that your bodies are the members of Christ? Taking therfore the members of Christ, shal I make them the mēbers of an harlot? God forbid.
16 Or knovv you not, that he vvhich cleaueth to an harlot, is made one body? For they shal be, saith he, tvvo in one flesh.
17 But he that cleaueth to our Lord, is one spirit.
18 Flee fornication. Euery sinne vvhatsoeuer a man doth, is vvithout the body: but he that doth fornicate, sinneth ‡ against his ovvne body.
19 Or knovv you not that your members are the temple of the holy Ghost vvhich is in you, vvhom you haue of God, and you are not your ovvne?
20 For you are bought vvith a great price. Glorifie and beare God in your body.

CHAP. VII.

1 AND cōcerning the things vvherof you vvrot to me: It is good for a man not to touch a vvoman.
2 But becausse of fornication let euery man haue ‡ his ovvne vvife, and let euery vvoman haue her ovvne husband.
3 ‡ Let the husband render his debt to the vvife: and the vvife also in like maner to her husband.
4 The vvoman hath not povver of her ovvne body: but her husband. And in like maner the man also hath not povver of his ovvne body: but the vvoman.
5 Defraud not one an other, except perhaps by consent for a time, ‡ that you may ‡ giue your self ‡ to prayer: and returne againe together, lest Satan tempt you for your incontinencie.
6 But I say this ‡ by indulgence, not by commaundement.
7 For I vvould al men to be as my self: but euery one hath ‡ a proper gift of God: one so, and an other so.
8 ‡ But I say to the vnmaried and to vvidovvs: it is good for them if they so abide euen as I also.
9 But ‡ if they do not conteine them selues, let them marie. For it is ‡ better to marie then to be burnt.
10 But to them that be ioyned in matrimonie, not I giue commaundement, but our Lord, that the vvife depart not from her husband.
11 And if she depart, ‡ to remaine vnmaried, or to be reconciled to her husband. And let not the husband put avvay his vvife.
12 For to the rest, ‡ I say, not our Lord. If any brother haue a vvife an infidel, and she cōsent to dvvel vvith him: let him not put her avvay.
13 And if any vvomā haue a husband an infidel, and he consent to dvvel vvith her; let her not put avvay her husband.
14 For the man an infidel is sanctified by the faithful vvoman: and the vvoman an infidel ‡ is sanctified by the faithful husband: othervvise your children should be vncleane: but novv they are holy.
15 But if the infidel depart, let him depart, for the brother or sister is not subiect to seruitude in such, but in peace hath God called vs.
16 For hovv knovvest thou vvoman, if thou shalt saue thy husband? or hovv knovvest thou man, if thou shalt saue the vvoman?
17 But to euery one as our Lord hath deuided, as God hath called euery one,

so let him vvaik, and as in al
rches I teach.
s any man called being circum-
l? let him not procure prepuce. Is
man called in prepuce? let him
e circumcised.
Circumcision is nothing, & pre-
is nothing: ‡but the obseruation
e commaundements of God.
Euery one in the vocation that
vvas called, in it let him abide.
Vast thou called being a bond-
? care not for it: but and if thou
ft be made free, vse it rather.
For he that in our Lord is called,
ng a bondman, is the franchised
ur Lord, likevvise he that is cal-
being free, is the bondman of
ist.
You vvere bought vvith price, be
made the ‡ bondmen of men.
Euery brother vvherein he vvas
ed, in that let him abide before
d.
And as concerning virgins, a com-
ndement of our Lord I haue
: but ‡ counsel I giue, as hauing
eined mercie of our Lord to be
hful.
I think therfore that this is good
the present necessitie, because it
ood for a man so to be.
Art thou tied to a vvife? seek not
e loosed. Art thou loose from a
fe? seek not a vvife.
But if thou take a vvife, ‡ thou
t not sinned. And ‡ if a virgin
rie, she hath not sinned. neuerthe-
e ‡ tribulation of the flesh shal
h haue, but I spare you.
This therfore I say brethren, the
he is short, it remaineth, that they
o vvhich haue vviues, be ‡ as
ough they had not.
And they that vveep, as though
y vvept not: & they that reioyce,
though they reioyced not: & they
at buye, as though they possessed
t.
And they that vse this vvorld, as
ough they vsed it not. for the figu-
of this vvorld passeth avvay.
But I vvould haue you to be
ithout carefulnes. He that is vvit-
out a vvife, is ‡ careful for the
ings that pertaine to our Lord,
ovv he may please God.
33 But he that is vvith a vvife, is careful for the things that pertaine to the vvorld, hovv he may please his vvife: and he is deuided.
34 And the vvoman vnmaried & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. But she that is maried, thinketh on the things that pertaine to the vvorld, hovv she may please her husband.
35 And this I speak to your profit: not to cast a snare vpon you, but to that vvhich is honest, & that may giue you power vvithout impediment to attend vpon our Lord.
36 But if any man think that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him do that he vvil. He sinneth not if she marie.
37 For he that hath determined in his hart being settled, not hauing necessitie, but hauing povver of his ovvne vvil, and hath iudged this in his hart, to keep his virgin, doth vvel.
38 Therfore both he that ioyneth his virgin in matrimonie, doth vvel: & he that ioyneth not, doth better.
39 A vvoman is bound to the lavv so long time as her husband liueth: but if her husband sleep, she is at libertie: let her marie to vvhom she vvil: only in our Lord.
40 But ‡ more blessed shal she be, if she so remaine, according to my counsel, and I think that I also haue the Spirit of God.

CHAP. VIII.

1 AND concerning those things that are sacrificed to Idols, vve knovv that ‡ vve al haue knovvledge, ‡ Knovvledge puffeth vp: but charitie edifieth.
2 And if any man think that he knovveth somevvhing, he hath not yet knovven, as he ought to knovv.
3 But if any man loue God, the same is knovven of him.
4 But as for the meats that are immolated to Idols, vve knovv that an Idol is nothing in the vvorld, and that there is no God, but one.
5 For although there be that are called gods

gods, either in heauen, or in earth (for there are many gods, and many lords.)

6 Yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, Iesus Christ, by vvhom al things, and vve by him.

7 But there is not knovvledge in al. For ‡ some vntil this present vvith a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being vveak, is polluted.

8 But meat doth not commend vs to God. For neither if vve eate, shal vve abound: nor if vve eate not, shal vve lack.

9 But take heed left perhaps this your liberty become an offense to the vveak.

10 For if a man see him that hath knovvledge, sit at table ‡ in the Idols temple: shal not his conscience, being vveak, be edified, to eate things sacrificed to Idols?

11 And through thy knovvledge shal the vveak brother perish, for vvhom Christ hath died?

12 But sinning thus against the brethren, and striking their vveak conscience: you sinne against Christ.

13 VVherfore if meat scandalize my brother: I vvil neuer eate flesh, left I scandalize my brother.

CHAP. IX.

1 AM I not free? Am I not an Apostle? Haue I not seen Christ Iesus our Lord? Are not you ‡ my vvork in our Lord?

2 And if to others I be not an Apostle, but yet to you I am. for you are the seale of my Apostleship in our Lord.

3 My defense to them that examine me is this:

4 Haue not vve povver to eate and drink?

5 Haue vve not povver to lead about ‡ a vvoman a sister, as also the rest of the Apostles, and our Lords brethren, and ‡ Cephas?

6 Or I only and Barnabas haue not vve povver to do this?

7 ‡ VVho euer plaieth the souldiar at his qvvne charges? vvho planteth a vine, and eateth not of the fruit therof? VVho feedeth a flock, and eateth not of the milk of the flock?

8 Speak I these things according to man? Or doth not the Lavv also say these things?

9 For it is vvritten in the Lavv of Moyses: Thou shalt not mooscl the mouth of the oxe that ‡ treadeth out the corne. VVhy, hath God care of oxen?

10 Or for vs certes doth he say it? For they are vvritten for vs. because he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruit.

11 If vve haue sovven vnto you spiritual things, is it a great matter if vve reap your carnal things?

12 If other be partakers of your povver: vvhy not vve rather? Novvbeit vve haue not vsed this povver: but vve beare al things, left vve should giue any offence to the Gospel of Christ.

13 Knovv you not that they vvhich vvork in the holy place, eate the things that are of the holy place: and they that serue ‡ the altar, participat vvith the altar?

14 So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.

15 But I haue vsed none of these. Neither haue I vvritten these things, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void

16 For and ‡ if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoe is to me if I euangelize not.

17 For if I do this vvillingly, I haue revvard: but if against my vvil, a charge is committed to me.

18 VVhat is my revvard then? That preaching the Gospel, I yeld the Gospel vvithout cost, that I abuse not my povver in the Gospel.

19 For vvhereas I vvas free of al, I made my self the seruant of al: that I might gaine the moe.

20 And I became to the Ievves as a Ievv, that I might gaine the Ievves.

) them that are vnder the Lavv,
ough I vvere vnder the Lavv
eras my self vvas not vnder the
) that I might gaine them that
: vnder the Lavv. to them that
e vvithout the Lavv, as thouh I
: vvithout the Lavv (vvheras I
not vvithout the lavv of God,
vvas in the lavv of Christ) that I
it gaine them that vvere vvit-
the Lavv.

To the vveak I became vveak,
I might gaine the vveak. To al
‡ I became al things, that I
it saue al.

And I do al things for the Gos-
, ‡ that I may be made partaker
reof.

Knovv you not that they that
ne in the race, al runne in deed,
one receiueth the price? ‡ So run-
hat you may obteine.

And euery one that striueth for
maistrie, refraineth him self from
things: and they certes, that they
y receiue a corruptible crovvne:
vve an incorruptible.

I therfore so runne, not as it
re at an vncertaine thing: so I
it, not as it vvere beating the aire:

But ‡ I chastise my body, and
ng it into seruitude, ‡ lest perhaps
hen I haue preached to others, my
f become reprobate.

CHAP. X.

FOr I vvil not haue you ignorant brethren, that our fathers vvere vnder the cloud, & al passed ough the sea.

And al in Moyses vvere baptized the cloud and in the sea:

And al did eate ‡ the same spiri-al food.

And al drunk the same spiritual ink (and they drunk of the spiri-al rock that folovved them, and e rock vvas Christ.)

But in the more part of them od vvas not vvel pleased. for they vere ouerthrovven in the desert.

And these things vvere done in a gure of vs, that vve be not co-eting euil things, as they also co-ered.

7 Neither become ye Idolters, as certaine of them: as is vvritten: The people sate dovvne to eate & drink, and rose vp to play.

8 Neither let vs fornicate, as certaine of them did fornicat, and there fel in one day three and tvventie thousand.

9 Neither let vs tempt Christ: as certaine of them tempted, and perished by the serpents.

10 Neither do you murmure: as certaine of them murmured, and perished by the destroyer.

11 And al these things chaunced to them in figure: but they are vvritten to our correption, vpon vvhom the ends of the vvorld are come.

12 Therfore he that thinketh him self to stand, let him take heed ‡ lest he fal.

13 Let not tentation apprehend you, but humane. and God is faithful, vvho vvil not suffer you to be tempted aboue that vvhich you are able: but vvil make also vvith tentation issue, that you may be able to susteine.

14 For the vvhich cause, my deerest flee from the seruing of Idols.

15 I speak ‡ as to vvise men: your selues iudge vvhat I say.

16 The chalice of benediction ‡ vvhich vve do bleesse: is it not the cõmunicatiõ of the bloud of Christ? & the bread vvhich vve break, is it not ‡ the participation of the body of our Lord?

17 For being many, vve are ‡ one bread, one body, al that participat of one bread.

18 Behold Israel according to the flesh: ‡ they that eate the hosts, are they not partakers of the altar?

19 VVhat then? do I say that vvhich is immolated to Idols, is any thing? or that the Idol is any thing?

20 But the things that the heathen do immolate, to diuels they do immolate, and not to God. And ‡ I vvil not haue you become fellovves of diuels.

21 ‡ You can not drink the chalice of our Lord, and the chalice of diuels: you cã not be ‡ partakers of the table of our Lord, and of the table of diuels.

22 Or do vve emulat our Lord? vVhy

are

20 And the eye can not say to the hand: I need not thy help. or againe the head to the feet, You are not necessarie for me.

21 But much more those that seeme to be the more vveak members of of the body, are more necessarie.

22 And such as vve think to be the baser members of the body, vpon them vve put more aboundant honour: and those that are our vnhonest parts, haue more aboundant honestie.

23 And our honest parts, need nothing: but God hath tempered the body, giuing to it that vvanted, the more aboundant honour.

24 That there might be no ‡ schisme in the body, but the members togetther might be careful one for an other.

25 And if one member suffer any thing, al the members suffer vvith it. or if one member do glorie, al the members reioyce vvith it.

26 And you are the body of Christ, and members of member.

27 And some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, then the graces of doing cures, helpes, gouernements, kindes of tonges,

28 Are al Apostles? are al prophets? are al doctors?

29 ‡ Are al miracles? haue al the grace of doing cures? do al speak vvith tonges? do al interpret?

30 But pursue the better gifts. And yet I shevv you a more excellent vvay.

CHAP. XIII.

1 IF I speak vvith the tongs of men and of Angels, and haue ‡ not charitie: I am become as sounding brasse, or a tinkling cymbal.

2 And if I should haue prophecie, and knevv al mysteries, and al knovvledge, and if I should ‡ haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing.

3 And if I should distribute al my goods to be meat for the poore, and if I should ‡ deliuer my body that I burne, and haue not charitie it doth profit me nothing.

4 Charitie is patient, is benigne. Charitie enuieth not, dealeth not peruersly: is not puffed vp.

5 Is not ambitious, seeketh not his ovvne, is not prouoked to anger, thinketh not euil:

6 Reioyceth not vpon iniquitie, but reioyceth vvith the truth:

7 Suffereth al things, beleeueth all things, hopeth al things, beareth all things.

8 Charitie neuer falleth avvay: vvhether prophecies shal be made void, or tongs shal cease, or knovvledge shal be destroied.

9 For in part vve knovv, and in part vve prophecie.

10 But ‡ vvhen that shal come that is perfect, that shal be made voide that is in part.

11 VVhen I vvas a litle one, I spake as a litle one, I vnderstood as a litle one, I thought as a litle one. But vvhen I vvas made a man, I did avvay the things that belonged to litle one.

12 VVe see novv by a glasse in a darke sort: but then face to face. Novv I knovv in part: but then I shal know as also I am knovven.

13 And novv there remaine, faith, hope, charitie ‡ these three. but the greater of these is charitie.

CHAP. XIIII.

1 FOlovv Charitie, earnestly pursue spiritual things: but ‡ rather that you may prophecie.

2 For he that speaketh vvith tonges speaketh ‡ not to men, but to God: for no man heareth. But in spirit he speaketh mysteries

3 For he that prophecieth, speaketh to men vnto edification, and exhortation, and consolation.

4 He that speaketh vvith tongues edifieth him self: but he that prophecieth, edifieth the Church.

5 And I vvould haue you al to speak vvith tongues, but rather to prophecie. For greater is he that prophecieth

he that ſpeaketh vvith tongues:
ſſe perhaps he interpret, that
Church may take edificati-

ut novv brethren ‡ if I come to-
ſpeaking vvith tongues: vvhat
I profit you, vnleſſe I ſpeak to
either in reuelation, or in knovv-
, or in prophecie, or in doctri-

et the things vvithout life that
a ſound, be it pipe or harp, vn-
they giue a diſtinction of ſoũds,
ſhal that be knovven vvhich is
d, or vvhich is harped?
r ‡ if the trumpet giue an vncer-
voice, vvho shal prepare him
o battel?
o you alſo by a tongue vnleſſe
vtter manifeſt ſpeach, hovv shal
be knovven that is ſaid? for you
be ſpeaking in to the aire.
There are (for example) ſo many
s of tongues in this vvorld, & no-
vvithout voice.
If then I knovv not the vertue
e voice, I shal be to him to
om I ſpeak, barbarous: and he that
eth barbarous to me.
o you alſo, becauſe you be emu-
rs of ſpirites: ſeek to abound vn-
e edifying of the Church.
And therfore he that ſpeaketh
h the tongue, ‡ let him pray that
ay interpret.
For if I pray vvith the tongue, ‡
ſpirit praieth, but my vnderſtan-
is vvithout fruit.
VVhat is it then? I vvil pray in
ſpirit, I vvil pray alſo in the
erſtanding: I vvil ſing in the
t, I vvil ſing alſo in the vnder-
ding.
But if thou bleſſe in the ſpirit: he
ſupplieth the place ‡ of the vul-
novv shal he ſay, Amen, vpon
bleſsing? becauſe he knovveth
vvhat thou ſaieſt.
For thou in deed giueſt thanks
l: but the other is not edi-

I giue my God thanks, that I ſpe-
vvith the tongue of you all.
But in the Church I vvil ſpeak
vvordes vvith my vnderſtanding
t I may inſtruct others alſo: rather
n ten thouſand vvords in a tõgue,

20 Brethren, be not made children in ſenſe, but in malice be children: & in ſenſe be perfect.
21 In the Lavv it is vvritten: That in other tongues and other lippes I vvil ſpeak to this people: and neither ſo vvil they heare me, ſaith our Lord.
22 Therfore languages are for ‡ a ſigne not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful.
23 If therfore the vvhole Church come together in one, and al ſpeak vvith tongues, and there enter in vulgar perſons or ‡ infidels, vvil they not ſay that you be madde?
24 But if al prophecie, and there enter in any infidel or vulgar perſon, he is conuinced of al, he is iudged of al.
25 The ſecrets of his hart are made manifeſt, and ſo falling on his face he vvil adore God, pronouncing that God is in you in deed.
26 VVhat is it, then brethren? vvhen you come together, euery one of you hath ‡ a pſalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification.
27 VVhether a man ſpeak vvith tongue, by tvvo, or at the moſt by three, and ‡ in courſe, and let one interpret.
28 But if there be not an interpreter, let him hold his peace in the Church and ſpeak to himſelf and to God.
29 And let prophets ſpeak tvvo or three, and let the reſt iudge.
30 But if it be reuealed to an other ſitting, let the firſt hold his peace.
31 For you may al prophecie one by one: that al may learne, and al may be exhorted.
32 And the ſpirits of prophets are ſubiect to prophets.
33 For God is not the God of diſſenſion, but of peace: as alſo in al the Churches of the ſaincts I teach.
34 ‡ Let vvomen hold their peace in the Churhes: for it is not permitted them to ſpeak, but to be ſubiect, as alſo the Lavv ſaith.
35 But if they lift learne any thing,

let them aske their ovvne husbands at home, For it is a foule thing for a vvoman to speak in the Church.

36 Or did the vvord of God proceed from you? came it vnto you only?

37 If any man seeme to be a prophet, or spiritual, let him knovv the things that I vvrit to you, that they are the commaundements of our Lord.

38 But if any man knovv not, he shal not be knovven.

39 Therfore, brethren, be earnest to prophecie: and to speak vvith tongues prohibit not.

40 But let al things be done honestly and according to order among you.

CHAP. XV.

1 AND I do you to vnderstand, brethren, the Gospel vvhich I preached to you, vvhich also you receiued, in the vvhich also you stand.

2 By the vvhich also you are saued, after vvhat maner I preached vnto you if you keep it, vnlesse you haue beleeued in vaine.

3 For ‡ I deliuered vnto you first of al vvhich I also receiued: that Christ died for our sinnes according to the Scriptures.

4 And that he vvas buried, and that he rose againe the third day, according to the Scriptures:

5 And that he vvas seen of Cephas. and after that, of the eleuen.

6 Then vvas he seen of mo then fi hundred brethen together: of vvhich many remaine vntil this present, and some are a sleep.

7 Moreouer he vvas seen of Iames, then of al the Apostles.

8 And last of al, as it vvere of an abortiue he vvas seen also of me.

9 For I am the least of the Apostles, vvho am not vvorthy to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am that vvhich I am: & his grace in me hath not been ‡ void, but I haue laboured more aboundantly then al they: yet not I, but the grace God ‡ vvith me.

11 For vvhether I, or they, so preach, and so you haue beleeued.

12 But if Christ be preached that is risen againe from the dead: h do certaine among you say, that re is no resurrection of the ad?

13 And if there be no resurre of the dead, neither is Christ ris gaine.

14 And if Christ be not risen ag then vaine is our preaching, vain so is your faith.

15 And vve are found also ‡ vvitnesses of God: because vve giuen testimonie against God, he hath raised vp Christ, vvho hath not raised vp, if the dead not againe.

16 For if the dead rise not ag neither is Christ risen againe.

17 And if Christ be not risen ag vaine is your faith, for yet you a your sinnes.

18 Then they also that are a in Christ, are perished.

19 If in this life onely vve be ping in Christ, vve are more mise then al men.

20 But novv Christ is risen ag from the dead, the first fruits of that sleep.

21 For by a man death: and man the resurrection of the dea

22 And as in Adam al die, so in Christ al shal be made aliue.

23 But euery one in his ovvne o the first fruits Christ, then they are of Christ, that beleeued comming.

24 Then the end vvhen he shal ue deliuered the kingdom to and the Father, vvhen he shal abolished al principalitie and a ritie and povver.

25 And he must reigne: Vntil h al his enemies vnder his feet.

26 And the enemie death s destroied last. For he hath sub al things vnder his feet. And vv he saith.

27 Al things are subdued to Vndoubtedly, except him that dued al things vnto him.

28 And vvhen al things sh

lue to him then the Sonne also
selfshal be subiect to him :
subdued al things vnto him,
God may be al in al.
thervvise vvhat shal they do that
baptized for the dead, if the dead
not againe at al?
VVhy also are they baptized for
?vvhy also are vve in danger
y houre?
die daily by your glorie brethrē
ch I haue in Christ Iesus our
l.
If(according to man) I fought
beasts at Ephesus, vvhat doth
fit me, if the dead rise not agai-
Let vs eate and drink, for to mo-
vve shal die.
Be not seduced, Euil communica-
corrupt good maners.
Avvake ye iust, and sinne not.
me haue not the knovvledge
od, I speak to your shame.
But some man saith, Hovv do
ead rise againe? and vvith vvhat
r of body shal they co-
Foole, that vvhich thovv sovvest
pt quickned, vnlesse it die
And that vvhich thou sovvest,
he body that shal be, dost thou
but bare graine, to vvit, of vvh-
r of some of the rest.
nd God giueth it a body as he
nd to euery seed his proper bo-
ot al flesh, is the same flesh: but
f men, an other of beasts, an
of birds, an other of fis-
nd bodies celestial, and bodies
trial: but one glorie of the cele-
and an other of the terre-
ne in deed glorie of the sunne
her glorie of the moone, and an
glorie of the starres. For ‡ star-
fereth from starre in glo-
o also the resurrection of the
It is sovven in corruption, it shal
incorruption.
it sovven in dishonour, it shal
glorie. It is sovven in infirmi-
hal rise in povver.
44 It is sovven a natural body: it shal rise a ‡ spiritual body If there be a natural body, there is also a spiritual.
45 As it is vvritten: The first man Adam vvas made into a liuing soul: the last Adam into a quikning spirit.
46 Yet that is not first vvhich is spiritual, but that vvhich is natural: aftervvard that vvhich is spiritual.
47 The first man of earth, earthly: the second man from heauen, heauenly.
48 Such as is the earthly, such also are the earthly. and such as the heauenly, such also are the heauenly.
49 Therfore as vve haue borne the image of the erthly, let vs beare also the image of the heauenly.
50 This I say brethren, that ‡ flesh and bloud can not possesse the kingdom of God: neither shal corruption possesse in corruption.
51 Behold I tel you a mysterie. VVe shal al in deed rise againe: but vve shal not al be changed.
52 In a moment, in the tvvinkling of an eye, at the last tromper (for the trompet shal sound) and the dead shal rise againe incorruptible: and vve shal be changed.
53 For this corruptible must do on incorruption: & this mortal do on immortalitie.
54 And vvhen this mortal hath done on immortalitie, then shal come to passe the saying that is vvritten: Death is svvallovved vp in victorie.
55 Death vvhere is thy victorie? Death vvhere is thy sting?
56 And the sting of death, is sinne: and the povver of sinne is the Lavv.
57 But thanks be to God that hath giuen vs the victorie by our Lord IESVS Christ.
58 Therfore my beloued brethen, be stable and vnmoueable: abounding in the vvork of our Lord alvvaies, knovving that your labour is not vaine in our Lord.

CHAP. XVI.

1 AND concerning the collections that are made for the saincts, as I haue ordeined to the Churches of Galatia, so do ye also.
2 In ‡ the first of the Sabboth let euery one of you put apart vvith him self, laying vp vvhat shal vvel like him: that not vvhen I come, then collections be made.
3 And vvhen I shal be present: vvhom you shal approue by letters, them vvil I send to carie your grace into Hierusalem.
4 And if it be vvorthie that I also go, they shal go vvith me.
5 And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia.
6 And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvhithersoeuer I go.
7 For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord vvil permit.
8 But I vvil tarie at Ephesus vntil ‡ Pentecost.
9 For a great doore and euident is opened vnto me: and many aduersaries.
10 And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvork of our Lord, as also I.
11 Let no man therefore despise him, but conduct ye him in peace: that he may come to me. for I expect him vvith the brethren.
12 And of brother Apollo I do to vnderstand, that I much intre him, to come vnto you vvith the threm: and at al it vvas not his to come novv. but he vvil vvhen he shal haue leisure.
13 VVatch ye, stand in the fait do manfully, and be stren ned.
14 Let al your things be don charitie,
15 And I beseech you breth you knovv the house of Steph and of Fortunatus, that they are first fruits of Achaia, & haue o ned them selues to the minister the saincts.
16 That you also be subiect to and to euery one that helpeth laboureth vvith vs.
17 And I reioyce in the pr ce of Stephanas and Fortu and Achaicus, because that ich you vvanted, they haue plied.
18 For they haue refreshed bot spirit and yours. Knovv them fore that are such.
19 The churches of Asia salute Aquila and Priscilla vvith thei mestical church salute you mu our Lord.
20 Al the brethren salute you lute one an other in a hol se.
21 The salutation vvith mine hand Paules.
22 If any man loue not our Lo sus Christ, be he anathema M tha.
23 The grace of our Lord Iesus be vvith you.
24 My charitie be vvith yo Christ Iesus. Amen.

T

HE SECOND EPISTLE

OF PAVL TO THE CORINTHIANS.

CHAP. I.

AVL an Apoſtle of Ieſus Chriſt by the vvil of God, and Timo- our brother: to the Church of that is at Corinth, vvith al ſainctſ that are in al Acha-

race vnto you and peace from our father, & from our Lord Ie- hriſt.

leſſed be the God and father of ord Ieſus Chriſt, the father ercies, and God of al com-

Vho comforteth vs in al our tri- tion: that vve alſo may be able mfort them that are in al di- e, ‡ by the exhortation vvher- vve alſo are exhorted of

for as the ‡ paſſions of Chriſt nd in vs: ſo alſo by Chriſt doth ‡ comfort abound.

nd vvhether vve be in tribula- for your exhortation & ſalua- vvhether vve be exhorted, for exhortation & ſaluation, vvhich keth the toleration of the ſame ions vvhich vve alſo do ſuf-

nd our hope is firme for you: vving that as you are partakers he paſſions, ſo ſhal you be of conſolation alſo.

For vve vvil not haue you igno- brethren: concerning our tribu- on vvhich happed in Aſia, that vve e preſſed aboue meaſure aboue povver, ſo that it vvas tedious o vs euen to liue.

But vve in our ſelues, had the an- ere of death, that vve be not tru- g in our ſelues, but in God vvho eth vp the dead.

VVho hath deliuered and doth uer vs out of ſo great dangers: in vvhom vve hope that he vvil yet alſo deliuer vs.

11 You ‡ helping vvithal in praier for vs, that ‡ by many mens perſons, thanks for that gift vvhich is in vs, may be giuen by many in our behalfe.

12 For our glorie is this, the teſtimonie of our conſcience, that in ſimplicity and ſincerity of God, and not in carnal vviſedom, but in the grace of God vve haue conuerſed in this vvorld: and more abundantly tovvards you.

13 For vve vvrit no other things to you, then that you haue read, and knovv. And I hope that you ſhal knovv vnto the end.

14 As alſo you haue knovven vs in part, that vve are ‡ your glorie, as you alſo ours in the day of our Lord Ieſus Chriſt.

15 And in this confidence I vvould firſt haue come to you, that you might haue a ſecond grace.

16 And by you paſſe into Macedonia, and againe from Macedonia come to you, and of you be brought on my vvay into Ievvrie.

17 VVheras then I vvas thus minded did I vſe lightnes? Or the things that I mind, do I mind according to the flesh, that there be vvith me, It is and It is not?

18 But God is faithful, becauſe our preaching vvhich vvas to you, there is not in it, ‡ It is, and, It is not.

19 For the Sonne of God IESVS Chriſt, vvho by vs vvas preached among you, by me and Syluanus and Timothee, vvas not, It is and it is not, but, It is, vvas in him.

20 For al the promiſes of God that are in him It is: therfore alſo by him Amen to God; vnto our glorie.

21 And he that confirmeth vs vvith you in Chriſt, and that hath anointed vs, God.

22 VVho alſo ‡ hath ſealed vs, and

giuen the pledge of the Spirit in our harts.

23 And I cal God to vvitnesse vpon my soul, that sparing you, I came not any more to Corinth.

24 ‡ Not because vve ouerrulle your faith: but, vve are helpers of your ioy, for in the faith you stand.

CHAP. II.

1 AND I haue determined vvith my self this same thing, not to come to you againe in sorovv.

2 For if I make you sorie: and vvho is it that can make me glad, but he that is made sorie by me?

3 And this same I vvrot to you: that I may not, vvhen I come, haue sorovv vpon sorovv, of the vvhich I ought to reioyce: trusting in you al, that my ioy is the ioy of you al.

4 For of much tribulation and anguish of hart I vvrot to you by many teares: not that you should be made sorie: but that you may knovv vvhat charitie I haue more abundantly tovvard you.

5 And if any man hath made sorovvful, not me hath he made sorovvful, but in part, that I burden not al you.

6 To him that is such a one, ‡ this rebuk sufficeth that is giuen of many:

7 So that contrarievvise you should rather pardon and comfort him, lest perhaps such an one be svvallovved vp vvith ouer great sorovv.

8 For the vvhich cause ‡ I beseech you that you confirme charitie tovvard him.

9 For therfore also haue I vvritten that I may knovv the experiment of you, vvhether in al things you be ‡ obedient.

10 And vvhom you haue pardoned any thing, ‡ I also. For, my self also that vvhich ‡ I pardoned, if I pardoned any thing, ‡ for you ‡ in the person of Christ.

11 That vve be not ‡ circumuented of Satan. for vve are not ignorant of his cogitations.

12 And vvhen I vvas come to Troas for the Gospel of Christ, and a doore vvas opened vnto me in our Lord.

13 I had no rest in my spirit, for that I found not Titus my brother, but bidding them fare vvel, I vvent forth into Macedonia.

14 And thanks be to God, vvho alvvaies triumpheth vs in Christ Iesus, and manifesteth the odour of his knovvledge by vs in euery place.

15 For vve are the good odour of Christ vnto God in them that are saued, and in them that perish.

16 To some in deed the odour of death vnto death: but to others the odour of life vnto life. And to these thinges vvho is so sufficient?

17 For vve are not as very many, ‡ adulterating the vvord of God, but of sinceritie, and as of God, before God, in Christ vve speak.

CHAP. III.

1 BEgin vve againe to commend our selues? or do vve need (as certaine) epistles of commendation to you, or from you?

2 Our epistle you are, vvritten in our harts, vvhich is knovven and read of al men.

3 Being manifested that you are ‡ the epistle of Christ, ministred by vs, and vvritten not vvith inke, but vvith the Spirit of the liuing God: not in tables of stone, but in the tables carnal of the hart.

4 And such confidence vve haue by Christ to God.

5 Not that vve be sufficient to think any thing ‡ of our selues, as of our selues: but our sufficiencie is of God.

6 VVho also hath made vs meet ministers of the nevv testament: not in the letter, but in the Spirit. ‡ For the letter killeth: but the Spirit quickneth.

7 And if the ministration of death vvith letters figured in stones, vvas in glorie, so that the children of Israel could not behold the face of Moyses, for the glorie of his countenance, that is made void.

8 Hovv

Hovv shal not the miniſtration of
e Spirit be more in glorie?
For if the miniſtration of damna-
on be in glorie: ‡ much more the
iniſterie of iuſtice aboundeth in
orie.
For neither vvas it glorified,
hich in this part vvas glorious, by
aſon of the excelling glorie.
For if that vvhich is made void,
by glorie: much more that vvhich
ideth, is in glorie.
Hauing therfore ſuch hope, vve
e mu.h confidence.
And not as Moyſes put a vele v-
n his face, that the children of I-
el might not behold his face,
hich is made void.
But their ſenſes vvere dulled. For
til this preſent day, ‡ the ſelf ſame
le in the lecture of the old teſta-
ent remaineth vnreuealed (becauſe
Chriſt it is made void.)
But vntil this preſent day, vvhen
oyſes is read, a vele is put vpon
eir hart.
But vvhen he shal be conuerted
our Lord, the vele shal be taken
vay.
And our Lord is a Spirit. And
here the Spirit of our Lord is, there
‡ libertie.
But vve al, beholding the glorie
our Lord vvith face reuealed, are
nsformed into the ſame image
om glorie vnto glorie, as of our
rds Spirit.

CHAP. IIII.

THERFORE hauing this mini-
ſtration: according as vve haue
eined mercie, vve faile not.
But vve renounce the ſecret things
dishoneſtie, not vvalking in crafti-
s, nor ‡ adulterating the vvord of
od, but in manifeſtation of the truth
mmending our ſelues to euery
nſcience of men before God.
And if our Goſpel be alſo hid, in
em that perish it is hid.
In vvhom the God of this vvorld
th blinded the minds of the infi-
ls, that the illumination of
e Goſpel of the glorie of Chriſt
vvho is the image of God, might not
shine to them.
5 For vve preach not our ſelues, but
Ieſus Chriſt our Lord: and vs, your
ſeruants by Ieſus.
6 Becauſe God that commaunded
light to shine of darknes, he hath
shined in our harts to the illumina-
tion of the knovvledge of the glorie
of God, in the face of Chriſt Ie-
ſus.
7 But vve haue this treaſure in ear-
then veſſels, that the excellencie may
be of the povver of God, and not of
vs.
8 In al things vve ſuffer tribulation
but are not in diſtreſſe: ‡ vve vvant,
but are not deſtitute:
9 VVe ſuffer perſecution, but are not
forſaken: vve are caſt dovvne, but vve
perish not.
10 Alvvaies bearing about in our
body the mortification of Ieſus, that
the life alſo of Ieſus, may be mani-
feſted in our bodies.
11 For vve that liue are alvvaies de-
liuered vnto death for Ieſus: that the
life alſo of Ieſus may be manifeſted
in our mortal flesh.
12 Death then vvorketh in vs, but li-
fe in you.
13 And hauing the ſame ſpirit of
faith, as it is vvritten: I beleeued, for
the vvhich cauſe I haue ſpoken, vve
alſo beleeue, for the vvhich cauſe vve
ſpeak alſo:
14 Knovving that he vvhich raiſed
vp Ieſus, vvil raiſe vp vs alſo vvith
Ieſus and ſet vs vvith you.
15 For al things are for you: that the
grace abounding by many in giuing
of thanks, may abound vnto the glo-
rie of God.
16 For vvhich cauſe vve faile not:
but although that our man vvhich
is vvithout, corrupt: yet that vvhich is
vvithin, is renevved from day to
day,
17 For that our tribulation vvhich
preſently is momentanie & light, ‡
vvorketh aboue meaſure excedingly
an eternal vveight of glorie in
vs.
18 VVe not conſidering the things
that are ſeen, but that are not ſeen.
For the things that be ſeen, are tem-

poral: but those that be not seen, are eternal.

CHAP. V.

1 FOr vve knovv that if our earthly house of this habitation be dissolued, that vve haue a building of God, a house not made vvith hand eternal in heauen.

2 For in this also do vve grone, desirous to be ouerclothed vvith our habitation that is from heauen.

3 Yet so, if vve be found clothed, not naked.

4 For vve also that are in this tabernacle, grone being burdened: because vve vvould not be spoiled, but ouerclothed, that that vvhich is mortal, might be svvallovved vp of life.

5 And he that maketh vs to this same, is God, vvho hath giuen vs the pledge of the Spirit.

6 Being bold therfore alvvaies, and knovving that vvhile vve are in the body, vve are pilgrimes from God.

7 For vve vvalk by faith and not by sight.)

8 But vve are bold, and haue a good vvil to be pilgrimes rather from the body, & ‡ to be present vvith our Lord.

9 And therfore vve endeuour, vvhether absent or present, to please him.

10 For vve must al be manifested before the iudgement seat of Christ, that euery one may receiue ‡ the proper things of the body, according as he hath done ‡ either good or euil.

11 Knovving therfore the feare of our Lord vve vse persuasion to men: but to God vve are manifest.

12 And I hope also that in your consciences vve are manifest.

13 VVe commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart

14 For vvhether vve exede in mind, to God: or vvhether vve be sober, to you.

15 For the charitie of Christ vrgeth vs: iudging this, that if one died for al, then al vvere dead.

16 And Christ died for al: that they also vvhich liue, may not novv liue to themselues, but to him that died for them and rose againe.

17 Therfore vve from hence forth knovv no man according to the flesh. And if vve haue knovven according to the flesh: but novv knovv him no more.

18 If then any be in Christ a new creature: the old are passed, behold al things are made nevv.

19 But al of God, vvho hath reconciled vs to him self by Christ: and hath giuen ‡ vs the ministerie of reconciliation.

20 For God in deed vvas in Christ reconciling the vvorld to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation.

21 For Christ therfore vve are legates, God as it vvere exhorting by vs. For Christ vve beseech you, be reconciled to God.

22 Him that knevv no sinne: for vs he made ‡ sinne, that vve might be made ‡ the iustice of God in him.

CHAP. VI.

1 ANd vve ‡ helping do exhort that you receiue not the ‡ grace of God in vaine.

2 For he saith: In time accepted haue I heard thee: and in the day of saluation haue I holpen thee. Behold, novv is the time acceptable: behold novv the day of saluation.)

3 To no man giuing any offence, that our ministerie be not blamed.

4 But in al things let vs exhibit our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses.

5 In strips, in prisons, in seditions, in labours, ‡ in vvatchings, in fastings.

6 In chastitie, in knovvledge, in longanimitie, in svveetnes, in the Holy Ghost, in charitie not feined.

7 In the vvord of truth, in the vertue of God, by the armour of iustice on the right hand and on the left.

By honour and dishonour, by in-
ie and good fame: as seducers,
true: as they that are vnknovven
knovven.
As dying, and behold vve liue: as
tened, & not killed.
As sorovvful, but alvvaies reioy-
: as needie, but enriching many:
hauing nothing, and possessing
nings.
Our mouth is open to you o Co-
hians, our hart is dilated.
You are not straitned in vs: but
our ovvne bovvels you are strait-
.
But hauing the same revvard (I
k as to my children) be you also
ked.
‡ Beare not the yoke vvith infi-
. For vvhat participation hath iu-
e vvith iniquitie? or ‡ vvhat so-
e is there betvvene light and
knes?
And vvhat agreement vvith
ist and Belial: or vvhat part hath
faithful vvith the infidel?
And vvhat agreement hath the
ple of God vvith the Idols? For
are the Temple of the liuing
l: as God saith: That I vvil dvvel,
vvalk in them, and vvil be their
l: and they shal be my people.
For the vvhich cause, Goe out of
middes of them, and separat your
es, saith our Lord, and touch not
vncleane: and I vvil receiue
And I vvil be a father to you:
you shal be my sonnes & daugh
saith our Lord omnipotent.

CHAP. VII.

HAuing therfore these promis-
ses, my deerest, let vs cleanse
selues from al inquination of the
h and spirit, perfiting sanctification
he feare of God.
Receiue vs. VVe haue hurt no
n, vve haue corrupted no man,
haue circumuented no man.
I speak not to your condemnatiõ.
I said before that you are in our
ts to die together and to liue to-
her.
4 Much is my confidence vvith you, much is my glorying for you. I am replenished vvith consolation: I do excedingly abound in ioy in al our tribulation.
5 For also vvhen vve vvere come into Macedonia, our flesh had no rest but vve suffered al tribulation: vvithout, combats: vvithin, feares.
6 But God that comforteth the humble, did comfort vs, in the coming of Titus.
7 And not only in his comming, but also in the consolation, vvherevvith he vvas comforted among you, reporting tovs your desire, your vveeping, your emulation for me, so that I reioyced the more.
8 For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie.
9 Novv I am glad: not because you vvere made sorie, but because you vvere made ‡ sorie to penance. For you vvere made sorie according to God, that in nothing you should suffer detriment by vs.
10 For ‡ the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the sorovv of the vvorld vvorketh death.
11 For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shevved your selues to be vndefiled in the matter.
12 Therfore although I vvrot to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God.
13 Therfore vve are comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you.
14 And if to him I gloried any thing of you, I am not confounded: but as vve spake al things to you in truth, so also our glorying that

vvas to Titus, is made a truth.
15 And his bovvels are more abundantly tovvard you: remembring the obedience of you al, hovv vvith feare and trembling you receiued him.
16 I reioyce that in al things I haue confidence in you.

CHAP. VIII.

AND vve do you to vnderstand, brethren, the grace of God, that is giuen in the churches of Macedonia.
2 That in much experience of tribulation they had aboundance of ioy, & their very deep pouertie abounded vnto the riches of their simplicitie.
3 For according to their povver (I giue them testimonie) and aboue their povver they vvere vvilling.
4 VVith much exhortation requesting vs the grace and communication of the ministerie that is done tovvard the saincts.
5 And not as vve hoped, but their ovvne selues they gaue, first to our Lord, ‡ then to vs by the vvil of God.
6 In so much that vve desired Titus, that as he began, so also he vvould perfit in you this grace also.
7 But as in al things you abound in faith, and vvord, and knovvledge, and al carefulnes, moreouer also in your charitie tovvard vs, that in this grace also you may abound.
8 I speak not as commaunding: but by the carefulnes of others, approuing also the good disposition of your charitie.
9 For you knovv the grace of our Lord Iesus Christ, that for you he vvas made poore, vvheras he vvas rich: that by his pouertie you might be rich.
10 And in this point I giue counsel: for this is profitable for you, vvhich haue begon not only to do, but also to be vvilling, from the yere past:
11 But novv perfourme ye it also in deed: that as your mind is prompt to be vvilling, so it may be also to perfourme, of that vvhich you haue.
12 For if they vvil be prompt: it is accepted according to that vvhich it hath, not according to that vvhich it hath not.
13 For not that other should haue ease, and you tribulation: but by equalitie.
14 Let in this present time your aboundance supplie their vvant: that their aboundance also may supply your vvant, that there be an equalitie.
15 As it is vvritten: He that had much, abounded not: and he that had litle, vvanted not.
16 And thanks be to God, that hath giuen the self same carefulnes for you in the hart of Titus.
17 For that he admitted in deed exhortation: but being more careful, of his ovvne vvil he vvent vnto you.
18 VVe haue sent also vvith him the brother, vvhose praise is in the Gospel through al the churches.
19 And not only that, but also he vvas ordeined of the churches fellow of our peregrination, for this grace vvhich is ministred of vs to the glory of our Lord, and our determin vvil.
20 Auoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs.
21 For vve prouide good thi ngs not only before God, but also before men.
22 And vve haue sent vvith them our brother also, vvhom vve have proued in many things often to be careful: but novv much more careful, for the great confidence in you.
23 Either for Titus vvhich is my fellovv and coadiutor tovvard you, or our brethren Apostles of the church the glorie of Christ.
24 The declaration therfore vvhich is of your charitie and our glorying for you, declare ye tovvard them in the face of the churches.

CHAP. IX.

FOr concerning the ministerie that is done ‡ tovvard the saincts is superfluous for me to vvrit vnto u.

For I knovv your prompt mind: r the vvhich I glorie of you to the acedonians: That Achaia also is rea- from the yere past, and your emu- ion hath prouoked very many.

But I haue sent the brethren, that e thing vvhich vve glorie of you, : not made void in this behalfe, at (as I haue said) you may be re- y.

Lest vvhen the Macedonians shal me vvith me, and find you vnrea- y, vve (that vve say not, ye) may ashamed ‡ in this substance.

Therfore I thought it necessarie to esire the brethren that they vvould me to you, and prepare this bles- ng before promised, to be ready so, a blessing, ‡ not as auarice.

And this I say, he that ‡ sovveth aringly, sparingly also shal reap: and e that sovveth in blessings, of bles- ngs also shal reap.

Euery one as hath determined in is hart, not of sadnes or of necessi- e.

For God loueth a cheerful giuer.

And God if able to make al grace bound in you: that in al things al- vvaies hauing al sufficiencie, you may bound vnto al good vvorks.

As it vvritten: He distributed, he aue to the poore: ‡ his iustice re- maineth for euer.

And he that ministreth seed to he sovver, vvil giue bread also for o eate: and vvil multiplie your seed nd vvil augment the increases of he fruits of your iustice.

That being enriched in al things, you may abound vnto al simplicitie, vvhich vvorketh by vs thanks-giuing o God.

Because the ministerie of this of- fice ‡ doth not only supplie those things that the Saincts vvant, but a- boundeth also by many thanks-gi- uings in our Lord.

By the proof of this ministe- rie, glorifying God in the obe- dience of your confession vnto the Gospel of Christ, and in the sim- plicitie of communicating vnto them and vnto al.

And in their praying for you, being desirous of you because of the excellent grace of God in you.

Thanks be to God for his vn- speakeable gift.

CHAP. X.

AND I Paul my self beseech you by the mildnes and modestie of Christ, vvho in presence in deed am humble among you, but absent am bold on you.

But I beseech you, that being pres- I need not be bold by that confidéce vvherevvith I am thought to be bold against some: vvhich think vs as though vve vvalk according to the flesh.

For vvalking in the flesh, vve vvarre not according to the flesh.

For the ‡ vveapons of our vvar- fare are not carnal. but mightie to God vnto the destruction of muni- tions, destroying counsels.

And al loftinesse extolling it self against the knovvledge of God, and bringing into captiuitie al vnder- standing vnto the obedience of Christ.

And hauing in a readinesse ‡ to reuenge al disobedience, vvhen your obedience shal be fulfilled.

See the things that are according to appearance. If any man haue affi- ance in him self, that he is Christs: let him think this againe vvith him self, that as he is Christs, so vve al- so.

For and if I should glorie some vvhat more of our povver, vvhich our Lord hath giuen vs ‡ vnto edification and not to your de- struction: I shal not be asha- med.

But that I may not be thought as it vvere to terrifie you by epi- stles.

For his epistles in deed, say they

are sore and vehement: but his bodily presence vveak, and his speach contemptible.)

11 Let him this think that is such a one, that such as vve are in vvord by epistles, absent: such also vve are in deed, present.

12 For vve dare not match or compare our selues vvith certaine, that commend them selues: but vve measure our selues in our selues and compare our selues to our selues.

13 But vve vvil not glorie aboue our measure: but according to the measure of the rule, vvhich God hath measured to vs, a measure to reach euen vnto you.

14 For not, as though vve reached not vnto you, do vve extend our selues beyond. For vve are come as far reas to you in the Gospel of Christ.

15 Not glorying aboue measure in other mens labours: but hauing ‡ hope of your faith increasing, to be magnified in you according to our rule aboūdātly. 16 Yea vnto those places that are beyond you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before.

17 But he that glorieth, let him glorie in our Lord.

18 For not he that commendeth him self, the same is approued: but vvhom God commendeth.

CHAP. XI.

1 VVOuld God you could beare some litle of my folly: but do ye also support me.

2 For I emulat you vvith the emulation of God. For I haue ‡ despoused you to one man, to present you a chast virgin vnto Christ.

3 But I feare lest, as the serpent seduced Eue by his subtelties, so your senses may be corrupted, & fal ‡ from the simplicitie that is in Christ.

4 For if he that ‡ commeth, preach an other Christ vvhom vve haue not preached, or you receiue an other spirit vvhom you haue not receiued: or an other Gospel vvhich you haue not receiued: you might vvel suffer it.

5 For I suppose that I haue done nothing lesse then the great Apostles.

6 For although ‡ rude in speach, yet not in knovvledge. but in al things vve are made manifest to you.

7 Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospel of God gratis?

8 Other churches I spoled, taking a stipend, for your ministerie.

9 And vvhen I vvas vvith you, and had need, I vvas burdenous to none: for that vvhich I vvanted, the brethren supplied that came from Macedonia: and in al things I haue kept my self vvithout burden to you, and vvil keep.

10 The truth of Christ is in me, that ‡ his glorying shal not be infringed tovvard me in the countries of Achaia

11 VVherfore? because I loue you not? God doth knovv.

12 But that vvhich I do, I vvil also do, that I may cut avvay the occasion of them that desire occasion: that, in that vvhich they glorie, they may be found euen like vs.

13 For such false Apostles are ‡ craftie vvorkers, transfiguring them selues into Apostles of Christ.

14 And no maruel: for Satan him self trans-figureth him self into an Angel of light.

15 It is no great matter therfore if his ministers be transfigured as the ministers of iustice: vvhose end shal be according to their vvorks.

16 Againe I say, (let no man think me to be foolish: othervvise take me as foolish, that I also may glorie a litle.)

17 That vvhich I speak I speak not according to God, but as it vvere in foolishnes, in this substance of glorying.

18 Because many glorie according to the flesh, I also vvil glorie.

19 For you do gladly suffer the foolish: vvhereas your selues are vvise.

20 For you suffer if a man bring you into seruitude, if a man deuoure, if a man take, if a man be extolled,

f a man ſtrike you on the face.
(ſpeak according to dishonour, ough vve had been vveak in part. VVherin any man dare (I ſ foolishly) I dare alſo.
hey are Hebrevves: and I. They ſraelites: and I. They are the of Abraham: and I.
They are the miniſters of Chriſt: I. (ſpeak as one ſcarſe vviſe) e I: in many mo labours, in pri- more aboundantly, in ſtrips ue meaſure, in deaths often.
)f the Ievves fiue times, did I re- e fourtie, ſauing one.
Thriſe vvas I beaten vvith rod- once I vvas ſtoned, thriſe I ſuf- ſhipvvracke, night and day haue en in the depth of the ſea.
In iourneying often, perils of vva- , perils of theeues, perils of my on, perils of Gentils, perils in the , perils in the vvildernes, perils in ſea, perils among falſe bre- n.
In labour and miſerie, in much chings, in hunger and thirſt, in ngs often, in cold and naked- .
Beſide thoſe things vvhich are vvarldly: my daily ‡ inſtance, the fulnes of al churches.
VVho is vveak, & I am not vveak? o is ſcandalized, and I ‡ am not nt?
If I muſt glorie: I vvil glorie of things that concerne my infirmi- .
The God and Father of our Lord s Chriſt, vvho is bleſſed for euer, vveth that I lie not.
At Damaſcus the Gouernour of narion vnder Aretas the king, the citie of the Damaſcenes, for pprehend me.
nd through a vvindovv in a bas- vvas I let dovvne by the vval, & ſcaped his hands.

CHAP. XII.

F I muſt glorie (it is not expe- dent in deed) but I vvil come to ‡ viſions and reuelations of our rd.
I knovv a man in Chriſt aboue rteene yeres ago (vvhether in the hody, I knovv not: or out of the bo- dy, I knovv not: God doth knovv) ſuch a one ‡ rapt euen to the third heauen.
3 And I knovv ſuch a man (vvhe- therin the body, or out of the body, I knovv not: God doth knovv.)
4 That he vvas rapt into Paradiſe: & heard ſecret vvords, vvhich it is not lavvful for a man to ſpeak.
5 For ſuch an one I vvil glorie: but for my ſelf I vvil glorie nothing, ſa- uing in my infirmities.
6 For and if I vvil glorie, I ſhal not be foolish: for I ſhal ſay truth, but I ſpare, leſt any man ſhould eſteeme me aboue that vvhich he ſeeth in me, or heareth any thing of me.
7 And leſt the greatnes of the re- uelations might extol me, there vvas giuen me a prick of my fleſh, an an- gel of Satan, to buffet me.
8 For the vvhich thing thriſe I be- ſought our Lord, that it might depart from me.
9 And he ſaid to me: My grace ſuf- ficeth thee, for povver is perfited in infirmitie. Gladly therfore vvil I glo- rie in mine infirmitie, that the povver of Chriſt may dvvel in me.
10 For the vvhich cauſe I pleaſe my ſelf in infirmities, in contumelies, in neceſſities, in perſecutions, in diſtreſ- ſes for Chriſt. for vvhen I am vveak, then am I mightie.
11 I am become foolish: you haue compelled me. For I ought to haue been commended of you: for I haue been nothing leſſe then they that are ‡ aboue meaſure Apoſtles: alth ugh I am nothing.
12 Yet the ſignes of my Apoſtle ship haue bee n done vpon you in al pa- tience, ‡ in ſignes & vvonders and mighty deeds.
13 For vvhat is there that you haue had leſſe then the other churches: but that I my ſelf haue not burde- ned you? Pardon me this iniurie.
14 Behold, novv the third time I am ready to come to you: and I vvil not be burdenous vnto you. For I ſeek not the things that are yours: but you. For neither ought the children lay vp treaſures for the parents, but the parents for the children.
15 But I moſt gladly vvil beſtovv, &

vvil my self moreouer be bestovved for your soules: although louing you more, I am loued lesse.
16 But be it so: I haue not burdened you: but being craftie, I took you by guile
17 Haue I circumuented you by any of them vvhom I sent to you?
18 I requested Titus, and I sent vvith him a brother Did Titus circumuent you? vvalked vve not vvith one spirit? not in the self same steppes?
19 Of old think you that vve excuse our selues to you? Before God, in Christ vve speak: but al things (my deerest) for your edifying.
20 For I feare lest perhaps vvhen I come, I find you not such as I vvould: and I be found of you, such an one as you vvould not. lest perhaps contentions, emulations, stomakings, dissensions, detractions, vvhisperings, svvellings, seditions be among you.
21 Lest againe vvhen I come, God humble me among you: & I mourne many of them that sinned before, & ‡ haue not done penance for the vncleannes & fornication and incontinencie that they haue committed.

CHAP. XIII.

1 LO this the third time I come vnto you: In the mouth of tvvo or three vvitnesses shal euery vvord stand.
2 I foretold and do foretel as present, and novv absent, to them that sinned before, and al the rest, that if I come againe, I vvil not spare.
3 Seek you an experiment of him that speaketh in me, Christ: vvho in you is not vveak, but is mightie in you?
4 For although he vvas crucified of infirmitie: yet he liueth by the povver of God. For vve also are vveak in him: but vve shal liue vvith him by the povver of God on you.
5 ‡ Trie your ovvne selues if you be in the faith: proue ye your selues. Knovv you not your selues that Christ Iesus is in you, vnlesse perhaps you be reprobats.
6 But I hope you knovv that vve are not reprobats.
7 And vve pray God, that you do no euil, not that vve may appeare approued, but that you may do that vvhich is good, and vve be as reprobats.
8 For vve can not any thing against the truth: but for the truth.
9 For vve reioyce, for that vve are vveak, & you are mightie. This also vve pray for, your consummation.
10 Therfore these things I vvrit absent. that being present I may not deale hardly according to the ‡ povver vvhich our Lord hath giuen me vnto edification and not vnto destruction.
11 For the rest brethren, reioyce, be perfect, ‡ take exhortation, be of one mind, haue peace, and the God of peace & of loue shal be vvith you.
12 Salute one an other in a holy kisse. Al the saincts salute you.
13 The grace of our Lord Iesu Christ, and the charitie of God, and the communication of the Holy Ghost be vvith you al. Amen.

THE EPISTLE OF S. PAVL

TO THE GALATIANS.

CHAP. I.

1 PAVL an Apostle not of men, ‡ neither by man, but by Iesus Christ, and God the Father that raised him from the dead.
2 And al the brethren that are vvith me: to the churches of Galatia.
3 Grace to you and peace from God the Father and our Lord Iesu Christ.
4 VVho gaue him self for our sinnes, that he might deliuer vs from this present vvicked vvorld, according to the vvil of our God and father.

5 T

'o vvhom is glorie for euer and
'. Amen.
maruel that thus ſo ſoone you
transferred from him that called
into the grace of Chriſt, vnto an
r Goſpel.
VVhich is not an other, vnles
e be ſome that trouble you, and
‡ inuert the Goſpel of Chriſt.
ut although vve, ‡ or an Angel
n heauen, euangelize to you beſi-
hat vvhich vve haue euangelized
ou, be he anathema.
As vve haue ſaid before, ſo novv
y againe, If any euangelize to
, beſide that vvhich you haue re-
ied, be he anathema.
For do I novv vſe perſuaſion to
n, or to God? Or do I ſeek to plea-
nen? If I yet did pleaſe men, I
uld not be the ſeruant of Chriſt.
For I do you to vnderſtand, bre-
en, the Goſpel that vvas euange-
ed of me, that it is not according
man.
For neither did I receiue it of
n, nor learne it: but by the reue-
ion of Ieſus Chriſt.
For you haue heard my conuer-
ion ſometime in Iudaiſme, that
oue meaſure I perſecuted the
urch of God, and expugned it.
And profited in Iudaiſme aboue
any of mine equals in my nation,
ing more aboundantly an emula-
r of the traditions of my fathers.
But vvhen it pleaſed him that ſe-
rated me frō my mothers vvomb,
d called me by his grace, to reueale
s Sonne in me.
That I ſhould euangelize him a-
ong the Gentils, incontinent I con-
ſcended not to flesh and bloud.
Neither came I to Hieruſalem
the Apoſtles my anteceſſors: but
vvent into Arabia, and againe I
turned to Damaſcus.
Theo, after three yeres I came to
Hieruſalem ‡ to ſee Peter: and ta-
ed vvith him fiftene daies.
But other of the Apoſtles ſavv I
one: ſauing Iames ‡ the brother of
ur Lord.
And the things that I vvrit to
you: behold before God, that I lie
not.
After that I came into the parts
of Syria and Cilicia.
And I vvas vnknovven by ſight
to the churches of Ievvrie, that vvere
in Chriſt.
But they had heard only, That
he vvhich perſecuted vs ſometime,
doth novv euāgelize the faith vvhich
ſometime he expugned.
And in me they glorified God.

CHAP. II.

THen after fourtene yeres I
vvent vp againe to Hieruſalem
vvith Barnabas, taking Titus alſo
vvith me.
And I vvent vp according to re-
uelation: and ‡ conferred vvith them
the Goſpel vvhich I preach among
the Gentils, but apart vvith them
that ſeemed to be ſomething, leſt
perhaps ‡ in vaine I ſhould runne or
had runne.
But neither Titus vvhich vvas vvith
me, vvhereas he vvas a Gentil, vvas
compelled to be circumciſed.
And becauſe of the falſe brethren
craftely brought in, vvhich craftely
came in to eſpie our libertie that
vve haue in Chriſt Ieſus, that they
might bring vs into ſeruitude.
To vvhom vve yelded not ſubie-
ction no not for an houre, that the
truth of the Goſpel may remaine
vvith you.
But of them that ſeemed to be
ſomething, (vvhat they vvere ſome-
time, it is nothing to me. God ac-
cepteth not the perſon of man) for
to me, they that ſeemed to be ſome-
thing, ‡ added nothing.
But contrarievviſe vvhen they
had ſeen, that to me vvas committed
the Goſpel of the ‡ prepuce, as ‡ to
Peter of the circumciſion.
(For he that vvrought in Peter to
the Apoſtleship of the circumciſion,
vvrought in me alſo among the
Gentils.)
And vvhen they had knovven the
grace that vvas giuen me, Iames and
Cephas and Iohn, vvhich ſeemed to
be pillers, ‡ gaue to me and Barnabas
the right hands of ſocietie: that vve
vnto the Gentils, & they vnto the
circumciſion.
Only that vve ſhould be mindful
of the

of the poore: the vvhich same thing also I vvas careful to do.

11 And vvhen Cephas vvas come to Antioch, ‡ I resisted him ‡ in face, because he vvas ‡ reprehensible.

12 For before that certaine came from Iames, he did eate vvith the Gentils: but vvhen they vvere come, he vvithdrevv and separated him self, fearing them that vvere of the circumcision.

13 And to his simulation consented the rest of the Ievves, so that Barnabas also vvas led of them into that simulation.

14 But vvhen I savv that they vvalked not rightly to the veritie of the Gospel, I said to Cephas before them al: If thou being a Ievv, liuest Gentil-like and not Iudaically: hovv dost thou compel the Gentils to Iudaize?

15 VVe are by nature Ievves, and not of the Gentils, sinners.

16 But knovving that man is not iustified by the vvorks ‡ of the Lavv, but by the faith of Iesus Christ: vve also beleue in Christ Iesus, that vve may be iustified by the faith of Christ, and not by the vvorks of the Lavv: for the vvhich cause, by the vvorks of the Lavv no flesh shal be iustified.

17 But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid.

18 For if I build the same things againe vvhich I haue destroied, I make my self a preuaricatour.

19 For I by the Lavv, am dead to the Lavv, that I may liue to God: vvith Christ I am nailed to the crosse.

20 And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the flesh, I liue in the faith of the Sonne of God, vvho loued me, and deliuered him self for me.

21 I cast not avvay the grace of God. For if iustice be by the Lavv, then Christ died in vaine.

CHAP. III.

1 O Sensles Galatians, vvho hath ‡ bevviched you, not to obey truth, before vvhose eyes Iesus Christ vvas proscribed, being crucified among you?

2 This only I vvould learne of you, By the vvorks of the Lavv, did you receiue the Spirit, or by the hearing of the faith?

3 Are you so foolish, that vvhereas you began vvith the spirit, novv you vvil be consummat vvith the flesh?

4 Haue you suffered so great things vvithout cause? if yet vvithout cause.

5 He therfore that giueth you the Spirit, and vvorketh miracles among you: by the vvorks of the Lavv, or by the hearing of the faith doth he it?

6 As, Abraham beleeued God, and it vvas reputed to him vnto iustice.

7 Knovv ye therfore that they that are ‡ of faith, the same are the children of Abraham.

8 And the Scripture foreseing that God iustifieth the Gentils by faith, shevved vnto Abraham before, That in thee shal al nations be blessed.

9 Therfore they that are of faith, shal be blessed vvith the faithful Abraham.

10 For vvhosoeuer are of the vvorks of the Lavv, are vnder curse. For it is vvritten: ‡ Cursed be euery one that abideth not in al things that be vvriten in the book of the Lavv, to do them.

11 But that in the Lavv no man is iustified vvith God, it is manifest, because the iust ‡ liueth by faith.

12 But the Lavv is not by faith: but, He that doth those things, shal liue in them.

13 Christ hath redeemed vs from the curse of the Lavv, being made a curse for vs (because it is vvritten: Cursed is euery one that hangeth on a tree.)

14 That on the Gentils the blessing of Abraham might be made in Christ Iesus: that vve may receiue the promisse of the Spirit by faith.

15 Brethren (I speak according to man) yet a mans testament being confir-

firmed no man despiseth, or fur-
r disposeth.
To Abraham vvere the promises
d, and to his seed. He saith not,
d to seedes, as in many: but as in
, And to thy seed, vvhich is
rist.
And this I say, the testament be-
confirmed of God, the Lavv
uich vvas made after foure hun-
d and thirtie yeres, maketh not
d to frustrat the promise.
For if the inheritance be of the
v, novv not of promise. But God
e it to Abraham by promise.
VVhy vvas the Lavv then? It vvas
for transgressions, vntil the seed
ne to vvhom he had promised: or-
ned by Angels in the hand of a
diatour.
And a medeatour is not of one:
t God is one.
VVas the Lavv then against the
mises of God? God forbid. For if
re had been a Lavv giuen that
ld iustifie, vndoubtedly iustice
uld be of the Lavv.
But the Scripture hath concluded
hings vnder sinne: that the pro-
se by the faith of Iesus Christ
ght be giuen to them that belee-
.
But before the faith came, vnder
Lavv vve vvere kept shut vp, vn-
hat faith vvhich vvas to be re-
aled.
Therfore the Lavv vvas our Pe-
gogue in Christ: that vve may be
tified by faith.
But vvhen the faith came, novv
are not vnder a pædagogue.
For you are al the children of
d by faith in Christ Iesus.
For as many of you as are ba-
zed in Christ, ‡ haue put on
rist.
There is not Ievv nor Greek, the-
is not bond nor free, there is not
le nor femal. For al you are one
Christ Iesus.
And if you be Christs, then are
u the seed of Abraham, heires ac-
rding to promise.

CHAP. IV.

1 AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of al.
2 But is vnder tutors and gouernours vntil the time limited of the father.
3 So vve also, vvhen vve vvere litle ones, vvere ‡ seruing vnder the ‡ elementes of the vvorld.
4 But vvhen the fulnes of time came, God sent his sonne made of a vvoman, made vnder the Lavv.
5 That he might redeeme them that vvere vnder the Lavv, that vve might receiue the adoption of sonnes.
6 And becaus you are sonnes, God hath sent the Spirit of his sonne into your harts crying: Abba, Father.
7 Therfore novv he is not a seruant, but a sonne. And if a sonne, an heire also by God.
8 But then in deed not knovving God, you serued them that by nature are not Gods.
9 But novv vvhen you haue knovven God, or rather are knovven of God: hovv turne you againe to the ‡ vveak & poore elements, vvhich you vvil serue againe?
10 ‡ You obserue daies, and months, and times, and yeres.
11 I feare you, lest perhaps I haue laboured in vaine among you.
12 Be ye as I, because I also am as you: brethren, I beseech you, you haue hurt me nothing.
13 And you knovv that by infirmitie of the flesh I euangelized to you heretofore.
14 And your tentation in my flesh you despised not, neither reiected, but ‡ as an Angel of God you receiued me, as Christ Iesus.
15 VVhere is then your blessednes? for I giue you testimonie that if it could be done, you vvould haue plucked out your eyes and haue giuen them to me.
16 Am I then becom your enemie, telling you the truth?
17 They emulate you not vvel: but they vvould exclude you, that you might emulate them.

18 But

18 But do you emulate the good in good alvvaies: and not only vvhen I am present vvith you.
19 My litle children, vvhom I trauail vvithal againe, vntil Christ be formed in you.
20 And I vvould be vvith you novv and chaunge my voice: because I am confounded in you.
21 Tel me you that vvil be vnder the lavv, haue you not read the Lavv?
22 For it is vvritten that Abraham had tvvo sonnes: one of the bond-vvoman, and one of the free-vvoman.
23 But he that of the bond-vvoman, vvas borne according to the flesh: & he that of the free-vvoman, by the promisse.
24 VVhich things are said ‡ by an allegorie. For these are thee tvvo testaments. The one from mount Sina, gendring vnto bondage: vvhich is Agar.
25 (For Sina is a mountaine in Arabia, vvhich hath affinitie to that vvhich novv is Hierusalem) and serueth vvith her children.
26 But that Hierusalem vvhich is aboue, is free: vvhich is our mother.
27 For it is vvritten: Reioyce thou barren, that beareſt not: break forth and crie, that trauaileſt not: because many are the children of the desolate, more them of her that hath a husband.
28 But vve brethren, according to Isaac, are the children of promis.
29 But ‡ as then he that vvas borne according to the flesh, persecuted him that vvas after the spirit: so novv also.
30 But vvhat saith the Scripture? Cast out the bond-vvoman and her sonne. for the sonne of the bōd-vvoman shal not be heire vvith the sonne of the free-vvoman.
31 Therfore brethren vve are not the children of the bond-vvoman, but of the free: by the ‡ freedom vvherevvith Christ hath made vs free

CHAP. V.

1 STand, and be not holden in againe vvith the yoke of seruitude.
2 Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing.
3 And I testifie againe to euery man circumciding him self, that he is a debter to do the vvhole Lavv.
4 You are euacuated from Christ, that are iustified in the Lavv: you are fallen from grace.
5 For vve in spirit, by faith, expect the hope of iustice.
6 For in Christ Iesus neither circumcision auaileth ought, nor prepuce: but ‡ faith that vvorketh by charitie.
7 You ranne vvel, vvho hath hindred you not to obey the truth?
8 The persuasion is not of him that calleth you.
9 A litle leauen corrupteth the vvhole paste.
10 I haue confidence in you in our Lord: that you vvil be of no other mind: but he that troubleth you, shal beare the iudgment, vvhosoeuer he be.
11 And as for me, brethren, if as yet I preach circumcision, vvhy do I yet suffer persecution? then is the scandal of the crosse euacuated.
12 I vvould they vvere also cut of that trouble you.
13 For you, brethren, are called into libertie: only make not this ‡ libertie an occasion to the flesh, but by charitie serue one an other.
14 For al the Lavv is fulfilled in one vvord: Thou shalt loue thy neighbour as thy self.
15 But if you bite and eate one an other: take heed you be not consumed one of an other.
16 And I say, vvalk in the spirit, and the lusts of the flesh you shal not accomplish.
17 For the flesh lusteth against the spirit: and the spirit against the flesh. for these are aduersaries one to an other: ‡ that not vvhat things soeuer ‡ you vvil, these you do.
18 But if you be led by the spirit, you are not vnder the Lavv.
19 And the vvorks of the flesh be manifest, vvhich are, fornication, vncleannes, impudicitie, lecherie.
20 Serving of Idols, vvitch-crafts, enmities, contentions, emulations, angers, bravvles, dissensions, sectes.
21 Enuies, murders, ebrieties, commessations,

ceſſations, and ſuch like. vvhich I foretel you, as I haue foretold you, that they vvhich do ‡ ſuch things, ſhal not obteine the kingdom of God.

22 But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie.

23 Mildnes, faith, modeſtie, continencie, chaſtitie. Againſt ſuch there is no lavv.

24 And they that be Chriſts, haue crucified their flesh vvith the vices and concupiſcences.

25 If vve liue in the ſpirit, in the ſpirit alſo let vs vvalk.

26 Let vs not be made deſirous of vainglory, prouoking one an other, enuying one an other.

CHAP. VI.

1 BRethren, and if a man be preoccupated in any fault, you that are ſpiritual, inſtruct ſuch an one in the ſpirit of lenitie, conſidering thine ovvne ſelf, leſt thou alſo be tempted.

2 Beare ye one an others burdens: and ſo you ſhal fulfil the lavv of Chriſt.

3 For if any man eſteeme him ſelf to be ſomething, vvhereas he is nothing, he ſeduceth him ſelf.

4 But let euery one proue his ovvne vvork, and ſo in him ſelf only ſhal he haue the glorie and not in an other.

5 For euery one ſhal beare his ovvne burden.

6 And let him that is catechized in the vvord, ‡ communicat to him that catechizeth him, in al his goods.

7 Be not deceiued, God is not mocked.

8 For vvhat things a man ſhal ſovv, thoſe alſo ſhal he reap. for he that ſovveth in his flesh, of the flesh alſo ſhal reap corruption. but he that ſovveth in the ſpirit, of the ſpirit ſhal reap life euerlaſting.

9 And doing good, let vs not faile. For in due time vve ſhal ‡ reap not failing.

10 Therfore vvhiles vve haue time, let vs vvork good to al, but ‡ eſpecially to the domeſticals of the faith.

11 See vvith vvhat maner of letters I haue vvritten to you vvith mine ovvne hand.

12 VVhoſoeuer vvil pleaſe in the flesh, they force you to be circumciſed, only that they may not ſuffer the perſecutiō of the croſſe of Chriſt.

13 For neither they that are circumciſed, do keep the Lavv: but they vvil haue you to be circūciſed, that they may glorie in your flesh.

14 But ‡ God forbid that I ſhould glorie, ſauing in the croſſe of our Lord Ieſus Chriſt: by vvhom the vvorld is crucified to me, and I to the vvorld.

15 For in Chriſt Ieſus neither circumciſion auaileth ought, nor prepuce, but ‡ a nevv creature.

16 And vvhoſoeuer ſhal folovv this rule, peace vpon them, and mercie, & vpon the Iſrael of God.

17 From hencefourth let no man be troubleſome to me. for I beare the markes of our Lord Ieſus in my body.

18 The grace of our Lord Ieſus Chriſt be vvith your ſpirit brethren. Amen.

THE EPISTLE OF S. PAVL TO THE EPHESIANS.

CHAP. I.

1 PAVL an Apoſtle of Ieſus Chriſt by the vvil of God: & to al the ſaincts that are at Epheſus: and to the faithful in Chriſt Ieſus.

2 Grace to you and peace from God our father, and our Lord Ieſus Chriſt.

3 Bleſſed be God and the Father of our Lord Ieſus Chriſt, vvhich hath bleſſed vs in al ſpiritual bleſſing in cœleſtials, in Chriſt.

4 As he

4 As he chose vs in him before the constitution of the vvorld, that vve should be holy and immaculat ‡ in his sight in charitie.
5 VVho hath predestinated vs vnto the adoption of sonnes, by Iesus Christ, vnto him self: according to the purpose of his vvil.
6 Vnto the praise of the glorie of his grace, vvherein he hath ‡ gratified vs in his beloued Sonne.
7 In vvhom vve haue redemption by his bloud (the remission of sinnes) according to the riches of his grace.
8 VVhich hath superabounded in vs in al vvisedom and prudence.
9 That he might make knovven vnto vs the sacrament of his vvil, according to his good pleasure, vvhich he purposed in him self.
10 In the dispensation of the fulnes of times, to ‡ perfit al things in Christ, that are in heauen and in earth in him.
11 In vvhom vve also are called by lot: predestinat according to the purpose of him that vvorketh al things, according to the counsel of his vvil.
12 That vve may be vnto the praise of his glorie, vvhich before haue hoped in Christ.
13 In vvhom you also, vvhen you had heard the vvord of truth (the Gospel of your saluation:) in vvhich also beleuing you vvere ‡ signed vvith the holy Spirit of promis.
14 VVhich is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.
15 Therfore I also hearing your faith that is in our Lord Iesus, and loue tovvard al the saincts.
16 Cease not to giue thanks for you, making a memorie of you in my praiers.
17 That God of our Lord Iesus Christ, the father of glorie, giue you the spirit of vvisedom and of reuelation, in the knovvledg of him.
18 The eyes of your hart illuminated, that you may knovv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the saincts.
19 And vvhat is the passing greatnes of his povver tovvard vs that beleue: according to the operation of the might of his povver.
20 VVhich he vvrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials.
21 Aboue ‡ al Principalitie & Potestate & Povver, and Domination, and euery name that is named not only in this vvorld, but also in that to come.
22 And he hath subdued al things vnder his feet: and hath made him ‡ head ouer al the Church.
23 VVhich is his body, the ‡ fulnes of him vvhich is filled al in al.

CHAP. II.

1 AND you vvhen you vvere dead by your offenses and sinnes.
2 VVherin sometime you vvalked according to the course of this vvorld, according to the prince of the povver of this aire, of the spirit that novv vvorketh on the children of diffidence.
3 In vvhom also vve al conuersed sometime in the desires of our flesh, doing the vvil of the flesh and of thoughts, and vvere by nature the children of vvrath as also the rest.
4 But God (vvhich is rich in mercie) for his exceding charitie vvher. vvith he loued vs.
5 Euen vvhen vve vvere dead by sinnes, quickned vs together in Christ, (by vvhose grace you are sa. ued.
6 And rased vs vp vvith him, and hath mad vs sit vvith him in the celestials in Christ Iesus.
7 That he might shevv in the vvorlds succeding, the aboundant riches of his grace, in bountie vpon vs in Christ Iesus.
8 For by ‡ grace you are saued through faith (and that not of your selues, for it is the gift of God.
9 ‡ Not of vvorks, that no man glorie.
10 For vve are his vvork, created in Christ Iesus in good vvoorks, vvhich God hath prepared that vve should vvalk in them.
11 For the vvhich cause be mindful that sometime you vvere Gentils in the

e flesh, vvho vvere called prepuce, that vvhich is called circumcision the flesh, made vvith hand.

12 VVho vvere at that time vvithout Christ, alienated from the conversation of Israel, and strangers of e testaments, hauing no hope of e promis, and vvithout God in this vorld.

13 But novv in Christ Iesus, you at somtime vvere farre of, are made nigh in the bloud of Christ.

14 For he is our peace, vvho hath ade both one, and dissoluing the iddle vval of the partition the enities in his flesh.

15 Euacuating the lavv of commaundements ‡in decrees: that he may create the tvvo in him self into ne nevv man, making peace.

16 And may reconcile both in one ody to God by the crosse, killing he enmities in him self.

17 And comming he euangelized eace to you that vvere farre of, and eace to them that vvere nigh.

18 For by him vve haue accesse both n one Spirit to the Father.

19 Novv then you are not strangers nd forreiners: but you are ‡ citizens of the saincts, and the domestiels of God.

20 ‡ Built vpon the foundation of he Apostles and Prophets, Iesus Christ him self being the higheſt corner stone.

21 In vvhom al building framed together, grovveth into an holy temple n our Lord.

22 In vvhom you also are built together into an habitation of God in he holy Ghost.

CHAP. III.

1 FOr this cause, I Paul the prisoner of Iesus Christ, for you Gentils.

2 If yet you haue heard the dispensation of the grace of God, vvhich is giuen me tovvard you.

3 Because according to reuelation the sacrament vvas made knovven to me, as I haue vvritten before in breif.

4 According as you reading may vnderstand my vvisedom in the mysterie of Christ.

5 VVhich vnto other generations vvas not knovven to the sonnes of men, as novv it is reuealed to his holy Apostles and Prophets in the Spirit.

6 The Gentils to be coheires and concorporat and comparticipant of his promis in Christ Iesus by the Gospel.

7 VVhereof I am made a minister according to the gift of the grace of God, vvhich is giuen me according to the operation of his povver.

8 To me the least of al the saincts is giuen this grace, among the Gentils to euangelize the vnsearchable riches of Christ.

9 And to illuminat al men vvhat is the dispensation of the sacrament hidden from vvorlds in God, vvho created al things.

10 That the manifold vvisedom of God, may be notified to the Princes and Potestats in the celestials by the Church.

11 According to the ‡ prefinition of vvorlds, vvhich he made in Christ Iesus our Lord.

12 In vvhom vve haue affiance and accesse in confidence, by the faith of him.

13 For the vvhich cause I desire that you faint not in my tribulations for you, vvhich is your glorie.

14 For this cause I bovve my knees to the Father of our Lord IESVS Christ.

15 Of vvhom al paternitie in the heauens and in earth is named.

16 That he giue you according to the riches of his glorie, povver to be fortified by his Spirit in the inner man.

17 Christ ‡ to dvvel by faith in your harts rooted and founded ‡ in charitie.

18 That you may be able to comprehend vvith al the saincts, vvhat is the bredth, and length, and height, and depth.

19 To knovv also the charitie of Christ, surpassing knovvledg, that you may be filled vnto al the fulnes of God.

20 And to him that is able to do al

things more aboundantly then vve desire or vnderstand, according to the povver that vvorketh in vs.
21 To him be glorie in the Church, and in Christ Iesus, vnto al generations vvorld vvithout end. Amen.

CHAP. IV.

1 I Therfore ptisoner in our Lord, beseech you, that you vvalk vvorthy of the vocation in vvhich you are called.
2 VVith al humilitie and mildnes, vvith patience, supporting one an other in charitie.
3 Careful to keep the vnitie of the spirit in the bond of peace.
4 One body and one spirit: as you are called in one hope of your vocation.
5 One Lord, ‡ one faith, one baptisme.
6 One God and Father of al, vvhich is ouer al, and by al, and in al vs.
7 Fut to euery one of vs is giuen grace according to the measure of the donation of Christ.
8 For the vvhich he saith, Ascending on high he led captiuitie captiue: he gaue gifts to men.
9 And that he ascended, vvhat is it, but because he descended also first into the ‡ inferiour partes of the earth?
10 He that descended, the same is also he that is ascended aboue al the heauens, that he might fil al things.)
11 And he gaue, ‡ some Apostles, & some Prophets, and other some Euangelists, and other some pastors and doctors.
12 To the consummation of the saincts, vnto the vvork of the ministerie, vnto the edifying of the body of Christ.
13 ‡ Vntil vve meet al into the vnitie of faith & knovvledg of the Sonne of God into a perfect man, into the measure of the age of the fulnes of Christ.
14 That novv vve be not children vvauering, and caried about ‡ vvith euery vvind of doctrine in the vvickednes of men, in craftines to the circumuention of errour.
15 But doing the truth in charitie, let vs in al things grovv in him vvhich is the head, Christ.
16 Of vvhom the vvhole body being compact and knit together by a iuncture of submiistration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it selfin charitie.
17 This therfore I say and testifie in our Lord: that novv you vvalk not as also the Gentils vvalk in the vanitie of their sense.
18 Hauing their vnderstanding obscured vvith darknes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart.
19 VVho despairing, haue giuen vp themselues to impudicitie, vnto the operation of al vncleannes, vnto auarice.
20 But you haue not so learned Christ.
21 If yet you haue heard him, and haue been taught in him, (as the truth is in Iesus.)
22 Lay you avvay, according to the old conuersation the old man, vvhich is corrupted according to the desires of errour.
23 And ‡ be renevved in the spirit of your mind.
24 And put on the nevv man vvhich according to God is created in iustice, and holinesse of the truth.
25 For the vvhich cause laying avvay lying, speak ye truth euery one vvith his neighbour, because vve are members one of an other.
26 Be angrie and sinne not. let not the sunne go dovvne vpon your anger.
27 Giue not place to the Diuel.
28 He that stole, let him novv not steale: but rather let him labour in vvorking vvith his hands that vvhich is good, that he may haue vvhence to giue vnto him that suffereth necessitie.
29 Al naughtie speach let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers.
30 And contristat not the holy Spirit of God: in vvhich you are signed

vnto

o the day of redemption.
Let al bitternes, and anger, and
ignation, and clamour, and bla-
emie be taken avvay from you
h al malice.
And be gentile one to an other,
reciful, pardoning one an other, as
God in Christ hath pardoned
.

CHAP. V.

BEye therfore folovvers of God,
as most deere children.
And vvalk in loue, as Christ also
ed vs, and deliuered him self for
an oblation and host to God in an
our of svvetnes.
But fornication and al vnclean-
, or auarice, let it not so much as
named among you, as it becom-
th saincts.
Or filthines, or foolish talke, or
rrilitie, being to no purpose: but
ner giuing of thankes.
For vnderstanding knovv you
s, that no fornicatour, or vncleane,
touetous person (vvhich is ‡ the
uice of Idols) hath inheritance in
kingdom of Christ and of God.
Let no man seduce you vvith vai-
vvords. For, for these things co-
th the anger of God vpō the chil-
n of diffidence.
Become not therfore partakers
ith them.
For you vvere sometime darke-
s, but novv light in our Lord.
alk as children of the light.
For the fruit of the light is in al
odnes, and iustice, and veritie.)
Prouing vvhat is vvel pleasing to
d.
And communicat not vvith the
e vnfruitful vvorks of darknes, but
ther reproue them.
For the things that are done of
m in secret, it is shame euen to
ak.
But al things that are reproued, a-
manifested by the light. for al that
manifested, is light.
For the vvhich cause he saith:
se thou that sleepest, and arise frō
e dead: & Christ vvil illuminat
ee.
See therfore, brethren, hovv you
alk vvarily. not as vnvvise, but as
ise.
16 Redeeming the time, because the
daies are euil.
17 Therfore become not vnvvise, but
vnderstanding vvhat is the vvil of
God.
18 And be not drunk vvith vvine
vvherein is rioteousnes, but be filled
vvith the Spirit.
19 Speaking to your selues in psal-
mes & hymnes, and spiritual canticles
chaunting and singing in your harts
to our Lord.
20 Giuing thanks alvvaies for al
things, in the name of our Lord Ie-
sus Christ to God and the Father.
21 Subiect one to an other in the
feare of Christ.
22 Let vvomen be subiect to their
husbands, as to our Lord.
23 Because the man is the head of
the vvoman: as Christ is the head of
the ‡Church. Him self, ‡ the sauiour
of his body.
24 But as the Church is ‡subiect to
Christ, so also the vvomen to their
husbands in al things.
25 Husbandes loue your vviues, as
Christ also ‡ loued the Church, and
deliuered him self for it:
26 That he might sanctifie it, cle-
ansing it by the lauer of vvater in
the vvord.
27 That he might present to him
self a glorious Church not hauing
spot, or vvrinkle, or any such thing,
but that it may be holy and vnspot-
ted.
28 So also men ought to loue their
vviues as their ovvne bodies. He that
loueth his vvife loueth, him self.
29 For no man euer hated his ovvne
flesh: but he nourisheth and cheris-
heth it. ‡ as also Christ the Church:
30 Because vve be the members of
his body, of his flesh and of his bo-
nes.
31 For this cause shal man leaue his
father and mother: and shal cleaue to
his vvif- and they shal be tvvo in o-
ne flesh.
32 ‡ This is a great sacrament. but
I speak in Christ & in the Church.
33 Neuertheles you also euery one,
let eche loue his vvife as him self:
and let the vvife feare her hus-
band.

CHAP.

CHAP. VI.

1 CHildren, obey your parents in our Lord. for this is iust.
2 Honour thy father and thy mother (vvhich is the first commaundement in the promis.)
3 That it may be vvel vvith thee: & thou maiest be long-liued vpon the earth.
4 And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correption of our Lord.
5 Seruants, be obedient to your lords according to the flesh, vvith feare and trembling, in the simplicitie of your hart as to Christ.
6 Not seruing to the eye, as it vvere pleasing men, but as the seruants of Christ, doing the vvil of God from the hart.
7 VVith a good vvil seruing, as to our Lord and not to men.
8 Knovving that euery one vvhat good soeuer he shal do, that shal he ‡ receiue of our Lord, vvhether he be bond, or free.
9 And you maisters, do the same things to them, ‡ remitting threatnings: knovving that both their Lord and yours, is in heauen: and acception of persons is not vvith him.
10 Henceforth brethren, be strengthned in our Lord, and in the might of his povver.
11 Put you on the ‡ armour of God, that you may stand against the deceits of the Diuel.
12 For our vvrestling is not against flesh and bloud: but against Princes and Potestats, against the rectors of the vvorld of this darknes, against the spirituals of vvickednes in the celestials.
13 Therfore take the armour of God, that you may resist in the vil day, and stand in al things perfect.
14 Stand therfore hauing your loines girded in truth, and ‡ clothed vvith the breast-plate of iustice.
15 And hauing your feet shod in the preparation of the Gospel of peace.
16 In al things taking the shield of faith, vvherevvith you may extinguish al the firie darts of the most vvicked one.
17 And take vnto you the helm of saluation: and the svvord of the spirit (vvhich is the vvord of God.)
18 In al praier and supplication praying at al time in spirit: and in the same vvatching in al instance and supplication for al the saincts.
19 And for me, that speach may be giuen me in the opening of my mouth vvith confidence, to make knovven the mysterie of the Gospel.
20 For the vvhich I am a legate in this chaine, so that in it I may be bold according as I ought, to speak.
21 And that you also may know the things about me, vvhat I do, Tychicus my deerest brother and faithful minister in our Lord, vvil make you vnderstand al things.
22 VVhom I haue sent to you for this same purpose, that you may knovv the things about vs, and he may comfort your harts.
23 Peace to the brethren and ‡ charitie vvith faith from God the Father, and our Lord Iesus Christ.
24 Grace vvith al that loue our Lord Iesus Christ in incorruption. Amen.

THE

HE EPISTLE OF S. PAVL
TO THE PHILIPPIANS.

CHAP. I.

AVL and Timothee the seruants
of Iesus Christ: to al the saincts
rist Iesus that are at Philippi,
the ‡ Bishops and Dea-

race to you and peace from
our father, and our Lord Iesus
t.
giue thanks to my God in al
rie of you.
Alvvaies in al my praiers for al
vith ioy making petition.)
r your communicating in the
l of Christ from the first day
novv.
sting this same thing, that he
hath begonne in you a good
, vvil perfit it vnto the day of
Iesus.
is reason for me, this to think
you, for that I haue you in
in my bands, and in the de-
, and the confirmation of the
, al you to be partakers of my

God is my vvitnes, hovv I
ou al in the bovvels of Iesus

this I pray, that your chari-
more and more abound in
edg and in al vnderstanding.
at you may approue the bet-
gs, that you may be sincere
ithout offence vnto the day
ist.
lenished vvith the fruit of
by Iesus Christ, vnto the glo-
praise of God.
d I vvil haue you knovv bre-
that the things about me are
the more furtherance of the

that my bands vvere made
st in Christ in al the court, &
he rest.
t many of our brethren in our
trusting confidence in my bãds,
vvere bold more abundantly vvi-
thout feare to speak the vvord of God
15 Some in deed euen for enuie
and contention: but some also for
good vvill preach Christ.
16 Some of charitie: knovving that I
am set vnto the defence of the Go-
spel.
17 And some of contention preach
Christ not sincerely: supposing that
they raise affliction to my bands.
18 But vvhat? So that by al meanes,
vvhether by occasion, or by truth,
Christ be preached: in this also I re-
ioyce, yea & vvil reioyce.
19 For I knovv that this shal fal out
to me vnto saluation by your praier
and the submiństration of the Spirit
of Iesus Christ.
20 According to my expectation &
hope, because in nothing shal I be
confounded, but in al confidence as
alvvaies, novv also shal Christ be
magnified in my body, vvhether it
be by life, or by death.
21 For vnto me, to liue is Christ: and
to die is gaine.
22 And if to liue in the flesh, this
vnto me be the fruit of the vvork,
and vvhat I shal choose I knovv not.
23 And I am straitned of the tvvo:
hauing desire to be dissolued & to be
vvith Christ, a thing much more
better.
24 But to abide in the flesh, necessa-
rie for you.
25 And trusting this, I knovv that I
shal abide and continue vvith you
al, vnto your furtherance and ioy of
the faith.
26 That your gratulation may ab-
ound in Christ Iesus in me, by my
comming againe to you.
27 Only conuerse ye vvorthie of the
Gospel of Christ: that vvhether
vvhen I come and see you, or els be
absent, I may heare of you that you
stand in one Spirit, of one mind la-
bouring together to the faith of the
Gospel.

28 And in nothing be ye terrified of the aduersaries, vvhich to them is ‡ cause of perdition: but to you of saluation, & this of God.
29 For to you ‡ it is giuē for Christ, not only that you beleeue in him, but also that you suffer for him.
30 Hauing the same combat like as you haue seen in me, and nowv haue heard of me.

CHAP. II.

1 IF therfore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowels of commiseration.
2 Fulfil my ioy, that you be of one meaning, hauing the same charitie, of one mind, agreing in one.
3 Nothing by contention, neither by vaine glorie: but in humilitie, eche counting other better then them selues.
4 Euery one not considering the things that are their owvne, but those that are other mens.
5 For this think in your selues, vvhich also in Christ Iesus.
6 VVho vvhen he vvas in the forme of God, thought it no robberie, him self to be equal to God.
7 But he exinanited him self, taking the forme of a seruant, made into the similitude of men, and in shape found as a man.
8 He humbled him self, made obedient vnto death: euen the death of the crosse.
9 ‡ For the vvhich thing God also hath exalted him, and hath giuen him a name vvhich is aboue al names.
10 That in the ‡ name of Iesus euery knee bowve of the celestials, terrestrials, and infernals.
11 And euery tongue confesse that our Lord Iesus Christ is in the glorie of God the Father.
12 Therfore my deerest, (as you haue alvvaies obeied) not as in the presence of me only, but much more nowv in my absence, ‡ vvith feare and trembling vvork your saluation.
13 For it is God that ‡ vvorketh in you both to vvil and to accomplish, according to his good vvil.
14 And do ye al things vvith murmurings and staggerings.
15 That you may be vvithout bla and the simple children of God, v hout reprehension in the middes crooked and peruerse generation, mong vvhom you shine as ligh the vvorld.
16 Conteining the vvord of life my glorie in the daie of Christ, cause I haue not runne in vaine, in vaine laboured.
17 But and if I be ‡ immolated, pon the ‡ sacrifice and seruice your faith I reioyce and congrat vvith you al.
18 And the self same thing do also reioyce, and congratulat v me.
19 And I hope in our Lord Iesus send Timothee vnto you quic that I also may be of good comf vvhen I knowv the things pertai to you.
20 For I haue no mā so of one m that vvith sincere affection is ea for you.
21 For ‡ al seek the things that their owvne: not the things tha Iesus Christs.
22 And knowv ye an experimen him, that as a sonne the father, hath he serued vvith me in the spel.
23 This man therfore I hope to vnto you, immediatly as I shal the things that concerne me.
24 And I trust in our Lord that selfalso shal come to you quickly
25 But I haue thought it nece to send to you Epaphroditus my ther and coadiutor and fellovv diar, but your Apostle, and min of my necessitie.
26 Because in deed he had a d tovvard you al: and vvas pensife, that you had heard that he sick.
27 For in deed he vvas sick eu death: but God had mercie on and not only on him, but on m so, lest I should haue sorovv sorovv.
28 Therfore I sent him the spedily that seeing him, you ma ioyce againe, and I may be vvith sorovv.

29

ceiue him therfore vvith al
our Lord : and such intreat
honour.
ecause for the vvork of Christ,
ne to the point of death : yel-
his life, that he might fulfil that
h on your part vvanted tovvard
ruice.

CHAP. III.

om hence forth my brethren,
cioyce in our Lord. To vvrit
me things vnto you, to me su-
is not tedious, and to you it is
rie.
the dogges, see the euil vvor-
see the ‡ concision.
r vve are the ‡ circumcision,
in spirit serue God : and vve
in Christ Iesus, and not hauing
nce in the flesh.
eit I also haue confidence in
sh. If any other man seeme
e confidence in the flesh , I

cumcised the eight day of the
f Israel , of the tribe of Be-
n , an Hebrevv of Hebrevves:
ng to the Lavv, a Pharisee.
rding to emulation, persecu-
e Church of God: according to
ice that is in the Lavv , con-
vvithout blame.
the things that vvere gaines
, those haue I esteemed for
detriments.
but I esteeme al things to be
ent for the passing knovvledg
Christ my Lord : for vvhom
made al things as detriment,
esteeme them as dung, that I
ine Christ.
may be found in him not
‡ my iustice vvhich is of the
but that vvhich is of the faith
st, vvhich is of God iustice in

knovv him, and the vertue of
rrection , and the societie of
ions , configured to his

f by any meanes I may come
resurrection vvhich is from
d.
that novv I haue receiued, or
n perfect ; but I pursue, if I
may comprehend vvherin I am also
comprehended of Christ Iesus.
13 Brethren, I do not accouut that I
haue comprehended. Yet one thing:
forgetting the things that are behind,
but stretching forth my self to those
that are before.
14 I pursue to the mark, to the pri-
ce of the supernal vocation of God
in Christ Iesus.
15 Let vs therfore as many as are
perfect, be thus minded : and if you
be any ‡ othervvise minded, this also
God hath reuealed to you.
16 Neuertheless vvhereunto vve
are come, that vve be of the same
mind, let vs continue in the same
rule.
17 Be folovvers ‡ of me brethren:
& obserue them that vvalk so as you
haue our forme.
18 For many vvalk vvhom often I
told you of (and novv vveping also I
tel you) the enemies of the crosse of
Christ.
19 VVhose end is destruction: vvho-
se God, is the belly: and their glorie
in their confusion , vvhich mind
vvorldly things.
20 But our conuersation is in hea-
uen : vvhence also vve expect the Sa-
uiour, our Lord Iesus Christ.
21 VVho vvil reforme the body of
our humilitie, configured to the body
of his glorie, according to the opera-
tion vvhereby also he is able to sub-
due al things to him self.

CHAP. IV.

1 THerfore , my deerest brethren
and most desired, my ‡ ioy and
my crovvne: so stand in our Lord, my
deerest.
2 Euchodia I desire and Syntyche I
beseech to be of one mind in our
Lord.
3 Yea and I beseech thee my ‡ sin-
cere companion, help those vvomen
that haue laboured vvith me in the
Gospel vvith ‡ Clement, and the rest
my coadiutors, vvhose names are in
the book of life.
4 Reioyce in our Lord alvvaies: a-
gaine I say reioyce.
5 Let your modestie be knovven to
al men. Our Lord is nigh .

6 Be nothing careful: but ‡ in euery thing by praier & supplication vvith thanksgiuing let your petitions be knovven vvith God.
7 And the peace of God vvhich passeth al vnderstanding, keep your harts and intelligences in Christ Iesus.
8 For the rest brethren, vvhat things soeuer be true, vvhatsoeuer honest, vvhatsoeuer iust, vvhatsoeuer holy, vvhatsoeuer amiable, vvhatsoeuer of good fame, if there be any vertue, if any praise of discipline, these things think vpon.
9 VVhich you haue both learned, & receiued, and heard, & seen in me: these things do ye, and the God of peace shal be vvith you.
10 And I reioyced in our Lord excedingly, that once at the length you haue ‡ reflorished to care for me, as you did also care: but you vvere occupied.
11 I speak not as it vvere for penurie, for I haue learned, to be content vvith the things that I haue.
12 I knovv both to be brought lovv, I knovv also to abound (euery vvhere, and in al things I am instructed) both to be ful, & to be hungrie, both to abound, and to suffer penurie.
13 I can al things in him that strengthneth me.
14 Neuertheless you haue done vvel, communicating to my tribulation.
15 And you also knovv o Philippians, that in the beginning of the Gospel, vvhen I departed from Macedonia, no church communicated vnto me in the account of gift and ‡ receit, but you only.
16 For vnto Thessalonica also, once and tvvise you sent to my vse.
17 Not that I seek the gift, but I seek the fruit abounding in your account.
18 But I haue al things, & abound: I vvas filled after I receiued of Epaphroditus the things that you sent, an odour of svveetnes, an ‡ acceptable host, pleasing God.
19 And my God supply al your lack according to his riches in glorie, in Christ Iesus.
20 And to God & our father be glorie vvorld vvithout end. Amen.
21 Salute ye euery saint in Christ Iesus.
22 The brethren that are vvith me, salute you. Al the saints salute you: but especially they that are of Cæsars house.
23 The grace of our Lord Iesus Christ be vvith your spirit. Amen.

THE EPISTLE OF S. PAVL TO THE COLOSSIANS.

CHAP. I.

1 PAVL an Apostle of Iesus Christ by the vvil of God, & brother Timothee.
2 To them that are at Colossa saincts & faithful brethren in Christ Iesus.
3 Grace to you and peace from God our Father and our Lord Iesus Christ. VVe giue thanks to God and the Father of our Lord Iesus Christ alvvaies for you, praying.
4 Hearing your faith in Christ Iesus, and the loue vvhich you haue tovvard al the saincts.
5 For the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the truth of the Gospel.
6 That is come to you, as also ‡ in the vvhole vvorld it is, & fructifieth, and grovveth, euen as in you, since that day that you heard and knevv the grace of God in truth.
7 As you learned of Epaphras our deerest fellovv-seruant, vvho is a faithful minister of Iesus Christ for you.

8 VVho

3 VVho also hath manifested to vs your loue in spirit.
9 Therfore vve also from the day hat vve heard it, cease not praying or you and desiring, that you may e filled vvith the knovvledg of his vvil, in al vvisedom, and spiritual vnderstanding.
0 That you may vvalk ‡ vvorthie of God, in al things pleasing: Fructifying in ‡ al good vvork, & increasing in the knovvledg of God.
1 In al povver strengthned according to the might of his glorie, in al atience & longanimitie vvith ioy.
2 Giuing thanks to God and the ather, vvho hath made vs ‡ vvorthy nto the part of the lot of the saincts n the light.
3 VVho hath deliuered vs from he povver of darknes, & hath transated vs into the kingdom of the onne of his loue.
4 In vvhom vve haue redemption, he remission of sinnes.
5 VVho is the image of the inuisile God, the first-borne of al creaure.
6 Because in him vvere created al ings in heauen, & in earth, visible, nd inuisible, vvhether Thrones or ominations, or Principalities, or otestates: al by him & in him vve created.
7 And he is before al, and al consist n him.
8 And he is the head of the body, he Church, vvho is the beginning, rst-borne of the dead: that he may e in al things holding the primacie.
9 Because in him it hath vvel pleased, al fulnes to inhabit.
0 And by him to reconcile al things nto him self, pacifying by the bloud f his crosse, vvhether the things in arth, or the things that are in heaen.
And you, vvheras you vvere sometime alienated and enemies in nse, in euil vvorks.
Yet novv he hath reconciled in he body of his flesh by death, to esent you holy & immaculat, and amles before him.
If yet ye continue in the faith, ounded and stable, and vnmoueable from the hope of the Gospel vvhich you haue heard, vvhich is preached among al creatures that are vnder heauen, vvhereof I Paul am made a minister.
24 VVho novv reioyce in suffering for you, and ‡ do accomplish those things that vvant of the passions of Christ, in my flesh for his body, vvhich is the Church.
25 VVhereof I am made a minister according to the dispensation of God, vvhich is giuen me tovvard you, that I may fulfil the vvord of God.
26 The mysterie that hath been hidden from vvorlds and generations, but novv is manifested to his saincts.
27 To vvhom God vvould make knovven the riches of the glorie of this sacrament in the Gentils, vvhich is Christ, in you the hope of glorie.
28 VVhom vve preach, admonishing euery man, and teaching euery man in al vvisedom, that vve may present euery man perfect in Christ Iesus.
29 VVherin also I labour striuing according to his operation vvhich he vvorketh in me in povver.

CHAP. II.

1 FOR I vvil haue you knovv brethren, vvhat maner of care I haue for you and for them that are at Laodicia, and vvhosoeuer haue not seen my face in the flesh.
2 That their harts may be comforted, instructed in charitie, and vnto al the riches of the fulnes of vnderstanding, vnto the knovvledg of the mysterie of God the Father of Christ Iesus.
3 In vvhom be al the treasures of vvisedom and knovvledg hidde.
4 But this I say ‡ that no man deceiue you in loftines of vvords.
5 For although I be absent in body, yet in spirit I am vvith you: reioycing, and seeing your order, and the constancie of that your faith vvhich is in Christ.
6 Therfore as you haue receiued Iesus Christ our Lord, vvalk in him.
7 Rooted and built in him, and confirmed in the faith, as also you haue learned, abounding in him in thanksgiuing.

8 Bevvare lest any man deceine you ‡ by philosophie, & vaine fallacie: according to the tradition of men, according to the elements of the vvorld, and not according to Christ.

9 For in him dvvelleth al the fulnesse of the Godhead corporally.

10 And you are in him replenished, vvho is the head in al Principalitie and Povver.

11 In vvhom al you are circumcised vvith circumcision not made by hād in spoiling of the body of the flesh, in the circumcision of Christ.

12 Buried vvith him in Baptisme: in vvhom also you are risen againe by the faith of the operation of God, vvho raised him vp from the dead.

13 And you vvhen you vvere dead in the offenses and the prepuce of your flesh, did he quicken together vvith him: pardoning you al offenses.

14 VVyping out the hand vvriting of decree that vvas against vs, vvhich vvas contrarie to vs. and the same he hath taken out of the vvay, fastening it to the crosse.

15 And spoiling the Principalities & Potestats, ‡ hath ledde them confidently in open shevv, triumphing them in him self.

16 Let no man therfore iudge you ‡ in meat, or in drink, or in part of a festival day, or of the Nevv-moone, or of Sabboths.

17 VVhich are a shadovv of things to come, but the body Christs.

18 Let no man seduce you, ‡ vvilling in the humilitie and ‡ religion of Angels, vvalking in the things vvhich he hath not seen, in vaine puffed vp by the sense of his flesh.

19 And ‡ not holding the head, vvhereof the vvhole body by ioynts and bands being ‡ serued and compacted, grovveth to the increase of God.

20 If then you be dead vvith Christ, from the elements of this vvorld: ‡ vvhy do you yet ‡ decree as liuing in the vvorld?

21 ‡ Touch not, tast not, handle not.

22 VVhich things are al vnto destruction by the very vse, according to the precepts and doctrines of men.

23 VVhich are in deed ‡ hauing a shevv of vvisedom in superstition & humilitie, and not to spare the body not in any honour to the filling of the flesh.

CHAP. III.

1 THerfore if you be risen vvith Christ, seek the things that are aboue: vvhere Christ is sitting on the right hand of God.

2 Mind the things that are aboue not the things that are vpon the earth.

3 For you are dead: and your life is hidde vvith Christ in God.

4 VVhen Christ shal appeare, your life: then you also shal appeare vvith him in glorie.

5 Mortifie therfore your members that are vpon the earth, fornication, vncleanesse, lust, euil concupiscence and auarice, ‡ vvhich is the seruice of Idols.

6 For vvhich things the vvrath of God commeth vpon the children of incredulitie.

7 In vvhich you also vvalked some time, vvhen you liued in them.

8 But novv lay you also avvay: anger, indignation, malice, blasphemie, filthie talk out of your mouth.

9 Lie not one to an other: spoiling your selues of the old man vvith his actes.

10 And ‡ doing on the nevv, him that is renevved vnto knovvledg, according to the image of him that created him.

11 VVhere there is not, Gentile and Ievve, circumcision and prepuce, Barbarous and Scythian, bond and free but al, and in al Christ.

12 Put ye on therfore as the elect of God, holy, and beloued, the bovvels of mercie, benignitie, humilitie, modestie, patience.

13 Supporting one an other: and pardoning one an other, if any haue a quarel against any man. as also our Lord hath pardoned vs: so you also.

14 But aboue al these things haue charitie, vvhich is the band of perfection.

15 And let the peace of Christ ‡ exult in your harts, vvherin also you are called in one body: and be thankful

16 Le

6 Let the vvord of Christ dvvel in you aboundantly, in al vvisedom: teaching and admonishing your ovvn selues, vvith psalmes, hymnes, and spiritual canticles, in grace singing in your harts to God.

7 Al vvhatsoeuer you do in vvord or in vvork, al things in the name of our Lord Iesus Christ, giuing thanks to God and the Father by him.

8 VVomen be subiect to your husbands, as it behoueth in our Lord.

9 Men, loue your vvines: and be not bitter tovvard them.

10 Children obey your parents in al things: for that is vvel pleasing to our Lord.

11 Fathers, prouoke not your children to indignation: lest they become not discouraged.

12 Seruants, obey in al things, your maisters according to the flesh, not seruing to the eye, as pleasing men, but in simplicitie of hart, fearing God.

13 VVhatsoeuer you do, vvork it from the hart as to our Lord, and not to men.

14 Knovving that you shal receiue of our Lord the ‡ retribution of inheritance. Serue our Lord Christ.

15 For he that doth iniurie, shal receiue that vvith he hath done vniustly: and there is not acception of persons vvith God.

CHAP. IV.

1 VOV Maisters, that vvhich is iust and equal, do to your seruants: knovving that you also haue a Maister in heauen.

2 Be instant in praier: vvatching in it in thanks-giuing.

3 Praying vvithal ‡ for vs also, that God may open vnto vs the dore of speach to speak the mysterie of Christ (for the vvhich also I am bound.)

4 That I may manifest it, so as I ought to speak.

5 VValk vvith vvisedom tovvard them that be vvithout: redeeming the time.

6 Your talk alvvaies, in grace let it be seasoned vvith salt: that you may knovv hovv you ought to answer euery man.

7 The things that are about me, Tychicus our deerest brother, and faithful minister, & fellovv-seruant in our Lord, vvil make you vnderstand al.

8 VVhom I haue sent to you for this same purpose, that he may knovv the things that concerne you, & may comfort your harts.

9 VVith Onesimus the most deere and faithful brother vvho is of you. Al things that are done here, shal they do you to vnderstand.

10 Aristarchus my fellovv-prisoner saluteth you, & Mark the cosin-german of Barnabas (concerning vvhom you haue receiued commaundements, If he come to you, receiue him.)

11 And Iesus that is called Iustus: vvho are of the Circumcision. these only are my coadiutors in the kingdom of God: vvhich haue been a comfort to me.

12 Epaphras saluteth you vvho is of you, the seruant of Christ Iesus, alvvaies careful for you in praiers, that you may stand perfect and ful in al the vvil of God.

13 For I giue him testimonie that he hath much ‡ labour for you, and for them that be at Laodicia, and that are at Hierapolis.

14 Luke the most deere physicion saluteth you: and Demas.

15 Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his house.

16 And vvhē the epistle shal be read vvith you, make that it be read also in the Church of the Laodicians: and that you read that vvhich is of the Laodicians.

17 And say to Archippus, See the ministerie vvhich thou hast receiued of our Lord, that thou fulfil it.

18 The salutation: vvith mine ovvne hand, Paules. Be mindful of my bands. Grace be vvith you. Amen.

THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

CHAP. I.

1 PAVL and Syluanus and Timothee to the Church of the Theſſalonians in God the Father, and our Lord Ieſus Chriſt. Grace to you and peace.

2 VVe giue thanks to God alvvaies for al you: making a memorie of you in our praiers vvithout intermiſſion.

3 Mindful of the vvork of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord Ieſus Chriſt, before God and our father.

4 Knovving brethren beloued of God, your election.

5 That our Goſpel hath not been to you in vvord only, but in povver and the holy Ghoſt, and in much fulneſſe, as you knovv vvhat maner of men vve haue been among you for your ſakes.

6 And y u became ‡ folovvers of vs, & of our Lord: receiuing the vvord in much tribulation, vvith ioy of the Holy Ghoſt.

7 So that you vvere made a paterne to al that beleeue in Macedonia & in Achaia.

8 For from you vvas bruited the vvord of our Lord: not only in Macedonia and in Achaia, but alſo in euery place, your faith vvhich is to God-vvard, is proceded, ſo that it is not neceſſarie for vs to ſpeak any thing.

9 For they them ſelues report of vs vvhat maner of entring vve had to you: and hovv you are turned to God ‡ from Idols, to ſerue the liuing and true God.

10 And to expect his ſonne from heauen (vvhom he raiſed vp from the dead) Ieſus, vvho hath deliuered vs from the vvrath to come.

CHAP. II.

1 FOR your ſelues knovv, brethrē, our entrance vnto you, that it vvas not vaine.

2 But ‡ hauing ſuffered before and been abuſed vvith contumelies (as you knovv) at Philippi, vve had confidence in our God, to ſpeak vnto you the Goſpel of God in much carefulnes.

3 For our exhortation vvas not of errour, nor of vncleanneſſe, nor in deceit.

4 But as vve vvere approued of God that the Goſpel ſhould be committed to vs, ſo vve ſpeak: not as pleaſing men, but God, vvho proueth our harts.

5 For neither haue vve been at any time in the vvord of adulatiō, as you knovv: nor in occaſiō of auarice, God is vvitnes.

6 Nor ſeeking glorie of men, neither of you, nor of others.

7 VVheras vve might haue been a burden to you, as the Apoſtles of Chriſt: but vve became children in the middes of you, as if a nource ſhould cherish her children.

8 So hauing a deſire to you, vve vvould gladly deliuer vnto you not only the Goſpel of God, but alſo our ovvne ſoules: becauſe you are become moſt deere vnto vs.

9 For you are mindful, brethren, of our labour and toile, day & night vvorking, leſt vve ſhould charge any of you, vve preached among you the Goſpel of God.

10 You are vvitneſſes and God, hovv holily and iuſtly & vvithout blame, vve haue been to you that did beleleue.

11 As you knovv in vvhat maner vve deſiring and comforting you, haue adiured euery one of you (as a father his chil-

his children) that you vvould vvalk vvorthie of God , vvho hath called you into his kingdom and glorie.
12 The fore vve alſo giue thanks to God vvithout intermiſſion : becauſe that vvhen you had receiued it not as the vvord of men, but (as it is in deed) ‡ the vvord of God , vvho vvorketh in you that haue beleued.
13 For you, brethren, are become folovvers of the churches of God that be in Ievvrie, in Chriſt Ieſus: for you alſo haue ſuffered the ſame things of your ovvne lineage , as they alſo of the Ievves.
14 VVho both killed our Lord Ieſus, and the Prophets, and haue perſecuted vs, and pleaſe not God, & are aduerſaries to al men.
15 Prohibiting vs to ſpeak to the Gentils that they may be ſaued , to make vp their ſinnes alvvaies. for the vvrath of God is come vpon them euen to the end.
16 But vve, brethren , ‡ depriued of you for a short time, in ſight, not in hart : haue haſtened the more aboũdantly to ſee your face vvith much deſire.
17 For vve vvould haue come to you, I Paul certes , once and againe: but Satan hath hindered vs.
18 For vvhat is our hope, or ioy, or crovvne of glorie? ‡ Are not you before our Lord Ieſus Chriſt in his comming?
19 For you are our glorie and ioy.

CHAP. III.

1 FOR the vvhich cauſe forbearing no longer , it pleaſed vs to remaine at Athens, alone.
2 And vve ſent Timothee our brother , & the miniſter of God in the Goſpel of Chriſt, to confirme you & exhort you for your faith.
3 That no man be moued in theſe tribulations , for your ſelues knovv, that vve are appointed to this.
4 For euen vvhen vve vvere vvith you , vve foretold you that vve ſhould ſuffer tribulations, as alſo it is come to paſſe, and you knovv.
5 Therfore I alſo forbearing no longer, ſent to knovv your faith leſt perhaps he that tempteth, hath tempted you, & our labour be made vaine.
6 But novv Timothee comming vnto vs from you , and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alvvaies, deſiring to ſee vs, as vve alſo you.
7 Therfore vve are comforted, brethren, in you, in al our neceſſitie , & tribulation, by your faith.
8 Becauſe novv vve liue , if you ſtand in our Lord.
9 For vvhat thanks-giuing can vve render to God for you , in al ioy vvhervvith vve reioyce for you before our God?
10 Night and day more aboundantly praying that vve may ‡ ſee your face, & may accomplish thoſe things that vvant of your faith.
11 And God him ſelf and our Father , and our Lord Ieſus Chriſt direct our vvay to you.
12 And our Lord multiplie you, and make your charitie abound one to an other, & tovvard al men : as vve alſo in you.
13 To confirme your harts vvithout blame, in holineſſe , before God and our Father , in the comming of our Lord Ieſus Chriſt vvith al his Saincts. Amen.

CHAP. IV.

1 FOR the reſt therfore , brethren, vve deſire & beſeech you in our Lord Ieſus, that as you haue receiued of vs hovv you ought to vvalk & to pleaſe God, as alſo you do vvalk, that you abound more.
2 For you knovv vvhat precepts I haue giuen to you by our Lord Ieſus.
3 For this is the vvil of God, your ſanctification: that you abſtaine from fornication.
4 That euery one may knovv to poſſeſſe his veſſel in ſanctification & honour.
5 Not in the paſſion of luſt , as alſo the Gentils that knovv not God.
6 And that no man ouergo, nor circumuēt his brother in buſineſſe: becauſe our Lord is reuenger of al theſe

things, as vve haue foretold you, & haue teſtified.
7 For God hath not called vs into vncleanneſſe: but into ſanctification.
8 Therfore he that deſpiſeth theſe things, deſpiſeth ‡ not man but God, vvho alſo hath giuen his holy Spirit in vs.
9 But concerning the charitie of the ‡ fraternitie, vve haue no need to vvrit to you: For your ſelues haue learned of God to loue one an other.
10 Yea and you do it tovvard al the brethren in al Macedonia. But vve deſire you brethren, that you ‡ abound more.
11 And that you employ your indeuour to be quiet, & that you do your ovvne buſineſſe, and vvork vvith your ovvne hands, as vve haue commaunded you.
12 And that you vvalk honeſtly tovvard them that are vvithout: and need nothing of any mans.
13 And vve vvil not haue you ignorant, brethren, concerning them that ‡ ſleep, that you be not ſorovvful, as alſo others that haue no hope.
14 For if vve beleue that Ieſus died and roſe againe, ſo alſo God them that haue ſlept by Ieſus vvil bring vvith him.
15 For this vve ſay to you in the vvord of our Lord, that ‡ vve vvhich liue, vvhich are remaining in the aduent of our Lord, ſhal not preuent them that haue ſlept.
16 For our Lord him ſelf in commaundement and in the voice of an Archangel & in the tromper of God vvil deſcend from heauen: and the dead that are in Chriſt, ſhal riſe againe firſt.
17 Then vve that liue, that are leſt, vvithal ſhal be taken vp vvith them in the cloudes to meet Chriſt, into the aire, & ſo alvvaies vve ſhal be vvith our Lord.
18 Therfore comfort ye one an other in theſe vvords.

CHAP. V.

1 AND of the times and moments, brethren, you need not that vve vvrit to you.
2 For your ſelues knovv perfectly that the day of our Lord ſhal ſo come, as a theef in the night.
3 For vvhen they ſhal ſay, peace & ſecuritie: then ſhal ſodaine deſtruction come vpon them, as the paines to her that is vvith child, and they ſhal not eſcape.
4 But you brethren are not in darkneſſe: that the ſame day may as a theef ouertake you.
5 For al you are the children of light, and children of the day: vve are not of the night nor of darkneſſe.
6 Therfore let vs not ſleep as alſo others: but let vs vvatch and be ſober.
7 For they that ſleep, ſleep in the night: & they that be drunk, be drunk in the night.
8 But vve that are of the day, are ſober, hauing on, the breaſt plate of faith and ‡ charitie, and a helmet, the hope of ſaluation.
9 For God hath not appointed vs vnto vvrath, but vnto the purchaſing of ſaluation by our Lord Ieſus Chriſt.
10 VVho died for vs: that vvhether vve vvatch, or ſleep, vve may liue together vvith him.
11 For the vvhich cauſe comfort one an other: and edifie one an other, as alſo you do.
12 And vve beſeech you brethren, that you vvil knovv them that labour among you, and that gouerne you in our Lord, and admonish you.
13 That you haue them more abundantly in charitie for their vvork. haue peace vvith them.
14 And vve beſeech you brethren, admonish the vnquiet, comfort the vveak minded, beare vp the vveak, be patient to al.
15 See that none render euil for euil to any man: but alvvaies that vvhich is good purſue tovvard ech other, and tovvards al.
16 Alvvaies reioyce.
17 ‡ Pray vvithout intermiſſion.
18 In al things giue thanks. for this is the vvil of God in Chriſt Ieſus in al you.
19 The Spirit extinguish not.
20 Prophecies deſpiſe not.
21 But ‡ proue al things: hold that

23 And the God of peace him self sanctifie you in al things: that your whole spirit, and soule and body without blame may be preserued in the comming of our Lord Iesus Christ.
24 He is faithful, that hath called you, which also will do it.
25 Brethren pray for vs.
26 Salute all the brethren in a holy kisse.
27 I adiure you by our Lord that this epistle be read to al the holy brethren.
28 The grace of our Lord Iesus Christ be with you. Amen.

THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

CHAP. I.

1 PAVL and Siluanus and Timothee: to the church of the Thessalonians in God our father & our Lord Iesus Christ.
2 Grace to you and peace from God our Father and our Lord Iesus Christ.
3 We ought to giue thanks alwaies to God for you brethren, so as meet is, because your faith increaseth excedingly, and the charitie of euery one of you aboundeth towards eche other.
4 So that we our selues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, which you sustaine.
5 For an example of the iust iudgment of God, that ‡ you may be counted worthie of the kingdom of God, for the which also you suffer.
6 If yet it be iust with God to repay tribulation, to them that vexe you.
7 And to you that are vexed, rest with vs in the reuelatiō of our Lord Iesus from heauen with the Angels of his power.
8 In flame of fire, giuing reuenge to them that know not God, & that obey not the Gospel of our Lord Iesus Christ.
9 Who shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his power.
10 When he shal come to be ‡ glorified in his saincts, and to be made marueilous in al them that haue beleued, because our testimonie concerning you was credited in that day.
11 Wherin also we pray alwaies for you, that our God make you worthie of his vocation, and accomplish al the good pleasure of his goodnesse & the werk of faith in power.
12 That the name of our Lord Iesus Christ may be glorified in you, and you in him, according to the grace of our God, & of our Lord Iesus Christ.

CHAP. II.

1 AND we desire you, brethren, by the comming of our Lord Iesus Christ, and of our congregation into him.
2 That you be not easily moued frō your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, ‡ as though the day of our Lord were at hand.
3 Let no man seduce you by any meanes, for ‡ vnlesse there come a reuolt first, & ‡ the mā of sinne be reuealed, the sonne of perdition.
4 Which is an aduersarie & is ‡ extolled ‡ aboue al that is called God, or that is worshipped, so that he sitteth ‡ in the tēple of God, shewing him self as though he were God.

5 Remember you not, that vvhen I vvas yet vvith you, I told you theſe things?
6 And novv ‡ vvhat letteth, you knovv: that he may be reuealed in his time.
7 (For novv the myſterie of iniquitie vvorketh: only that he vvhich novv holdeth, do hold, vntil he be taken out of the vvay.)
8 And then that vvicked one shal be reuealed vvhom our Lord Ieſus shal kil vvith the ſpirit of his mouth: & shal deſtroy vvith the manifeſtation of his aduent, him.
9 VVhoſe comming is according to the operation of Sata, ‡ in al povver, and lying ſignes and vvonders.
10 And in al ſeducing of iniquitie to thē that perish, for that they haue not receiued the charitie of the truth that they might be ſaued.
11 Therfore ‡ God vvil ſend them the operation of errour, to beleeue lying.
12 That al may be iudged vvhich haue not beleeued the truth, but haue conſented to iniquitie.
13 But vve ought to giue thanks to God alvvaies for you, brethren beloued of God, that he hath choſen you firſt-fruits vnto ſaluation, in ſanctification of ſpirit and faith of the truth.
14 Into the vvhich alſo he hath called you by our Goſpel, vnto the purchaſing of the glorie of our Lord Ieſus Chriſt.
15 Therfore brethren ſtand and hold ‡ the ‡ traditions vvhich you haue learned, vvhether it be by vvord, or by our epiſtle.
16 And our Lord Ieſus Chriſt him ſelf and God & our father vvhich hath loued vs, & hath giuen eternal conſolation, & good hope in grace.
17 ‡ Exhort your harts and confirme you in euery good vvork & vvord.

CHAP. III.

1 FOR the reſt, brethren, pray for vs, that the vvord of God may haue courſe and be glorified, as alſo vvith you.
2 And that vve may be deliuered from importunat and naughtie men for al men haue not faith.
3 But our Lord is faithful, vvho vvil confirme and keep you from euil.
4 And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you do, and vvil do.
5 And our Lord direct your harts in the charitie of God, and patience of Chriſt.
6 And vve denounce vnto you, brethren, in the name of our Lord Ieſus Chriſt, that you vvithdravv your ſelues from euery brother vvalking inordinatly, and not according to the ‡ tradition vvhich they haue receiued of vs.
7 For your ſelues knovv hovv you ought to imitate vs: for vve haue not been vnquiet among you.
8 Neither haue vve eaten bread of any man gratis, but in labour & in toile night and day vvorking, leſt vve should burden any of you.
9 Not as though vve had not authoritie: but that vve might giue our ſelues a paterne vnto you for to imitate vs.
10 For alſo vvhen vve vvere vvith you, this vve denounced to you, that if any vvil not vvork, ‡ neither let him eate.
11 For vve haue heard of certaine among you that vvalk vnquietly, vvorking nothing, but curiously medling.
12 And to them that be ſuch vve denounce, & beſeech them in our Lord Ieſus Chriſt, that vvorking vvith ſilence, they eate their ovvne bread.
13 But you brethren faint not vvel-doing.
14 And if any ‡ obey not our vvord, ‡ not him by an epiſtle.
15 And do not companie vvith him, that he may be confounded: and do not eſteeme him as an enemie, but admonish him as a brother.
16 And the Lord of peace him ſelf giue you euerlaſting peace in euery place. Our Lord be vvith you al.
17 The ſalutation, vvith mine ovvne hand, Paules: vvhich is a ſigne in euery epiſtle, ſo I vvrite.
18 The grace of our Lord Ieſus Chriſt be vvith you al. Amen.

THE

THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

CHAP. I.

PAVL an Apoſtle of Ieſus Chriſt according to the commaundement of God our Sauiour, and of Chriſt IESVS our hope.

2 To Timothee his beloued ſonne in the faith. Grace, mercie, and peace from God the father, and from Chriſt IESVS our Lord.

3 As I deſired thee to remaine at Epheſus vvhen I vvent into Macedonia, that thou ſhouldeſt denounce to certaine ‡ not to teach othervviſe.

4 Nor to attend ‡ to fables and genealogies hauing no end: vvhich miniſter ‡ queſtions rather then the edifying of God vvhich is in faith.

5 But ‡ the end of the precept is charitie from a pure hart, and ‡ a good conſcience, and a faith not feined,

6 From the vvhich things certaine ſtraying, are turned into ‡ vaintalk.

7 ‡ Deſirous to be doctors of the Lavv, not vnderſtãding neither vvhat things they ſpeak, nor of vvhat they affirme.

8 But vve knovv that the Lavv is good, if a man vſe it lavvfully.

9 Knovving this that ‡ the Lavv is not made to the iuſt man, but to the vniuſt, and diſobedient, to the impious & ſinners, to the vvicked & contaminat, to killers of fathers & killers of mothers, to murderers.

10 To fornicatours, to lyers vvith mankind, to man-ſtealers, to liers, to periured perſons, and vvhat other thing ſoeuer is contrarie to ſound doctrine.

11 VVhich is according to the Goſpel of the glorie of the bleſſed God, vvhich is committed to me.

12 I giue him thanks vvhich hath ſtrengthned me, Chriſt IESVS our Lord, becauſe he hath eſteemed me faithful, putting me in the miniſterie.

13 VVho before vvas blaſphemous and a perſecutor & contumelious. but I obteined the mercie of God, becauſe I did it being ignorant in incredulitie.

14 And the grace of our Lord ouerabounded vvith faith and loue, vvhich is in Chriſt Ieſus.

15 A faithful ſaying, & vvorthie of al acceptation, that Chriſt Ieſus came into this vvorld to ſaue ſinners, of vvhom I am the cheef.

16 But therfore haue I obtained mercie: that in me firſt of al Chriſt Ieſus might ſhevv al patience, ‡ to the information of them that ſhal beleeue on him vnto life euerlaſting.

17 And to the king of the vvorlds, immortal, inuiſible, only God honour & glorie for euer and euer. Amen.

18 This precept I commend to thee o Timothee: according to the prophecies going before ‡ on thee, that thou vvarre in them a good vvarfare.

19 Hauing faith and a good conſcienee, ‡ vvhich certaine repelling haue made ſhipvvrack about the faith.

20 Of vvhom is Hymenæus & Alexander: vvhom I haue ‡ deliuered to Satan, that they may learne not to blaſpheme.

CHAP. II.

1 I Deſire therfore firſt al things that ‡ obſecrations, praiers, poſtulations, thanksgeuing be made for al men.

2 ‡ For kings and al that are in preeminence: that vve may lead a quiet and a peaceable life in al pietie and charitie.

4 ‡ VVho vvil al men to be saued, and to come to the knovvledg of the truth.
5 For there is one God, ‡ one also mediatour of God and men, man Christ IESVS.
6 VVho gaue him self a redemption for al, vvhose testimonie in due times is confirmed.
7 Vvherein I am appointed a preacher & an Apostle (I say the truth, I lie not) doctor of the Gentils in faith and truth.
8 I vvil therfore that men pray in euery place: lifting vp pure handes, vvithout anger and altercation.
9 In like maner vvomen also in comely attire: vvith demurenesse and sobrietie adorning them selues, not in plaited heare, or gold, or pretious stones, or gorgeous apparel.
10 But that vvhich becommeth vvomen professing pietie by good vvorks.
11 Let a vvoman learne in silence, vvith al subiection.
12 But to teach I ‡ permit not vnto a vvoman, nor to haue dominion ouer the man: but to be in silence.
13 For Adam vvas formed first: then Eue.
14 And Adam vvas not seduced: but the vvoman being seduced, vvas in prevarication.
15 Yet she shal be saued by generation of children: if they continue in faith & loue and sanctification vvith sobrietie.

CHAP. III.

1 A Faithful saying. If a man desire a Bishops office, he desireth ‡ a good vvork.
2 It behoueth therfore ‡ a Bishop to be irreprehensible, the husband ‡ of one vvife, sobre, vvise, comely, chast, a man of hospitalitie, a teacher.
3 Not giuen to vvine, no fighter, but modest, no quareler, not couetous.
4 VVel ruling his ovvne house, ‡ hauing his children subiect vvith al chastitie.
5 But if a man knovv not to rule his
6 ‡ Not a neophite: lest puffed into pride, he fal into the iudgment of the Diuel.
7 And he must haue also good testimonie of them that are vvithout: that he fal not into reproch and the snare of the Diuel.
8 ‡ Deacons in like maner ‡ chast, not double-tonged, nor giuen to much vvine, not folovvers of filthie lucre.
9 Hauing the mysterie of faith in a pure conscience.
10 And let these also be proued first: and so let them minister, hauing no crime.
11 The vvomen in like maner chast, not detracting, sober, faithful in al things.
12 Let deacons be the husbands of one vvife: vvhich rule vvel their children, and their houses.
13 For they that haue ministred vvel shal purchase to them selues a good degree, and much confidence in the faith vvhich is in Christ IESVS.
14 These things I vvrit to thee, hoping that I shal come to thee quickly.
15 But if I tary long, that thou maiest know hovv thou ought est to conuerse ‡ in the house of God, vvhich is the Church of the liuing God, ‡ the piller and ground of truth.
16 And manifestly it is a great sacrament of pietie, vvhich vvas manifested in flesh, vvas iustified in spirit, appeared to Angels, hath been preached to Gentils, is beleeued in the vvorld, is assumpted in glorie.

CHAP. IIII.

1 AND the Spirit manifestly saith that in the last times certain ‡ shal depart from the faith attending to spirits of errour, and doctrines of diuels.
2 Speaking lies in hypocrisie, and hauing their conscience seared.
3 ‡ Forbidding to marie, to abstaine from meats vvhich God created to receaue vvith thanks-giuing for the

the faithful, and them that haue knowen the truth.
4 For ‡ euery creature of God is good, and nothing to be reiected that is receiued ‡ with thanks-giuing.
5 For it is ‡ sanctified by the word of God and prayer.
6 These things proposing to the brethren, thou shalt be a good minister of Christ Iesus, nourished in the words of the faith and the good doctrine which thou hast attained vnto.
7 But folish and old wiues fables auoid: and exercise thy self to pietie.
8 For ‡ corporal exercise is profitable to litle, but pietie is profitable to al things: hauing promise of the life that now is, and of that to come.
9 A faithful saying and worthie of al acceptation.
10 For to this purpose we labour and are reuiled, because we hope in the liuing God which is the Sauiour of al men, especially of the faithful.
11 Commaund these things and teach.
12 Let no man contemne thy youth but be an example of the faithful, in word, in conuersation, in charitie, in faith, in chastitie.
13 Til I come, attend vnto reading, exhortation, doctrine
14 Neglect not ‡ the grace that is in thee: which is giuen thee by prophecie, ‡ with imposition of the hands ‡ of priesthod.
15 These things do thou meditate, be in these things: that thy profiting may be manifest to al.
16 Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt ‡ saue both thy self and them that heare thee.

CHAP. V.

1 A Seniour rebuke not: but beseech as a father: yong men, as brethen:
2 Old women, as mothers: yong women, as sisters in al chastitie.
3 Honour widowes: which are ‡ widowes in deed.
4 But if any widow haue childrē or nephewes: let her learne first to rule her owne house, & to render mutual dutie to her parents. for this is acceptable before God.
5 But she that is a widow in deed & desolat: let her hope in God, & continue in obsecrations & ‡ praiers night & day.
6 For she that is in deliciousnes, liuing is dead.
7 And this commaund that they be blamelesse.
8 But if any man haue not care of his owne & especially of his domesticals, ‡ he hath denied the faith, and is worse then an infidel.
9 ‡ Let a widow be chosen of no lesse then three score yeres, which hath been the ‡ wife of one husband.
10 Hauing testimonie in good works if she haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saincts feet, if she haue ministred to them that suffer tribulation, if she haue folowed euery good work.
11 But the yonger widowes auoid. For when they shal be ‡ wanton in Christ, ‡ they will marie.
12 ‡ Hauing damnation, because they haue made void ‡ their first faith
13 And withal idle also they learne to go about from house to house: not only idle, but also ful of words and curious, speaking things which they ought not.
14 ‡ I will therfore the yonger to marie, to bring forth children, to be housewiues: to giue no occasion to the aduersarie for to speak euil.
15 For now certaine are turned backe ‡ after Satan.
16 If any faithful man haue widowes, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are widowes indeed.
17 The priests that rule wel, let them be esteemed ‡ worthie of double honour: especially they that labour ‡ in the word and doctrine.
18 For the Scripture saith: Thou shalt not moosel the mouth to the oxe that treadeth out the corne. &, The workman is worthie of his hire.

19 ‡ Aga[in]

19 ‡ Against a priest receiue not accusation: but vnder two or three witnesses.

20 Them that sinne, reproue before al: that the rest also may haue feare.

21 I testifie before God and Christ Iesus, and the elect Angels, that thou keep these things without preiudice, doing nothing by declining to the one part.

22 Impose hands on no man ‡ lightly, neither do thou communicat with other mens sinnes. Keep thy self chast.

23 Drink not yet ‡ water: but vse a litle wine for thy stomake, & thy often infirmities.

24 Certaine mens sinnes be manifest, going before to iudgment: and certaine men they folow.

25 In like maner also good deeds be manifest, & they that are otherwise, can not be hidde.

CHAP. VI.

1 WHosoeuer are seruants vnder yoke, let them count their maisters worthie of al honour: lest the name of our Lord and his doctrine be blasphemed.

2 But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, which are partakers of the benefit. These things teach and exhort.

3 If any man ‡ teach otherwise, and consent not to the sound words of our Lord Iesus Christ, and to that doctrine which is according to pietie.

4 He is proud, knowing nothing, but ‡ languishing about questions and strife of words: of which rise enuies, contentions, blasphemies, euil suspicions.

5 Conflicts of men corrupted in their mind, and that are depriued of the truth, that esteeme gaine to be pietie.

6 But pietie with sufficiencie is great gaine.

7 For we brought nothing into this world: doubtlesse, neither can we take away any thing.

8 But hauing food, and wherwith to be couered, with these we are content.

9 For they that will be made rich, fal into tentation & the snare of the diuel, & many desires vnprofitable and hurtful, which drowne men into destruction and perdition.

10 For the root of al euils is couetousnes: ‡ which certaine desiring haue erred from the faith, and haue intangled them selues in many sorowes.

11 But thou, o man of God, flee these things: and pursue iustice, pietie, faith, charitie, patience, mildnes.

12 Fight the good fight of faith: apprehend eternal life, wherin thou art called and hast confessed a good confession before many witnesses.

13 I commaund thee before God who quickneth al things, and Christ Iesus who gaue testimonie vnder Pontius Pilat a good confession.

14 That thou keep the commaundement without spot, blamelesse vnto the comming of our Lord Iesus Christ.

15 Which in due times the Blessed & only Mightie will shew, the King of kings and Lord of lords.

16 Who only hath immortalitie, and inhabiteth light not accessible, whom no man hath seen, yea neither can see, to whom be honour and empire euerlasting. Amen.

17 Commaud the rich of this world not to be high minded, nor to trust in the vncertaintie of riches, but in the liuing God (who giueth vs al things abundantly to enioy)

18 To do wel, to become rich in good works, to giue easily, to communicat.

19 To heap vnto them selues a good ‡ foundation for the time to come, that they may apprehend the true life.

20 O Timothe, keep the ‡ depositum auoiding the ‡ profane nouelties of voices, & oppositions of ‡ falsely called knowledg.

21 Which certaine promising, haue erred about the faith. Grace be with thee. Amen.

THE

THE SECOND EPISTLE

OF S. PAVL TO TIMOTHEE.

CHAP. I.

1 PAVL an Apoſtle of Ieſus Chriſt by the vvil of God, according to the promiſſe of the life vvhich is in Chriſt Ieſus.

2 To Timo thee my deereſt ſonne, grace, mercie, peace from God the father, and Chriſt Ieſus our Lord.

3 I giue thankes to God, vvhom I ſerue from my progenitour sin a pure conſcience, that vvithout intermiſſion I haue a memorie of thee in my praiers, night and day.

4 Deſiring to ſee thee, mindful of thy teares, that I may be filled vvith ioy.

5 Calling to mind that faith vvhich is in thee not feined, vvhich alſo dvvelt firſt ‡ in thy grandmother Lois, and thy mother Eunice, and I am ſure that in thee alſo.

6 For the vvhich cauſe I admonish thee that thou reſuſcitate the ‡ grace of God, vvhich is in thee by the impoſition of my hands.

7 For God hath not giuen vs the ſpirit of feare: but of povver, and loue, and ſobrietie.

8 Be not therfore ashamed of the teſtimonie of our Lord, nor of me his priſoner: but trauail vvith the Goſpel according to the povver of God.

9 VVho hath deliuered and called vs by his holy calling, not according to our vvorks, but according to his purpoſe and grace, vvhich vvas giuen to vs in Chriſt Ieſus before the ſecular times.

10 But it is manifeſted novv by the illumiuation of our Sauour IESVS Chriſt, vvho hath deſtroied death, & illuminated life and incorruption by the Goſpel:

11 VVherein I am appointed a preacher and Apoſtle and Maiſter of the Gentiles.

12 For the vvhich cauſe alſo I ſuffer theſe things: but I am not confounded. For I knovv vvhom I haue beleeued, & I am ſure that he is able to keep my ‡ depoſitum vnto that day.

13 Haue thou ‡ a forme of ſound vvords, vvhich thou haſt heard of me in faith & ‡ in the loue in Chriſt Ieſus.

14 Keep the good depoſitum by the Holy Ghoſt, vvhich dvvelleth in vs.

15 Thou knovveſt this, that al vvhich are in Aſia, be auerted from me: of vvhom is Phigelus and Hermogenes.

16 Our Lord giue mercie to the houſe of Oneſiphorus: becauſe he hath often refreshed me, and hath ‡ not been ashamed of my chaine.

17 But vvhen he vvas come to Rome: he ſought me carefully, and found me.

18 ‡ Our Lord graunt him to find mercie of our Lord in that day. And hovv many things he miniſtred to me at Epheſus, thou knovveſt better.

CHAP. II.

1 THOu therfore my ſonne, be ſtrong in the grace vvhich is in Chriſt Ieſus.

2 And the things vvhich thou haſt heard of me by many vvitneſſes, theſe commend to faithful men, vvhich shal be fit to teach others alſo.

3 Labour thou as a good ſouldiar of Chriſt Ieſus.

4 ‡ No man being a ſouldiar to God, intangleth him ſelf vvith ſecular buſineſſes: that he may pleaſe him to vvhom he hath approued him ſelf.

5 For he alſo that ſtriueth for the maiſterie, is not crovvned valeſſe he ſtriue lavvfully.

6 The husbandman that laboureth, muſt firſt take of the fruits.

7 Vnderſtand vvhat I ſay: for our

Lord

Lord vvil giue thee in al things vnderstanding.
8 Be mindful that our Lord IESVS Christ is risen againe from the dead, of the seed of Dauid according to my Gospel.
9 VVherein I labour euen vnto bands, as a malefactour: but the vvord of God is not tied.
10 Therfore ‡ I sustaine al things for the elect, that they also may obtaine the saluation, vvhich is in Christ Iesus, vvith heauenly glorie.
11 A faithful saying. For if vve be dead vvith him, vve shal liue also together.
12 If vve shal sustaine, vve shal also reigne together. If vve shal deny, he also vvil denie vs.
13 If vve beleeue not: he continueth faithful, he can not denie him self.
14 These things admonish: testifying before our Lord.
Contend not in vvord, for it is profitable for nothing, but for the subuersion of them that heare.
15 Carefully prouide to present thy self approued to God, a vvorkman not to be confounded, ‡ rightly handling the vvord of truth.
16 But ‡ prefane and vaine speaches auoid: for they do much grovv to impietie.
17 And ‡ their speach spreadeth as a canker: of vvhom is Hymenæus and Philetus.
18 VVho haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.
19 But the sure foundation of God standeth, hauing this seale, Our Lord knovveth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord.
20 But ‡ in a great house there are not only vessels of gold and of siluer, but also of vvood and of earth: and certaine in deed vnto honour, but certaine vnto contumelie.
21 If any man therfore shal ‡ cleanse him self from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good vvork.
22 But youthful desires flee: and pursue iustice, faith, charitie, & peace vvith them that inuocat our Lord from a pure hart.
23 And folish and vnlearned questions auoid, knovving that they ingender braules.
24 But the seruant of our Lord must not vvrangle: but be mild tovvard al men, apt to teach, patient.
25 VVith modestie admonishing them that resist the truth: lest sometime ‡ God giue them repentance to knovv the truth.
26 And they recouer them selues from the snares of the diuel, of vvhom they are held captiue at his vvil.

CHAP. III.

1 AND this knovv thou, that in the last daies shal approch perileus times.
2 And ‡ men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkind, vvicked.
3 VVithout affection, vvithout peace, accusers, incontinent, vnmerciful, vvithout benignitie.
4 Traitours, stubburne, puffed vp, and louers of voluptuosnes more then of God.
5 Hauing an appearance in deed of pietie, but denying the vertue therof. And these auoid.
6 For of these be they that craftely enter into houses: and lead captiue seely ‡ vvomen loden vvith sinnes, vvhich are led vvith diuers desires.
7 Alvvaies learning, and neuer attaining to the knovvledg of the truth.
8 But as ‡ Iannes & Mambres resisted Moyses, so these also resist the truth men corrupted in mind, reprobat concerning the faith.
9 But they shal prosper no further: for their ‡ folly shal be manifest to al, as theirs also vvas.
10 But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience.
11 Persecutions, passions: vvhat maner of things vvere done to me at Antioch

Antioch, at Iconium, at Lystra: vvhat maner of persecutions I sustained. and out of al our Lord deliuered me.
12 And ‡ al that vvil liue godly in Christ Iesus, shal suffer persecution.
13 But euil men and seducers shal ‡ prosper to the vvorse: erring, & driuing into erreur.
14 But ‡ thou, continue in those things vvhich thou hast learned, and are committed to thee: knovving of vvhom thou hast learned.
15 And because from thine infancie thou hast knovven the holy Scriptures, vvhich can instruct thee to salvation, by the faith that is in Christ IESVS.
16 ‡ Al Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice.
that the man of God may be perfect, instructed to euery good vvork.

CHAP. IIII.

1 I Testifie before God and Iesus Christ vvho shal iudge the liuing and the dead, and by his aduet, and his kingdom:
2 Preach the vvord, vrge in season, out of season, reproue, beseech, rebuke in al patience and doctrine.
3 For ‡ there shal be a time vvhen they vvil not beare sound doctrine: but according to their ovvne desires they vvil heap to them selues maisters, hauing itching eares.
4 And from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted.
5 But be thou vigilant, labour in al things, do the vvork of an Euangelist, fulfil thy ministerie. Be sober.
6 For I am euen novv ‡ to be sacrificed: and the time of my resolutiō is at hand.
7 I haue fought a good fight, I haue cōsummat my course, I haue kept the faith.
8 Concerning the rest, there is laid vp for me ‡ a crovvne of iustice, vvhich our Lord vvil render to me in that day, a iust iudge: and not only to me, but to thē also that laue his comming.
9 Make haste to come to me quickly.
10 For Demas hath left me, louing this vvorld, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia.
11 Luke only is vvith me. Take Mark, and bring him vvith thee: for he is profitable to me for the ministerie.
12 But Tychicus I haue sent to Ephesus.
13 The cloke that I left at Troas vvith Carpus, comming bring vvith thee, and the books, especially the parchment.
14 Alexander the Coppersmith hath shevved me much euil, our Lord vvil revvard him according to his vvorks.
15 VVhom do thou also auoid, for he hath greatly resisted our vvords.
16 In my first answer no man vvas vvith me, but al did forsake me: be it not imputed to them.
17 But our Lord stood to me, and strengthned me, that by me the preaching may be accomplished, and al Gentils may heare: and I vvas delired from the mouth of the lion.
18 Our Lord ‡ hath deliuered me from al euil vvork: and vvil saue me vnto his heauenly kingdom. to vvhom be glorie for euer and euer. Amen.
19 Salute Prisca and Aquila, and the house of Onesiphorus.
20 Erastus remained at Corinth. And Trophimus I left sick at Miletum.
21 Make haste to come before vvinter. Eubulus and Pudens and ‡ Linus and Claudia, and al the brethren, salute thee.
22 Our Lord Iesus Christ be vvith thy spirit. Grace be vvith you. Amen.

THE

THE EPISTLE OF S. PAVL TO TITVS.

CHAP. I.

1 PAul the ſeruant of God, and an Apoſtle of Ieſus Chriſt according to the faith of the elect of God and knovvledg of the truth: vvhich is according to pietie.
2 Into the hope of life euerlaſting, vvhich he promiſed that lieth not, God, before the ſeculor times.
3 But hath manifeſted in due times his vvord in preaching, vvhich is committed to me according to the precept of our Sauiour God.
4 To Titus my beloued ſonne according to the common faith, grace and peace from God the father, and Chriſt Ieſus our Sauiour.
5 For this cauſe left I thee in Crete that thou ſhouldeſt reforme the things that are vvanting, and ſhouldeſt ‡ ordaine Prieſts by cities, as I alſo appointed thee:
6 If any be vvithout crime, the husband ‡ of one vvife, hauing faithful children, not in the accuſation of riot, or not obedient.
7 For a Biſhop muſt be vvithout crime, as the ſtevvard of God: not proud, not angrie, not giuen to vvine, no ſtriker, not couetous of filthy lucre.
8 But giuen to hoſpitalitie, gentle, ſober, iuſt, holy, continent.
9 Embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in ſound doctrine, & to reproue them that gaineſay it.
10 For there be many diſobedient, vain-ſpeakers, and ſeducers, eſpecially they that are of the Circumciſion.
11 VVho muſt be controuled. vvho ſubuert vvhole houſes, teaching the things they ought not, for filthie lucre.
12 One of them ſaid, their ovvne proper prophet, The Cretenſians alvvaies liers, naughtie beaſtes, slouthful belies.
13 This teſtimonie is true. For the vvhich cauſe rebuke them ſharply, that they may be ſound in the faith.
14 Not attending to Ievvish fables, and commaundements of men auerting them ſelues from the truth.
15 All things are ‡ cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their mind and conſcience.
16 They confeſſe that they knovv God: but in their vvorks they deny, vvheras they be abominable and incredulous and to euery good vvork reprobat.

CHAP. II.

1 BVt do thou ſpeak the things that become ſound doctrine.
2 Old men that they be ſober, chaſt vviſe, ſound in the faith, in loue, in patience.
3 Old vvomen in like maner in holy attire, not il ſpeakers, not giuen to much vvine: teaching vvel.
4 That they may teach the yong vvomen vviſedom, to loue their husbands, to loue their children.
5 VViſe, chaſt, ſober, hauing a care of the houſe, gentle, ſubiect to their husbands, that the vvord of God be not blaſphemed.
6 Yong men in like maner exhort that they be ſober.
7 In al things shevv thy ſelf an example of good vvorks, in doctrine, in integritie, in grauitie.
8 The vvord ſound, irreprehenſible: that he vvhich is on the contrarie part, may be afraid, hauing no euil to ſay of vs.
9 Seruants to be ſubiect to their maiſters, in al things pleaſing, not gainſaying.
10 Not defrauding, but in al things shevving good faith, that they may ador-

lorne the doctrine of our Sa-
our God in al things.
For the grace of God our Sauiour
ich appeared to al men
Instructing vs that denying im-
etie & vvordly desires, vve liue so-
rly, and iustly, and godly is this
vorld.
Expecting the blessed hope and
luent of the glorie of the great God
nd our Sauiour Iesus Christ.
4 VVho gaue him self for vs, that
e might redeeme vs from al iniqui-
e, and might cleanse to him self a
eople acceptable, a pursuer of good
vorks.
5 These things speak, and exhort
nd rebuke ‡ vvith al authe-
itie. Let no man contemne thee.

CHAP. III.

ADMONISH them to be subiect
to Princes & Potestats, to obey
t a vword, to be ready to euery good
vork.
2 To blaspheme no man, not to be
itigious, but modest: shevving al
mildnes tovvard al men.
3 For vve also vvere sometime vn-
vvise, incredulous, erring, seruing di-
uers desires & voluptuousnesses, liuing
in malice & enuie, odible, hating one
an other.
4 But vvhen the benignitie and ‡
kindnes tovvard man of our Sauiour
God appeared.
5 Not by the vvorks of iustice vvhich
vve did, but according to his mercie
he hath saued vs ‡ by the lauer of
regeneration & renouation of the
Holy Ghost.
6 VVhom he hath povvred vpon
vs aboundantly by Iesus Christ our
Sauiour.
7 That being iustified by his grace,
vve may be heires according to hope
of life euerlasting.
8 It is a faithful saying, and of these
things I vvil haue thee auouch ear-
nestly: that they vvhich beleeue in
God, be careful to excel in good
vvorks. These things be good and pro-
fitable for men.
9 But foolish questions, and genea-
logies, and contentions, and contro-
uersies of the Lavv auoid. For they
are vnprofitable and vaine.
10 A man that is ‡ an heretike after
the first and second ‡ admonition
auoid.
11 Knovving that he that is such an
one, is ‡ subuerted, and sinneth, be-
ing condemned ‡ by his ovvne iudg-
ment.
12 VVhen I shal send to thee Arte-
mas or Tychicus, haste to come vn-
to me to Nicopolis. for there I haue
determined to vvinter.
13 Set forvvard Zenas the lavvyer
and Apollos carefully, that nothing
be vvanting to them.
14 And let our men also learne ‡ to
excel in good vvorks to necessarie
vses: that they be not vnfruitful.
15 Al that are vvith me, salute thee:
salute them that loue vs in the faith.
The grace of God be vvith you al.
Amen.

THE EPISTLE OF S. PAVL

TO PHILEMON.

1 PAVL the prisoner of Christ Ie-
sus, and biother Timothee: to
Philemon the beloued and our coa-
diutor.
2 And to Appia our deerest sister,
and to Archippus our felovv-soul-
diar and to the church vvhich is in
thy house.
3 Grace to you and peace from
God our father, and our Lord Iesus
Christ.
4 I giue thanks to my God, alvva-
ies making a memorie of thee in my
praiers.

5 Hearing

5 Hearing thy ‡ charitie and faith vvhich thou hast in our Lord Iesus, & ‡ tovvard al the saincts: 6 That the communication of thy faith may be made euident in the agnition of al ‡ good ‡ that is in you in Christ Iesus.

7 For I haue had great ioy and consolation in thy charitie, because the bovvels of the saincts ‡ haue reſted by thee brother.

8 For the vvhich thing hauing great confidence in Christ IESVS, to commaund thee that vvhich pertaineth to the purpose.

9 For charitie rather I beseech, vvhereas thou art such an one, as Paul being old and novv prisoner also of Iesus Christ.

10 I beseech thee for my sonne vvhom I haue begotten in bands. Onesimus.

11 VVho hath been sometime vnprofitable to the, but novv profitable both to me and thee.

12 VVhom I haue sent back to thee. And ‡ do thou receiue him as mine ovve bovvels.

13 VVhom I vvould haue reteined vvith me, that for thee he might minister to me in the bands of the Gospel.

14 But vvithout thy counsel I vvould do nothing: that thy good might be not as it vvere of necessitie, but voluntarie.

15 For perhaps therfore he departed for a season from thee, that thou mightest take him againe for euer.

16 Novv not as a seruant, but for a seruant, a most deere brother, especially to me, but howv much more to thee both in the flesh & in our Lord?

17 If therfore thou take me for thy fellovv: receiue him as my self.

18 And if he hath hurt thee any thing or is in thy debt, that impute to me.

19 I Paul haue vvritten vvith mine ovvne hand: I vvil repay it: not to say to thee, ‡ that thou ovvest me thine ovvne self also.

20 Yea brother. God graunt I may enioy thee in our Lord. Refresh my bovvels in our Lord.

21 Trusting in thy obedience I haue vvritten to thee knowing that thou vvilt do aboue that also vvhich I do say.

22 And vvithal prouide me also a lodging. for I hope by your praiers that I shal be giuen to you.

23 There salute thee Epaphras my fellovv-prisoner in Christ IESVS.

24 Marke, Aristarchus, Demas and Luke my coadiutors.

25 The grace of our Lord IESVS Christ be vvith your spirit. Amen.

THE EPISTLE OF S. PAVL

THE APOSTLE TO THE HEBREVVES.

CHAP. I.

1 DIVERSLY and many vvaies in times past God speaking to the fathers in the prophets.

2 Last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes

3 VVho being the ‡ brightnesse of his glorie, and, ‡ the ‡ figure of his substance, and carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places.

4 Being made so much better then Angels, as he hath inherited a more excellent name aboue them.

5 For to vvhich of the Angels hath he said at any time, Thou art my sonne, to day haue I begotten thee? and againe, I vvil be to him a father, & he shal be to me a sonne.

6 And vvhen againe he bringeth in the first-begotte into the vvorld, ‡ he saith, And ‡ let al the Angels of God

God adore him.
7 And to the Angels truely he saith, He that maketh his Angels, spirits: and his ministers, a flame of fire.
8 But to the Sonne: Thy throne o God for euer and euer: a rod of equitie, the rod of thy kingdom.
9 Thou hast loued iustice, and hated iniquitie: therfore thee, God, thy God hath anointed vvith the oile of exultation aboue thy fellovves.
10 And, Thou in the beginning o Lord didst found the earth: and the vvorks of thy hands are the heauens.
11 They shal perish, but thou shalt continue: and they shal al vvaxe old as a garment.
12 As as a vesture shalt thou chaunge them, and they shal be changed: but thou art the self same, & thy yeres shal not faile.
13 But to vvhich of the Angels said he at any time: Sit on my right hand, vntil I make thine enemies the foot-stoole of thy feet.
14 Are they not al, ‡ ministring spirits: sent to minister for them vvhich shal receaue the inheritance of saluation?

CHAP. II.

1 THERFORE more aboundantly ought vve to obserue those things vvhich vve haue heard: ‡ lest perhaps vve runne out.
2 For if the vvord that vvas spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of revvard.
3 Hovv shal vve escape if vve neglect so great saluation? vvhich vvhen it vvas begonne to be declared by our Lord, of them that heard vvas confirmed on vs.
4 God vvithal testifying by signes, & vvonders, and diuers miracles, & distributions of the Holy Ghost according to his vvil.
5 For not to Angels hath God made subiect the vvorld to come, vvhereof vve speak.
6 But one hath testified in a certaine place, saying: VVhat is man that thou art mindful of him: or the sonne of man, that thou visitest him?
7 Thou didst minish him litle lesse then Angels: vvith glorie & honour thou hast crovvned him, and constituted him ouer the vvorks of thy hands.
8 Al things hast thou made subiect vnder his feet. For in that he subiected al things to him, he left nothing not subiect to him. But novv vve see not as yet al things subiected to him,
9 But him that vvas a litle lessened vnder the Angels, vve see Iesus, ‡ because of the passion of death, crovvned vvith glorie and honour: that through the grace of God he might tast death for al.
10 For it became him for vvhom al things, and by vvhom al things, that had brought many children into glorie, to consummat the author of their saluation, by his passion.
11 For he that sanctifieth, and they that be sanctified: al of one. For the vvhich cause he is not ashamed to cal them brethren.
12 Saying, I vvil declare thy name to my brethren: in the middes of the Church vvil I praise thee.
13 And againe, I vvil haue affiance in him. And againe, Behold here am I and my children: vvhom God hath giuen me.
14 Therfore because the children haue cõmunicated vvith flesh & blood, him self also in like maner hath been partaker of the same that by death he might destroy him that had the empire of death, that is to say, the Diuel.
15 And might deliuer them that by the feare of death through al their life vvere subiect to seruitude.
16 For no vvhere doth he take Angels: but ‡ the seed of Abraham he taketh.
17 VVhereupon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sinnes of the people.
18 For in that vvherin him self suffered and vvas tempted he is able to help them also that are tempted.

CHAP. III.

VVHerfore holy brethren, partakers of the heauenly vocation, consider the Apostle, & high priest of our confession Iesus.
2 VVho is faithful to him that made him, as also Moyses in al his house,
3 For, this man is esteemed vvorthie of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it.
4 For euery house is framed of some man. but he that created al things is God.
5 And Moyses in deed vvas faithful in al his house as a seruant, for a testimonie of those things vvhich vvere to be said.
6 But Christ as the Sonne in his ovvne house: vvhich house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.
7 VVherfore, as the Holy Ghost saith, To day if you shal heare his voice.
8 Harden not your harts as in the exacerbation according to the day of tentation in the desert.
9 VVhere your fathers tempted me: proued & savv my vvorks.
10 Fourtie yeres: For the vvhich cause I vvas offended vvith this generation, & said, They do alvvaies erre in hart. And they haue not knovven my vvaies.
11 To vvhom I svvare in my vvrath, If they shal enter into my rest.
12 Bevvare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God.
13 But exhort your selues euery day vvhiles to day is named, that none of you be obdurat vvith the fallacie of sinne.
14 For vve be made partakers of Christ: yet so if vve keep the ‡ beginning of his substance firme vnto the end.
15 VVhile it is said, To day if you shal heare his voice, do not obdurat your harts as in that exacerbation.
16 For some hearing did exasperat: but not al they that vvent out of Egypt by Moyses.
17 And vvith vvhom vvas he offended fourtie yeres? vvas it not vvith them that sinned, vvhose carcasses vvere ouerthrovven in the desert?
18 And to vvhom did he svveare that they should not enter into his rest: but to them that vvere incredulous?
19 And vve see that they could not enter in, because of incredulitie.

CHAP. IIII.

1 LET vs feare therfore lest perhaps forsaking the promis of entring into his rest, some of you be thought to be vvanting.
2 For to vs also it hath been denounced, as also to them. but the vvord of hearing did not profit them, not mixt vvith faith of those things vvhich they heard.
3 For vve that haue beleeued, shal enter into the rest: as he said, As I svvare in my vvrath, if they shal enter into my rest: and truly the vvorks from the foundation of the vvorld being perfited.
4 For he said in a certaine place of the ‡ seuenth day thus: And God rested the seuenth day from al his vvorks.
5 And againe in this, If they shal enter into my rest.
6 Because then it remaineth that certaine enter into it, and they to vvhom first it vvas preached, did not enter because of incredulitie.
7 Againe he limiteth a certaine day: To day, in Dauid saying, after so long time, as is aboue said, To day if you shal heare his voice: do not obdurat your harts.
8 For if Iesus had geuen them rest: he vvould neuer speak of an other day aftervvard.
9 Therfore there is left a sabbatisme for the peo le of God.
10 For he that is entred into his rest, the same also hath rested from his vvorks, as God from his.
11 Let vs haste therfore to enter into that rest: that no man fal into the same example of incredulitie.

For

For ‡ the vvord of God is liuely forcible, and more persing then tvvo edged svvord: and reaching o the diuision of the soule and spirit, of the ioynts also and the ovves, and a discerner of the co- tions and intents of the hart.
And there is no creature inuisi- in his sight. but al things are ed & open to his eyes, to vvhom s each is.
Hauing therfore a great high st that hath entred the heauens, s the sonne of God, let vs hold confession.
For vve haue not a high priest can not haue compassion on our rmities: but tempted in al things similitude, except sinne.
‡ Let vs go therfore vvith con- nce to the throne of grace: that may obteine mercie and find e in seasonable aide.

CHAP. V.

FOR ‡ euery high Priest taken from among men, is appointed men in those things that perta- to God: that he may offer gifts sacrifices for sinnes:
That can haue compassion on n that be ignorant and do erre: ause him self also is compassed h infirmitie:
And therfore he ought, as for the ple, so also for him self to offer sinnes.
Neither doth any man ‡ take the our to him self, but he that is ed of God, as Aaron.
So Christ also ‡ did not glorifie self that he might be made a prieſt: but he that spake to him: Sonne art thou, I this day haue otten thee.
As also in an other place he saith, u art ‡ a prieſt for euer, accor- g to the order of Melchisedec.
VVho in the daies of his flesh, ‡ h a strong crie and teares, offe- praiers and supplications to him could saue him from death, vvas rd ‡ for his reuerence.
And truly vvheras he vvas the ne, he learned by those things ich he suffered, obedience:
9 And being ‡ cōsummat, ‡ vvas made to al that obey him, cause of eternal saluation.
10 Called of God a high prieſt according to the order of Melchisedec.
11 Of vvhom vve haue great speach and ‡ inexplicable to vtter: because you are become vveak to heare.
12 For vvheras you ought to be maisters for your time, you need to be taught againe your selues vvhat be the elements of the beginning of the vvords of God: and you are become such as haue need of milk, and not of strong meat.
13 For euery one that is partaker of milk, is vnskilful of the vvord of iustice: for he is a child.
14 But strong meat is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

CHAP. VI.

1 VVHerfore intermitting the vvord of the beginning of Christ, let vs procede to perfection, not againe laying ‡ the foundation of penance from dead vvorks, & of faith tovvard God.
2 Of the doctrine of baptismes, & of imposition of hands, & of the resurrection of the dead, & of eternal iudgment.
3 And this shal vve do, if God vvil permit.
4 For it is ‡ impossible for them that vvere once illuminated, haue tasted also the heauenly gift, & vvere made partakers of the holy Ghost.
5 Haue moreouer tasted the good vvord of God, & the povvers of the vvorld to come.
6 And are fallen: to be renevved againe to penance, crucifying againe to them selues the Sonne of God, & making him a mockerie.
7 For the earth drinking the raine often comming vpon it, & bringing forth grasse commodious for them by vvhom it is tilled, receiueth blessing of God.
8 But bringing forth thornes and bryers, it is reprobat, and very neere a curse, vvhose end is, to be burnt.

9 But ‡ vve confidently trust of you, my best beloued, better things and neerer to saluation: although vve speak thus.
10 For ‡ God is not vniust, that he should forget your vvork & loue vvhich you haue shevved in his name, vvhich haue ministred to the saincts and do minister.
11 And our desire is that euery one of you shevv forth the same carefulnesse to the accomplishing of hope vnto the end:
12 That you become not slouthfull, but imitatours of them vvhich by faith and patience shal inherit the promisses.
13 For God promising to Abraham, because he had none greater by vvhom he might svveare, he svvare by him self.
14 Saying: Vnles blessing I shal blesse thee, and multiplying shal multiplie thee.
15 And so patiently enduring he obtained the promise.
16 For men svveare by a greater then them selues: and the end of al their controuersie, for the confirmation, is an othe.
17 VVherin God meaning more aboundantly to shevv to the heires of the promise the stabilitie of his coũsel, he interposed an othe:
18 That by tvvo things vnmoueable, vvhereby it is impossible for God to lie, vve may haue a most strong comfort, vvho haue fled to hold fast the hope proposed.
19 VVhich vve haue as an anker of the soule, sure and firme, and going in into the inner parts of the vele.
20 VVhere Iesus the precursor for vs is entred, made a high priest for euer according to the order of Melchisedec.

CHAP. VII.

1 FOR this ‡ Melchisedec, the king of Salem, Priest of the God most high, vvho met Abraham returning from the slaughter of the kings, and blessed him:
2 To vvhom also Abraham deuided tiths of al: first in deed by interpretation, ‡ the king of iustice: & then also king of Salem, vvhich is to say king of peace.
3 ‡ VVithout father, vvithout mother, vvithout genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.
4 And ‡ behold hovv great this man is, to vvhom also Abraham the Patriarke gaue ‡ tithes of the principal things.
5 And certes they of the sonnes of Leui that take the pristhod, haue commaundement to take tithes of the people according to the Lavv, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham.
6 But he vvhose generation is not numbred among them, took tithes of Abraham, and blessed him that had the promises.
7 But vvithout al contradiction, that vvhich is lesse, ‡ is blessed of the better.
8 And here in deed, ‡ men that die, receiue tithes: but there he hath vvitnes, that he liueth.
9 And (that it may so be said) by Abraham Leui also, vvhich receiueth tithes, vvas tithed.
10 For as yet he vvas in his fathers loines, vvhen Melchisedec met him.
11 ‡ If then consummation vvas by the Leuitical priesthod (for vnder it the people receiued the Lavv) ‡ vvhat necessitie vvas there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron?
12 For the priesthod being ‡ translated, it is necessarie that a translation of the Lavv also be made.
13 For he on vvhom these things be said, is of an other tribe, of which, none attended on the altar.
14 For it is manifest that our Lord sprung of Iuda: in the vvhich tribe Moyses spake nothing of priests.
15 And yet it is much more euident: if according to the similitude of Melchisedec there arise an other priest.
16 VVhich vvas not made according to the Lavv of the carnal commaudement, but according to the power of life indissoluble.

For he vvitnesseth, That thou ‡ a priest for euer, according to order of Melchisedec.
Reprobation certes is made ‡ of former commaundement, because of the vveakenesse and vnprofitablenesse thereof.
For the Lavv brought nothing perfection, ‡ but an introduction of better hope, by the vvhich vve approch to God.
And in as much as it is not vvithout an oth, (the other truly vvithout an oth vvere made priests:
But this ‡ vvith an oth, by him that said vnto him: Our Lord hath sworne, & it shal not repent him: Thou art a priest for euer)
By so much, is Iesus made a surety of a better testament.
And the others in deed vvere made priests, ‡ being many, because by death, they vvere prohibited to continue:
But this, for that he continueth euer, hath an euerlasting priesthood.
Vvhereby he is able to saue also for euer going by him self to God: ‡ alvvaies liuing to make intercession for vs.
For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and made higher then the heauens.
Vvhich hath not necessitie daily (as the priests) first for his ovvne sinnes to offer hostes, then for the peoples. for ‡ this he did once, in offering him self.
For the Lavv appointeth priests men that haue infirmitie: but the vvord of the oth vvhich is after the Lavv, the Sonne for euer perfected.

CHAP. VIII.

NOVV the summe concerning those things vvhich be said, is: Vve haue such an high priest, vvho is set on the right hand of the seat of maiestie in the heauens.
A ‡ minister of the holies, and of the true tabernacle, vvhich our Lord pight and not man.
For euery high priest is appointed to offer gifts and hostes, vvherfore it is ‡ necessarie that he also haue somevvhat that he may offer:
4 ‡ If then he vvere vpon the earth, neither vvere he a priest: vvheras there vvere that did offer gifts according to the Lavv.
5 That ‡ serue the exampler and shadovv of ‡ heauenly things. As it vvas answvered Moyses, vvhen he should finish the tabernacle, See (quoth he) that thou make al things according to the exampler vvhich vvas shevved thee in the mount.
6 But novv he hath obtained a better ministerie, by so much as he is mediatour of a better testament, vvhich is established in better promises.
7 For ‡ if that former had been vvithout fault, there should not certes a place of a second been sought.
8 For blaming them, he saith: Behold the daies shal come, saith our Lord: and I vvil consummat vpon the house of Israel, and vpon the house of Iuda a nevv Testament:
9 Not according to the testament vvhich I made to their fathers in the day that I took their hand to bring them out of the land of AEgypt: because they did not continue in my testament: and I neglected them, saith our Lord.
10 For this is the testament vvhich I vvil dispose to the house of Israel after those daies. saith our Lord: Giuing my lavves ‡ into their mind, and in their hart vvil I superscribe them: and I vvil be ‡ their God, and they shal be my people:
11 And euery one ‡ shal not teach his neighbour, and euery one his brother, saying, Knovv our Lord: because al shal knovv me from the lesser to the greater of them:
12 Because I vvil be merciful to their iniquities, & their sinnes I vvil not novv remember.
13 And in saying a nevv, the former he hath made old. And that vvhich growveth auncient and vvaxeth old, is nigh to vtter decay.

CHAP. IX.

1 THE former also in deed had iustifications ‡ of seruice, and a secular sanctuarie.
2 For the tabernacle vvas made, the first, vvherin vvere, the candlesticks, and the table, and the propositiō of loaues, vvhich is called Holy.
3 But after the second vele, the tabernacle, vvhich is called Sancta Sanctorum:
4 Hauing a golden censar, and the arke of the testament couered about on euery part vvith gold, in the vvhich vvas ‡ a golden pot hauing Manna, and the rod of Aaron that had blossomed, and the tables of the testament.
5 And ouer it vvere the ‡ Cherubins of glorie ouershadovving the propitiatorie. of vvhich things it is not needful to speake novv particularly.
6 But these things being so ordered, in the first tabernacle in deed the priests alvvaies entered, accomplishing offices of the sacrifices.
7 But in the second, once a yere the high priest only: not vvithout bloud vvhich he offereth for his ovvne and the peoples ignorance:
8 The Holy Ghost signifying this, that the vvay of the holies vvas ‡ not yet manifested, the former tabernacle as yet standing.
9 VVhich is a ‡ parable of the time present: according to vvhich are offered gifts and hostes, vvhich can not concerning the conscience make perfect ‡ him that serueth.
10 Only in meats and in drinks, and diuerse baptismes, and iustices of the flesh laid on them ‡ vntil the time of correction.
11 But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made vvith hand, that is, not of this creation:
12 Neither by the bloud of goats or of calues, but by his ovvne bloud entered in once into the Holies, ‡ eternal redemption being found.
13 For if the bloud of goats and of oxen & the ashes of an helfer being sprinkled, sanctifieth the polluted to the cleansing of the flesh:
14 Hovv much more hath the bloud of Christ vvho by the Holy Ghost offred him self vnspotted vnto God cleansed ‡ our conscience from dead vvorks, to serue the liuing God?
15 And therfore he is the mediatour of the nevv Testament: that death being a meane, vnto the redemption ‡ of these preuarications vvhich vvere vnder the former testament, they that are called may receiue the promise of eternal inheritance.
16 For vvhere there is a testament the death of the testatour must necessitie come betvvene.
17 For a testament is confirmed the dead: othervvise it is yet of no value, vvhiles the testatour liueth.
18 VVherevpon neither vvas the first certes dedicated vvithout bloud.
19 For al the commaundement of the Lavv being read of Moyses to the people: he taking the bloud of calues and goats vvith ‡ vvater and scarlet vvool and hyssope, sprinkled the very book also it self and al the people.
20 Saying, ‡ This is the bloud of the Testament, vvhich God hath commaunded vnto you.
21 The tabernacle also & al the vessel of the ministerie he in like maner sprinkled vvith bloud.
22 And al things almost according to the lavv are cleansed vvith bloud and vvithout sheading of bloud there is not remission.
23 It is necessarie therfore that ‡ the examplers of the cœlestials be cleansed vvith these: but the celestials them selues vvith better hostes then these.
24 For Iesus is not entred into Holies made vvith hand, examplers of the true: but into heauen it self, that he may appeare novv to the countenance of God for vs.
25 Nor that he should ‡ offer him selfoften, as the high priest entereth into the Holies, euery yere in the bloud of others:

Otherwise he ought to haue suffred often from the beginning of the world: but now once in the consummation of the worlds, to the destruction of sinne, he hath appeared by his owne host.

27 And as it is appointed to men to die once, and after this, the iudgment:

28 So also Christ was offered once to exhaust the sinnes of many: the second time he shal appeare without sinne to them that expect him, into saluation.

CHAP. X.

1 FOr the law hauing ‡ a shadow of good things to come, not the very image of the things: euery yere with the self same hostes which they offer incessantly, can neuer make the commers thereto perfect:

2 Otherwise ‡ they should haue ceased to be offered, because the worshippers once cleansed should haue no conscience of sinne any longer.

3 But in them there is made a commemoration of sinne euery yere.

4 For it is ‡ impossible that with the bloud of oxen and goats sinnes should be taken away.

5 Therfore comming into the world he saith: ‡ Host and oblation thou wouldest not: ‡ but a body thou hast fitted to me:

6 Holocaustes and ‡ for sinne did not please thee.

7 Then said I, Behold I come: in the head of the booke it is written of me: That I may do thy will o God.

8 Saying before, Because hostes and oblations & holocaustes, & for sinne thou wouldest not, ‡ neither did they please thee, which are offered according to the law.

9 Then said I, Behold I come that I may do thy will o God: he taketh away the first, that he may establish that that followeth.

10 In the which will, we are sanctified by the oblation of the body of Iesus Christ once.

11 And euery priest in deed is ready daily ministring, and ‡ often offering the same hostes, which can neuer take away sinnes:

12 But This offering one host for sinnes, for euer sitteth on the right hand of God.

13 Hence forth expecting, vntil his enemies be put the footstoole of his feet.

14 For by one oblation hath he consummated for euer them that are sanctified.

15 And the Holy Ghost also doth testific to vs. For after that he said:

16 And this is the Testament which I will make to them after those daies, saith our Lord, giuing my lawes ‡ in their hartes, and in their mindes will I superscribe them:

17 And their sinnes and iniquities I will now remember no more.

18 But where there is remission of these, ‡ now there is not an oblation for sinnes.

19 Hauing therfore brethren confidence in the entring of the holies in the bloud of Christ:

20 Which ‡ he hath dedicated to vs a new and liuing way by the vele, that is, his flesh.

21 And a high priest ouer the house of God.

22 Let vs approch with a true hart in fulnesse of faith, hauing our harts sprinkled from euil conscience, and our body washed with cleane water.

23 Let vs hold the confession of our hope vndeclining (for he is faithful that promised.)

24 And let vs consider one an other vnto the prouocation of charitie and of good works:

25 Not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approching.

26 For ‡ if we sinne willingly after the knowledge of the truth receiued, now there is not left an host for sinnes.

27 But a certaine terrible expectation of iudgment and rage of fire, which shal consume the aduersaries.

28 A man making the law of Moyses frustrat: without any mercie dieth vnder two or three witnesses.

29 ‡ Hovv much more think you, doth he deserue vvorse punishemẽts vvhich hath troden the sonne of God vnder foot, and estemed ‡ the bloud of the testament polluted, vvherein he is sanctified, and hath done contumelie to the spirit of grace?

30 For vve knovv him that said, Reuenge to me, I vvil repay. And againe, That our Lord vvil iudge his people.

31 ‡ It is horrible to fal into the handes of the liuing God.

32 But cal to mind the old daies: vvherin being illuminated, you sustained a great fight of passions.

33 And on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that conuersed in such sort.

34 For, ‡ you both had compassion on them that vvere in bandes: and the spoile of your ovvne goods you took ‡ vvith ioy, knovving that you haue a better and a permanent substance.

35 Do not therfore leese your ‡ confidence, vvhich hath a great remuneration.

36 For patience is necessarie for you: that doing the vvil of God, you may receiue the promise.

37 For yet a litle and a very litle vvhile, he that is to come, vvil come, and vvil not slack.

38 And my iust ‡ liueth of faith: but if he vvithdravv him self, he shal not please my soule.

39 But vve are not the children of vvithdravving vnto perdition: but of faith to the vvinning of the soule.

CHAP. XI.

1 AND ‡ faith is, ‡ the substance of things to be hoped for, the argument of things ‡ not appearing.

2 For in this the old men obtained testimonie.

3 By faith, vve vnderstand that the vvorlds vvere framed by the vvord of God: that of inuisible things visible things might be made.

4 By faith, Abel offered a greater host to God then Cain: by vvhich he obtained testimonie that he vvas iust, God giuing testimonie to his gifts, and by it, he being dead, yet speaketh.

5 By faith ‡ Henoch vvas translated, that he should not see death, and he vvas not found: because God translated him. for before his translation he had testimonie that he had pleased God.

6 But vvithout faith it is impossible to please God. For ‡ he that commeth to God, must beleeue that he is, and is a ‡ revvarder to them that seek him.

7 By faith, Noe hauing receiued an answer concerning those things vvhich as yet vvere not seen, fearing, framed the arke for the sauing of his house, by the vvhich he condemned the vvorld: and vvas instituted heire of the iustice vvhich is by faith.

8 By faith, he that is called, Abraham, obeied to go forth into the place vvhich he vvas to receiue for inheritance: and he vvent forth, not knovving vvhither he vvent.

9 By faith, he abode in the land of promise, as in a strange land, dvvelling in cottages vvith Isaac & Iacob the coheires of the same promise.

10 For he expected the cite that hath foundations: vvhose artificer and maker is God.

11 By faith, Sara also her self being barren, receiued vertue in conceauing of seed, yea past the time of age: because she beleeued that he vvas faithful vvhich had promised.

12 For the vvhich cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

13 According to faith died al these, not hauing receiued the promises, but beholding them a farre of, and saluting them, and confessing that they are pilgrimes & strangers vpon the earth.

14 For they that say these things, do signifie that they seek a countrie.

15 And

And in deed if they had been
mindful of the same from vvhence
they came forth, they had time vere-
to returne.
16 But now they desire a better,
that is to say, a heauenly. Therfore
God is not confounded to be called
their God. for he hath prepared them
a citie.
17 By faith, Abraham offered Isaac
when he vvas tempted: and his on-
ly-begotten did he offer vvho had
receiued the promisses.
18 (To vvhom it vvas said, That in
Isaac shal seed be called to thee.
19 Accounting that God is able to
raise vp euen from the dead. vvhere-
upon he receiued him also ‡ for a
parable.
20 By faith, also of things to come,
Isaac blessed Iacob and Esau.
21 By faith, Iacob dying, blessed e-
very one of the sonnes of Ioseph: and
adored the top of his rod.
22 By faith, Ioseph dying, made
mention of the going forth of the
children of Israel: and gaue comma-
mdement ‡ concerning his bo-
nes.
23 By faith, Moyses being borne,
vvas hid three monethes by his pa-
rents: because they savv him a proper
infant, and they feared not the kings
edict.
24 By faith, Moyses being made gre-
at, denied him self to be the sonne
of Pharaos daughter:
25 Rather chosing to be afflicted
vvith the people of God, then to ha-
ue the pleasure of temporal sinne:
26 Esteeming the reproch of Christ,
greater riches then the treasure of the
AEgyptians. for ‡ he looked vnto
the remuneration.
27 By faith, he left AEgypt: not fea-
ing the fiercenes of the king. for him
that is inuisible he sustained as if he
had seen him.
28 By faith, he celebrated the
Paschc, & the sheading of the bloud:
that he vvhich destroyed the first-bor-
ne, might not touch them.
29 By faith they passed the red
sea as it vvere by the dry land: vvhich
the AEgyptians assaying, vvere de-
voured.
30 By faith the vvalles of Iericho fel
dovvne, by the circuing of seuen da-
ies.
31 By faith, Rahab the harlot perish-
ed not vvith the incredulous, recei-
uing the spies vvith peace.
32 And vvhat shal I yet say? For the
time vvil faile me telling of Gedeon,
Barac, Samson, Iephte, Dauid, Sa-
muel, & the prophets.
33 VVho by faith ouercame king-
doms, ‡ vvrought iustice, obteined
promises, stopped the mouthes of
lions
34 Extinguished the force of fire, re-
pelled the edge of the svvord, recoue-
red of their infirmitie, vvere made
strong in battel, turned avvay the
camp of forainers.
35 VVomen receiued of resurrection
their dead. and others vvere racked,
not accepting redemption, that they
might find a better resurrection.
36 And others had trial of mocke-
ries and strips, moreouer also of
bands & prisons.
37 They vvere stoned, they vvere
hevved, they vvere tempted, they
died in the slaughter of the svvord,
they vvent about in sheep-skinnes, in
goats skinnes, needy, in distresse, af-
flicted.
38 Of vvhom the vvorld vvas not
vvorthie. vvandering in deserts, in
mountaines and dennes, and in caues
of the earth.
39 And al these being approued by
the testimonie of faith, receiued not
the promise.
40 God for vs prouiding some bet-
ter thing, that they ‡ vvithout vs
should not be consummat.

CHAP. XII.

1 AND therfore vve also hauing so
great a cloud of vvitnesses put
vpon vs: laying avvay al vveight and
sinne that compasseth vs, by patien-
ce let vs runn to the fight proposed
vnto vs.
2 Looking on the author of faith,
and the consummator Iesus, vvho,
ioy being proposed vnto him, sustai-
ned the crosse contemning confusion,
and sitteth on the right hand of the
seat of God.
3 For, think diligently vpon him

vvhich sustained of sinners such contradiction against him self: that you be not vvearied, fainting in your minds.

4 For you haue not yet resisted vnto bloud, repugning against sinne:

5 And you haue forgotten the consolation, vvhich speaketh to you, as it vvere to children, saying, My sonne, neglect not the discipline of our Lord: neither be thou vvearied vvhiles thou art rebuked of him.

6 For vvhom our Lord loueth, he chasteneth: & ‡ he scourgeth euery child that he receiueth.

7 Perseuere ye in discipline. As vnto children doth God offer him self to you. for vvhat sonne is there, vvhom the father doth not correct?

8 But if you be vvithout discipline, vvherof al be made partakers: then are you bastards, and not children.

9 Moreouer the fathers in deed of our flesh vve had for instructors, and vve did reuerence them: shal vve not much more obey the Father of spirits, and liue?

10 And they in deed for a time of fevv daies, according to their vvil instructed vs: but he to that vvhich is profitable in receiuing of his sanctification.

11 And al discipline for the present certes seemeth not to be of ioy, but of sorovv: but aftervvard it vvil render to them that are exercised by it, most peaceable fruit of iustice.

12 For the vvhich cause stretch vp the slacked handes and the loose knees:

13 And make straight steppes to your feet: that no man halting erre, but rather be healed.

14 Folovv peace vvith al men, and holinesse: vvithout vvhich no man shal see God:

15 Looking diligently lest any man ‡ be vvanting to the grace of God: lest any root of bitternes springing vp do hinder, and by it many be polluted.

16 Lest there be any fornicator or prophane person ‡ as Esau: vvho for one dish of meat sold his first-birth-rights.

17 For knovv ye that aftervvard also desiring to inherit the benediction, he vvas reprobated: for ‡ he found not place of repentance, although vvith teares he had sought it.

18 For you are not come to a palpable mount, and an accessible fire and vvhirle vvind, and darknes, and storme.

19 And the sound of trompet, & voice of vvords, vvhich they that heard, excused them selues, that the vvord might not be spoken to them.

20 For they did not beare that vvhich vvas said, And if a beast shal touch the mount, it shal be stoned.

21 And so terrible vvas it vvhich vvas seen, Moyses said: I am frighted and tremble.

22 But ‡ you are come to mount Sion, and the citie of the liuing God, heauenly Hierusalem, and the assemblie of many thousand Angels.

23 And the Church of the first-borne, vvhich are vvritten in the heauens, and the iudge of al, God: and the spirits of the iust ‡ made perfect.

24 And the mediator of the nevv Testament Iesus, and the sprinkling of bloud speaking better then Abel.

25 See that you refuse him not speaking. for if they escaped not, refusing him that spake vpō the earth: much more vve, that turne avvay from him speaking to vs from heauen.

26 VVhose voice moued the earth then: but novv he promiseth, saying, Yet once: and I vvil moue not only the earth, but heauen also.

27 And in that he saieth, Yet once, he declareth the translation of moueable things as being made, that those things may remaine vvhich are vnmoueable.

28 Therfore receiuing an vnmoueable kingdom, vve haue grace: by the vvhich ‡ let vs serue pleasing God, vvith feare & reuerence.

29 For our God is a consuming fire.

CHAP.

CHAP. XIII.

LET ‡ the charitie of the fraternitie abide in you.

2 And ‡ hospitalitie do not forget, for by this certaine being not avvare haue receiued Angels to harbour.

3 Remember them in bonds, as if you vvere bound vvith them: and them that labour, as your selues also remaining in bodie.

4 ‡ Mariage honorable in al, and the bed vndefiled. For, fornicatours & adulterers God vvil iudge.

5 Let your maners be vvithout auarice: contented vvith things present. For he said, I vvil not leaue thee, neither vvil I forsake thee.

6 So that vve do confidently say: Our Lord is my helper: I vvil not feare vvhat man shal do to me.

7 ‡ Remember your Prelates, vvhich haue spoken the vvord of God to you: the end of vvhose conuersation beholding, imitate their faith.

8 IESVS Christ yesterday, and to day: the same also for euer.

9 VVith ‡ various & strange doctrines be not led avvay. For it is best that the hart be established vvith grace, ‡ not vvith meats: vvhich haue not profited those that vvalk in them.

10 ‡ VVe haue an altar: vvherof they haue not povver to eate vvhich serue the tabernacle.

11 For the bodies of those beasts, vvhose bloud for sinne is caried into the holies by the high priest, are burned vvithout the campe.

12 For the vvhich thing Iesus also, that he might sanctifie the people by his ovvne bloud, suffered vvithout the gate,

13 Let vs go forth therfore to him vvithout the campe: carying his reproch.

14 For vve haue not here a permanent citie: but vve seek that vvhich is to come.

15 By him therfore let vs offer ‡ the host of praise alvvaies to God, that is to say, the fruit of lippes confessing to his name.

16 And benificence and communication do not forget. for vvith such hostes ‡ God is promerited.

17 ‡ Obey your Prelats, and be subiect to them. For they vvatch as being to render account for your soules: that they may do this vvith ioy, and not mourning. for this is not expedict for you.

18 Pray for vs. for vve haue confidence that vve haue a good conscience, vvilling to conuerse vvel in al.

19 And I beseech you the more to do this, that I may the more spedily be restored to you.

20 And the God of peace vvhich brought out from the dead the great Pastor of the sheep, in the bloud of the eternal testament, our Lord Iesus Christ.

21 ‡ Fitte you in al goodnes, that you may do his vvil, doing in you that vvhich may plea e before him by Iesus Christ: to vvhom is glorie for euer and euer. Amen.

22 And I desire you brethren that you suffer the vvord of consolation. For in very fevv vvords haue I vvritten to you.

23 Knovv you our brother Timothee to be dismissed: vvith vvhom (if he come the sooner) I vvil see you.

24 Salute al your prelats, and al the saincts. The brethren of Italie salute you.

25 Grace be vvith you al. Amen.

THE CATHOLIKE EPISTLE OF S. IAMES THE APOSTLE.

CHAP. I.

1 IAMES the ſeruant of God and of our Lord Ieſus Chriſt, to the twelue tribes that are in diſperſion, greeting.

2 Eſteeme it, my brethren, al ioy, when you shal fal into diuers tentations:

3 Knowing that ‡ the probation of your faith worketh patience.

4 And let patience haue a perfect work: that you may be perfect & entire failing in nothing.

5 But if any of you lack wiſedom, let him aske of God who giueth to al men abundantly, and vpbraideth not: and it shal be giuen him.

6 But let him ‡ aske in faith nothing doubting, for he that doubteth, is like to a waue of the ſea, which is moued & caried about by the wind.

7 Therfore let not that man think that he shal receiue any thing of our Lord.

8 A man double of mind is inconſtant in al his waies.

9 But let the humble brother glorie, in his exaltation.

10 And the rich, in his humilitie, becauſe ‡ as the floure of graſſe shal he paſſe:

11 For the ſunne roſe with heat, & parched the graſſe, and the floure of it fel away, and the beautie of the shape thereof perished: ſo the rich man alſo shal wither in his waies.

12 Bleſſed is the man that ſuffereth tentation: for when he hath been proued, he shal receiue the crowne of life, which God hath promiſed to them that loue him.

13 ‡ Let no man when he is tempted ſay that he is tempted of God. for ‡ God is not a tempter of euils, and he tempteth no man.

14 But ‡ euery one is tempted of his owne concupiſcence abſtracted and allured.

15 Afterward ‡ concupiſcence when it is conceiued, bringeth forth ſinne, but ‡ ſinne when it is conſummate, ingendereth death.

16 Do not erre therfore my deereſt brethren.

17 Euery beſt gift, and euery perfect gift, is from aboue, deſcending from the Father of lights, with whom is no tranſmutation, nor shadowing of alteration.

18 Voluntarily hath he begotten vs by the word of truth, that we may be ſome beginning of his creature.

19 You know my deereſt brethren, And let euery man be ſwift to heare: but slow to ſpeake, and slow to anger.

20 For the anger of man worketh not the iuſtice of God.

21 For the which thing caſting away al vncleanneſſe and abundance of malice, in meekneſſe receiue the engraffed word, which is able to ſaue your ſoules.

22 But be doers of the word, and not heares only, deceauing your ſelues

23 For if a man be a hearer of the word, and not a doer: he shal be compared to a man beholding the countance of his natiuitie in a glaſſe.

24 For he conſidered him ſelf, and went his way, and by and by forgat what an one he was.

25 But he that hath looked in ‡ the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the work: this man shal be ‡ bleſſed is his deed.

26 And if any man think him ſelf to be religious, not bridling his tong, but ſeducing his hart: this mans relig-

gion

ligion is vaine.
17 ‡ Religion cleane and vnspotted with God and the Father, is this, to visite pupilles and vvidovves in their tribulation: and to keep him self vnspotted from this vvorld.

CHAP. II.

1 MY brethren, Haue not the faith of our Lord IESVS Christ of glorie ‡ in acception of persons.
2 For if there shal enter into your assemblie a man hauing a golden ring in goodly appareil, and there shal enter in a poore man in homely attire.
3 And you haue respect to him that is clothed vvith the goodly appareil, and shal say to him, Sit thou here vvel: but say to the poore man, Stand thou there: or sit vnder my footstoole.
4 Do you not iudge vvith your selues, and are become iudges of vniust cogitations?
5 Here my deerest brethren: hath not God chosen the poore in this vvorld, rich in faith, and heires of the kingdom vvhich God hath promised to them that loue him.
6 But you haue dishonoured the poore man. Do not the rich oppresse you by might: and them selues draw you to iudgments?
7 Do not they blaspheme the good name that is inuocated vpon you?
8 If not-vvithstanding you fulfil the roial lavv according to the Scriptures, Thou shalt loue thy neighbour as thy self, you do vvel.
9 But if you accept persons, you vvork sinne, reproued of the Lavv as transgressours.
10 And vvhosoeuer shal keep the vvhole Lavv, but offendeth in one: ‡ is made guilty of al.
11 For he that said: Thou shalt not commit aduoutrie, said also: Thou shalt not kil. And if thou do not commit aduoutrie, but shalt kil: thou art made transgessour of the Lavv.
12 So speak ye, and so do, as beginning to be iudged by the lavv of libertie.
13 For ‡ iudgment vvithout mercie to him that hath not done mercie. And mercie exalteth it self aboue iudgment.
14 ‡ VVhat shal it profit my brethrē if a mā say he hath faith: but hath not vvorks? Shal faith be able to saue him?
15 And if a brother or sister be naked, and lack daily food:
16 And one of you say to them, Go in peace, be vvarmed and filled: but you giue them not the things that are necessarie for the bodie: vvhat shal it profit?
17 So faith also, if it haue not vvorks is dead in it self.
18 But some man saith: Thou hast, faith, and I haue vvorks: shevv me thy faith vvithout vvorks: and I vvil shevv thee by vvorks my faith.
19 Thou beleuest that there is one God. Thou dost vvel: the diuels also belecue and tremble.
20 But vvilt thou knovv ‡ o vaine man, that faith vvithout vvorks is ‡ idle?
21 ‡ Abraham our father vvas he not iustified by vvorks offering Isaac his sonne vpon the altar?
22 Seest thou that ‡ faith did vvork vvith his vvorks: and by the vvorks the faith vvas consummat?
23 And the Scripture vvas fulfilled, saying: Abraham beleeued God, and it vvas reputed him to iustice, and he vvas called ‡ the friend of God.
24 Do you see that by vvorks a man is iustified: & ‡ not by faith only?
25 And in like maner also ‡ Rahab the harlot, vvas not she iustified by vvorks, receiuing the messengers, and putting them forth an other vvay?
26 For euen as the bodie vvithout the spirit is dead: so also ‡ faith vvithout vvorks is dead.

CHAP. III.

1 BE yee not ‡ many maisters my brethren, knovving that you receiue the greater iudgment.
2 For in many things vve offend al. If any man offend not

in vvord: this is a perfect man. he is able also vvith bridle to turne about the vvhole body.

3 And if vve put bittes into the mouthes of horses that they may obey vs, vve turne about al their body also.

4 And behold, the shippes, vvheras they be great, and are driuē of strong vvines: yet are they turned about vvith a litle sterne vvhither the violence of the director vvil.

5 So the tongue also is certes a litle member, ‡ and vaunteth great things Behold hovv ‡ much ‡ fire vvhat a great vvood it kindleth.

6 And the tongue, is fire, a vvhole vvorld of iniquitie. The tongue is set among our members, vvhich defileth the vvhole bodie, and inflameth the vvheele of our natiuitie, inflamed of hel.

7 For al nature of beasts & foules and serpents & of the rest is tamed & hath been tamed by the nature of man.

8 But the tongue no man can tame, an vnquiet euil, ful of deadly poison.

9 By it vve blesse God and the Father: & by it vve curse men vvhich are made after the similitude of God.

10 Out of the self same mouth procedeth blessing & cursing. These things must not be so done my brethren.

11 Doth the fountaine giue forth out of one hole svveet and soure vvater?

12 Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither ‡ can the salt vvater yeld ‡ svveet.

13 VVho is vvise and hath knovvledg among you? Let him shevv by good conuersation his vvorking in mildnesse of vvisedom.

14 But if you haue bitter zeale, and there be contentions in your harts: glorie not and be not liers against the truth.

15 For this is not ‡ vvisedom descending from aboue: but earthly, sensual, diuelish.

16 For vvhere zeale and contention is: there is inconstancie, and euery peruerse vvork-

17 But the vvisedom that is from aboue, first certes is chast: then peaceable, modest, suasible, consenting to the good, ful of mercie and good fruits, not iudging, vvithout simulation.

18 And the fruit of iustice, in peace is sovved, to them that make peace.

CHAP. IIII.

1 FROM vvhence are vvarres and contentions among you? Are they not hereof? of your concupiscences vvhich vvarre in your members?

2 You couet: and haue not. you kil, and enuie: and can not obtaine. you contend and vvarre: and yoū haue not, because you aske not.

3 You aske, and receiue not: because you aske amisse: that you may consume it on your concupiscences.

4 Aduouterers, knovv you not that the frendship of this vvorld, is the enemie of God? VVhosoeuer therfore vvil be a friend of this vvorld: is made an enemie of God.

5 Or do you think that the Scripture saieth in vaine: To enuie doth the spirit couet vvhich dvvelleth in you?

6 And ‡ giueth greater grace. For the vvhich cause it saith; God resisteth the proud, and giueth grace to the humble.

7 Be subiect therfore to God, but resist the Diuel, and he vvil flee from you.

8 ‡ Approch to God, & he vvil approch to you. Cleanse your hands, ye sinners: and ‡ purifie your harts, ye double of mind.

9 Be miserable, and mourne, & vveep: let your laughter be turned into mourning: and ioy, into sorovv.

10 Be humbled in the sight of our lord, and he vvil exalt you.

11 ‡ Detract not one from an other my brethren. He that detracteth from his brother, or he that iudgeth his brother, detracteth from the Lavv, and iudgeth the Lavv. But if thou iudge the Lavv, thou art not a doer of the Lavv, but a iudge.

12 For there is one lavv-maker, and iudge that can destroy and deliuer.

13 But

But thou, vvhat art thou that iud-
ſt thy neighbour?
Behold novv you that ſay, To day
to morovv vve vvil go into that
ie, and there certes vvil ſpend a
e, and vvil trafike, and make our
ine.
(VVho are ignorant vvhat ſhal
on the morovv. For vvhat is your
e? It is a vapour appearing for a li-
vvhile, and aftervvard it ſhal va-
ſh avvay.)
For that you ſhould ſay, ‡ If
r Lord vvil: and, If vve ſhal liue,
e vvil do this or that.
But novv you reioyce in your
rogancies. Al ſuch reioycing, is vvic-
ed.
To one therfore knovving to do
ood, & not doing it: to him it is ſinne

CHAP. V.

GO to novv ye rich men, vveep
‡ hovvling in your miſeries
vvhich ſhal come to you.
Your riches are corrupt: and your
armentes are eaten of moths.
Your gold and ſiluer is ruſted:
nd their ruſt ſhal be for a teſtimo-
ie to you, and ſhal eate your fleſh as
re. You haue ſtored to your ſelues
vvrath in the laſt daies.
Behold ‡ the hire of the vvork-
men that haue reaped your fields,
vvhich is defrauded of you, crieth:
nd their crie hath entred into the
ares of the Lord of Sabboth.
You haue made merie vpon the
arth: and in riotouſnes you haue
ourniſhed your harts in the day of
laughter.
You haue ‡ preſented, and ſlaine
he iuſt one: and he reſiſted you not.
Be patient therfore brethren: vn-
il the comming of our Lord, behold,
he husband man expecteth the pre-
ious fruit of the earth patiently be-
aring til he receiue ‡ the timely and
he latevvard.
Be you alſo patient, and confirme
your harts: becauſe the comming of
our Lord vvil approche.
Grudge not brethren one againſt
an other that you be not iudged. Be-
hold, the iudge ſtideth before the gate
Take an example, brethren, of
labour and patience, the prophets:
vvhich ſpake in the name of our Lord.
Behold vve account them bleſſed
that haue ſuffered. The ſufferance of
Iob you haue heard, and the end of
our Lord you haue ſeen, becauſe our
Lord is merciful and pitiful.
But before al things my brethren,
‡ ſvveare not, neither by heauen,
nor by earth, nor other oth vvhatſoe-
uer. But let your talk be, yea, yea: no,
no: that you fal not vnder iudg-
ment.
Is any of you in heauineſſe? let
him pray. Is he of a cheerful hart?
let him ſing.
Is any man ſick among you? ‡
let him bring in the prieſts of the
Churche, and let them pray ouer
him, ‡ anoiling him vvith oile in the
name of our Lord
And ‡ the praier of faith ‡ ſhal
ſaue the ſick: and our Lord ‡ ſhal lift
him vp: and if he be in ſinnes, ‡ they
ſhal be remitted him.
‡ Confeſſe therfore your ſinnes
one to an other: and pray one for an
other that you may be ſaued. for
the continual praier of a iuſt man a-
uaileth much.
Elias vvas a man like vnto vs
paſsible: and vvith praier ‡ he praied
that it might not raine vpō the earth,
and it rained not for three yeres and
ſixe monthes.
And ‡ he praied againe: and the
heauen gaue raine, and the earth yel-
ded her fruit.
My brethren, if any of you ſhal
erre from the truth, and a man con-
uert him.
He muſt knovv that he ‡ vvhich
maketh a ſinner to be conuerted frō
the errour of his vvay, ‡ ſhal ſaue
his ſoule from death, and ‡ couereth
a multitude of ſinnes.

THE FIRST EPISTLE OF S. PETER THE APOSTLE.

CHAP. I.

1 PETER an Apostle of Iesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia.

2 According to the prescience of God the Father, vnto sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of Iesus Christ: Grace to you & peace be multiplied.

3 Blessed be God and the father of our Lord Iesus Christ, who according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of IESVS Christ from the dead.

4 Vnto an inheritance incorruptible, and incontaminat, and that can not fade, conserued in the heauens in you.

5 (Who in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time.

6 Wherin you shal reioyce, a litle now if you must be made heauy in diuers tentations.

7 That the probation of your faith much more pretious then gold (which is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of IESVS Christ.

8 Whom hauing not seen, you loue: in whom now also not seing you beleeue: and beleuing you reioyce with ioy vnspeakable and glorified.

9 Receiuing the end of your faith, the saluation of your soules.

10 Of the which saluation the Prophets inquired & searched, which prophecied of the grace to come in you.

11 Searching vnto which or what maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories following.

12 To whom it was reuealed, that not to them selues, but to you they ministred those things which now are told you by them that haue euangelized to you, the Holy Ghost being sent from heauen, on whom the Angels desire to look.

13 For the which cause hauing the loines of your ‡ mind girded, sober, trust perfectly in that grace which is offered you, in the reuelation of Iesus Christ.

14 As children of obedience, not configurated to the former desires of your ignorance.

15 But according to him that hath called you, the Holy one, be you also in conuersation holy.

16 Because it is written: You shal be holy, because I am holy.

17 And if you inuocat the Father, him which without acception of persons iudgeth according to euery ones ‡ work: in feare conuerse ye the time of your sciourning.

18 Knowing that not with corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your fathers ‡ tradition.

19 But with the pretious bloud as it were of an immaculat and vnspotted lambe, Christ.

20 Foreknowen in deed before the constitution of the world, but manifested in the last times for you.

21 Which by him are faithful in God who raised him from the dead, hath giuen him glorie, that your faith and hope might be in God.

22 Making your soules chast in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one an other earnestly.

23 Borne againe not of corruptible seed, but incorruptible by the word of God who liueth and remaineth for euer.

24 For al flesh is as grasse: and al the glorie thereof as the floure of grasse the grasse is withered, and the floure thereof is fallen away.

25 But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

CHAP.

CHAP. II.

1 LAYING avvay therfore al malice, and al guile, and simulations, and enuies, and al detractions.
2 As infants euen nevv borne, reasonable, milk vvithout guile desire ye, that in it you may grovv vnto saluation.
3 If yet you haue tasted that our Lord is svvect.
4 Vnto vvhom approching, a liuing stone, of men in deed reprobated, but of God elect and made honorable.
5 Be ye also your selues superedified as it vvere liuing stones, ‡ spiritual house, a holy priesthod, to offer ‡ spiritual hostes, acceptable to God by IESVS Christ.
6 For the vvhich cause the Scripture conteineth, Behold I put in Sion a principal corner stone elect, pretious. and he that shal beleeue in him, shal not be confounded.
7 To you therfore that beleeue, honour: but to thē that beleeue not, the stone vvhich the builders reiected, the same is made into the head of the corner.
8 And a stone of offense, & a rock of scandal, to them that stumble at the vvord, neither do beleeue vvherein also they are put.
9 But you are an elect generation, a ‡ kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath called you into his maruelous light.
10 VVhich sometime not a people: but novv the people of God. VVhich not hauing obtained mercie: but novv hauing obtained mercie.
11 My deerest I beseech you as strāgers & pilgrimes, to refraine your selues from carnal desires vvhich vvarre against the soule.
12 Hauing your conuersation good among the Gentils: that in that vvherein they misreport of you as of malefactors, by the good vvorks considering you, they may glorifie God in the day of visitation.
13 ‡ Be subiect therfore to euery ‡ humane creature for God: vvhether it be ‡ to king, as excelling.
14 Or to rulers as sent by him to the reuenge of mal factors, but to the praise of the good.
15 For so is the vvil of God, that doing vvel you may make the ignorance of vnvvise men to be dumbe.
16 As free, and ‡ not as hauing the freedom for a cloke of malice, but as the seruants of God.
17 Honour al men. ‡ Loue the fraternitie. Feare God. Honour the king.
18 Seruants be subiect & in al feare to your maisters, not only to the good & modest, ‡ but also to the vvaivvard
19 For this is thank, if for conscience of God a man sustaine sorovves, suffering vniustly.
20 For vvhat glorie is it: if sinning, and buffeted you suffer? but if doing vvel you sustaine patiently: this is thank before God.
21 For vnto this are you called: because Christ also suffred for vs, leauing you an example that you may folovv his steppes.
22 VVho did no sinne, neither vvas guile found in his mouth.
23 VVho vvhen he vvas reuiled, ‡ did not reuile: vvhen he suffred, he threatned not: but deliuered him self to him that iudged him vniustly.
24 VVho him self bare our sinnes in his body vpon the tree: that dead to sinnes, vve may liue to iustice, by vvhose stripes you are healed.
25 For you vvere as sheep straying: but you be conuerted novv to the Pastor and Bishop of your soules.

CHAP. III.

1 IN like maner also let the vvomen be subiect to their husbāds that if any beleeue not the vvord, by the conuersation of the vvomen vvithout the vvord they may be vvonne.
2 Considering your chast conuersation in feare.
3 VVhose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures:
4 But the mā of the hart that is hidden in the incorruptibilitie of a quiet

quiet and a modest spirit, which is rich in the sight of God.

5 For so sometime the holy women also that trusted in God, adorned them selues, subiect to their owne husbands.

6 As Sara obeied Abraham, calling him lord. whose daughters you are, doing wel, and not fearing any perturbation.

7 Husbands likewise, dwelling with them according to knowledg, as vnto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your praiers be not hindered.

8 And ‡ in fine ‡ al of one mind, hauing compassion, louers of the fraternitie, merciful, modest, humble.

9 ‡ Not rendering euil for euil, nor curse for curse: but contrariewise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction.

10 For he that will loue life, and see good daies: let him refraine his tong from euil, & his lips that they speak not guile.

11 Let him decline from euil, and do good: let him enquire peace, & folow it.

12 Because the eyes of our Lord are vpon the iust, and his eares vnto their praiers: but the countenance of our Lord vpon them that do euil things.

13 And who is he that can hurt you if you be emulators of good?

14 But ‡ & if you suffer ought for iustice, blessed are ye. And the feare of thē feare ye not, & be not troubled

15 But sanctifie our Lord Christ in your harts, ready alwaies to satisfie euery one that asketh you a reason of that hope which is in you:

16 But with modestie and feare, hauing a good conscience: that in that which they speak il of you, they may be confounded which calumniat your good conuersation in Christ.

17 For it is better to suffer as doing wel (if the will of God will haue it so) then doing il.

18 Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickned in spirit.

19 In the which spirit comming he preached ‡ to them also that were in prison:

20 Which had been ‡ incredulous sometime, when they expected the patience of God, in the daies of Noe, when the arke was a building: in the which, few, that is eight soules were saued by water.

21 Whereunto Baptisme being ‡ of the like forme now saueth you also: not the laying away of the filth of the flesh, but ‡ the examination of a good conscience toward God by the resurrection of Iesus Christ.

22 Who is on the right hand of God swallowing death, that we might be made heires of life euerlasting being gone into heauen, Angels and Potentats and Powers subiected to him.

CHAP. IIII.

1 CHRIST therfore hauing suffered in the flesh, be you also armed with the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes:

2 That now not after the desires of men, but according to the will of God he liue the rest of his time in the flesh.

3 For the time past sufficeth (to accomplish the will of the Gentils) them that haue walked in riotousnes, desires, excesse of wine, banketings, potations, and vnlawful seruices of Idols.

4 Wherein they maruel blaspheming, you not concurring into the same confusion of riotousnes.

5 Who shal render account to him, which is ready to iudge the liuing and the dead.

6 For, for this cause also was ‡ it euangelized to the dead: that they may be iudged in deed according to men, in the flesh: but may liue according to God in the Spirit.

7 And the end of al shal approch.

Be wise therfore: and watch in praiers.

8 But before al things, hauing mutual charitie continual among your selues: because charitie coureth

the

the multitude of sinnes.
9 Vsing hospitalitie one tovvard an other vvithout murmuring.
10 Euery one as he hath receiued grace, ministring the same one tovvard an other: as good dispensers of the manifold grace of God.
11 If any man speak, as the vvords of God. if any mā minister: as of the povver, vvhich God administreth. that in al things God may be honoured by Iesus Christ: to vvhom is glorie and empire for euer and euer. Amen.
12 My deerest, think it not strange in the feruour vvhich is to you for a a tentation, as though some nevv thing happened to you.
13 But communicating vvith the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing.
14 If you be reuiled in the name of Christ, you shal be blessed: because that vvhich is of the honour, glorie, and vertue of God, and the Spirit vvhich is his, shal rest vpon you.
15 But let none of you suffer as a murderer, or a theef, or a railer, or a coueter of other mens things.
16 But if as a Christian, let him not be ashamed, but let him glorifie God in this name.
17 For the time is ‡ that iudgment begin of the house of God. And if first of vs: vvhat shal be the end of them that beleue not the Gospel of God?
18 And ‡ if the iust man shal scarse be saued: vvhere shal the impious and sinner appeare?
19 Therfore they also that suffer according to the vvil of God, let them commend their soules to the faithful creator, in good deeds.

CHAP. V.

1 THE ‡ seniors therfore that are among you, I beseech, my self a fellovv senior vvith them and a vvitnesse of the passions of Christ, vvho am also partaker of that glorie vvhich is to be reuealed in time to come.
2 Feed the flock of God vvhich is among you ‡ prouiding not by constraint, but vvillingly according to God ‡ neither for filthie lucre sake, but voluntarily.
3 Neither as ‡ ouerruling ‡ the Clergie, but made examples of the flock from the hart.
4 And vvhen the prince of pastors shal appeare, you shal receiue the incorruptible ‡ crovvne of glorie.
5 In like maner ye yong men be subiect to the seniors. And do ye al insinuat humilitie one to an other, because God resisteth the proud: and to the humble he giueth grace.
6 Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of visitation.
7 Casting al your carefulnes vpon him, because he hath care of you.
8 Be sober and vvatch: because your aduersarie the Diuel as a roaring lion goeth about, seeking vvhō he may deuoure.
9 VVhom resist ye, strong in faith: knovving that the self same afflictiō is made to that your fraternitie vvhich is in the vvorld.
10 But the God of al grace, vvhich hath called vs vnto his eternal glorie in Christ Iesus, he vvil perfit you hauing suffered a litle, and confirme, and stablish you.
11 To him be glorie and empire for euer and euer. Amen.
12 By Syluanus a faithful brother to you, as I think, I haue briefly vvritten: besecching and testifying that this is the true grace of God, vvherin you stand.
13 The Church saluteth you, ‡ that is in Babylon, coelect: and Mark my sonne.
14 Salute one an other in a holy kisse. Grace be to al you vvhich are in Christ Iesus. Amen.

THE

THE SECOND EPISTLE OF S. PETER THE APOSTLE.

CHAP. I.

1 SImon Peter seruant and Apostle of Iesus Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauiour Iesus Christ.

2 Grace to you and peace be accomplished, in the knovvledg of God and Christ Iesus our Lord.

3 As al things of his diuine povver vvhich pertaine to life & godlines, are giuen vs by the knovvledg of him vvhich hath called vs by his ovvne propre glorie and vertue.

4 By vvhom he hath giuen vs most great and pretious promises: that by these you may be made partakers of the diuine nature, fleing the corruption of that concupiscence vvhich is in the vvorld.

5 And you employing al care, minister ye in your faith, vertue: and in vertue, knovvledg.

6 And in knovvledg, abstinence: and in abstinence, patience: and in patience, pietie.

7 And in pietie, loue of the fraternitie: and in the loue of the fraternitie, charitie.

8 For if these things be present vvith you, and abound: they shal make you not vacant, nor vvithout fruit in the knovvledg of our Lord Iesus Christ.

9 For he that hath not these things ready, is blind, and groping vvith his hand, hauing forgotten the purging of his old sinnes.

10 VVherefore, brethren, labour the more that ‡ by good vvorks you may make sure your vocation and election. for, doing these things, you shal not sinne at any time.

11 For so there shal be ministred to you aboundantly an entrance into the euerlasting kingdom of our Lord and Sauiour Iesus Christ.

12 For the vvhich cause I vvil begin to admonish you alvvaies of these things: and you in deed knovving and being confirmed in the present truth.

13 But I think it meet as long as I am in this tabernacle, to stirre you vp by admonition.

14 Being certaine that the laying avvay of my tabernacle is at hand, according as our Lord Iesus Christ also signified to me.

15 And I vvil do my diligence, you to haue often ‡ after my decease also, that you may keep a memorie of these things.

16 For, not hauing folovved vnlearned fables, haue vve made the povver and presence of our Lord Iesus Christ knovven to you: but ‡ made beholders of his greatnesse.

17 For, he receiuing from God hir father honour and glorie, this maner of voice comming dovvne to him from the magnifical glorie, This is my beloued sonne in vvhom I haue pleased my self, heare him.

18 And this voice vve heard brought from heauen, vvhen vve vvere vvith him in the ‡ holy mount.

19 And vve haue the prophetical vvord more sure: vvhich you do vvel attending vnto, as to a candel shining in a dark place, vntil the day davvne, and the day starre arise in your harts.

20 Vnderstanding this first that no prophecie of scripture is made by ‡ priuat interpretation.

21 For, not by mans vvil vvas prophecie brought at any time: but the holy men of God spake, inspired vvith the Holy Ghost.

CHAP.

CHAP. II.

BVT there vvere also false-prophets in the people, as also in you there shal be lying maisters vvhich shal bring in sectes of perdition, & denie him that hath bought them, ‡ the Lord: bringing vpon themselues speedie perdition.

2 And ‡ many shal folovv their riotousnesses, by vvhom the vvay of truth shal be blaspheamed.

3 And in auarice shal they ‡ vvith feined vvords make merchandise of you. vnto vvhom the iudgmeat novv long since ceaseth not: and their perdition slumbereth not.

4 For if God spared not Angels sinning: but vvith the ropes of Hel being dravven dovvne into Hel deliuered them to be tormented, that they should be reserued vnto iudgment.

5 And he spared not the original vvorld, but kept the eight, Noe, the preacher of iustice, bringing in the deluge vpon the vvorld of the impious.

6 And bringing the cities of the Sodomits and of the Gomorrheits into ashes, he damned them vvith subuersion, putting an example of them that shal do impiously.

7 And deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men.

8 For in sight and hearing he vvas iust: dvvelling vvith them vvho from day to day vexed the iust soule vvith vniust vvorks.

9 Our Lord knovveth to deliuer the godly from tentation, but to reserue the vniust vnto the day of iudgment to be tormented.

10 And especially them vvhich vvalk after the flesh in concupiscence of vncleanesse, and contemne dominion, bold, self-pleasers: they feare not to bring in sectes, blaspheming

11 VVhereas Angels being greater in strength and povver, beare not the execrable iudgment against them.

12 But these men as vnreasonable beastes, naturally tending to the snare and into destruction, ‡ in those things vvhich they knovv not, blaspheming, shal perish in their corruption.

13 Receiuing the revvard of iniustice, esteeming for a pleasure the delights of a day: coinquinations and spottes, flovving in delicacies, in their feastings rioting vvith you.

14 Hauing eyes ful of adulterie and incessant sinne: alluring vnstable soules, hauing their hart exercised vvith auarice, the children of malediction.

15 Leauing the right vvay they haue erred, hauing folovved the vvay of Balaam of Bosor, vvhich loued the revvard of iniquitie.

16 But had a check of his madnesse. the dumbe beast vnder the yoke, speaking vvith mans voice, prohibited the folishnes of the prophet.

17 These are fountaines vvithout vvater, and clouds, tossed vvith vvhirle vvinds, to vvhom the mist of darknesse is reserued.

18 For speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, vvhich conuerse in errour.

19 ‡ Promising them libertie, vvhereas them selues are the slaues of corruption. for vvherevvith a man is ouercome: of that he is the slaue also.

20 For if fleing from the coinquinations of the vvorld in the knovvledg of our Lord and Sauiour Iesus Christ, they againe intangled vvith the same be ouercome: the later things are become vnto them vvorse then the former.

21 For it vvas better for them not to knovv the vvay of iustice, then after the knovvledg, to turne back from that holy commaundement vvhich vvas deliuered to them.

22 For, that of the true prouerb is chaunced to them, The dog returned to his vomit: and, The sovve vvashed ‡ into her vvallovving in the mire.

CHAP. III.

1 THis lo the second epistle I vvrite to you my deerest, in vvhich

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stirre vp by admonition your sincere mind.

2 That you may be mindful of those vvords vvhich I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Sauiour.

3 Knovving this first, that in the last daies shal come mockers in deceit, vvalking according to their ovvne concupiscences.

4 Saying: VVhere is his promise or his comming? For since the time that the fathers slept, al things do so perseuere from the beginning of creature.

5 For they are vvilfully ignorant of this, that the heauens vvere before, and the earth, out of vvater, and through vvater, consisting by the vvord of God.

6 By the vvhich, that vvorld then, being ouerflovved vvith vvater perished.

7 But the heauens vvhich novv are, and the earth, are by the same vvord kept in store, reserued to fire vnto the day of iudgment and of the perdition of the impious men.

8 But this one thing be not ignorant of, my deerest, that one day vvith our Lord is as a thousand yeres, and a thousand yeres as one day.

9 Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, not vvilling that any perish, but that al returne to penance.

10 And the day of our Lord shal come as a theef in the vvhich the heauens shal passe vvith great violence, but the elements shal be resolued vvith heat, and the earth and the vvorks vvhich are in it, shal be burnt.

11 Therfore vvheras al these things are to be dissolued, vvhat maner of men ought you to be in holy conuersations and godlinesses.

12 Expecting and hasting vnto the comming of the day of our Lord, by vvhich the heauens burning shal be resolued, and the elements shal melt vvith the heat of fire?

13 But vve expect nevv heauens and a nevv earth according to his promises, in vvhich iustice inhabiteth.

14 For the vvhich cause my deerest, expecting these things, labour earnestly to be found immaculat and vnspotted to him in peace.

15 And the longanimitie of our Lord, do ye account saluation, as also our most deere brother Paul according to the vvisdom giuē him hath vvritten to you.

16 As also in al epistles speaking in them of these things, in the vvhich are ‡ certaine things hard to be vnderstood, vvhich the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their ovvne perdition.

17 You therfore brethren, foreknovving, take heed lest led aside by the errour of the vnvvise you fal avvay from your ovvne stedfastnes.

18 But grovv in grace and in knovvledg of our Lord and sauiour Iesus Christ. To him be glorie both novv and vnto the day of eternitie. Amen.

THE

THE FIRST EPISTLE OF S. IOHN THE APOSTLE.

CHAP. I.

1 THAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich vve haue seen vvith our eyes, vvhich vve haue looked vpon, and our hands haue handled of the vvord of life.
2 (And the life vvas manifested: and vve haue seen, and do testifie, and declare vnto you the life eternal vvhich vvas vvith the Father, and hath appeared to vs.)
3 That vvhich vve haue seen and haue heard, vve declare vnto you, that ‡ you also may haue societie vvith vs, ‡ and our societie may be vvith the Father and vvith his Sonne Iesus Christ.
4 And these things vve vvrit to you, that your ioy may be ful.
5 And this is the annuntiation vvhich vve haue heard of him, and declare vnto you, That God is light, and in him there is no darknesse.
6 If vve shal say that vve haue societie vvith him, and vvalk in darknesse: vve lie, and do not the truth.
7 But if vve vvalk in the light, as he also is in the light: vve haue societie one tovvard an other, & ‡ the bloud of Iesus Christ his sonne cleanseth vs ‡ from al sinne.
8 If vve shal say ‡ that vve haue no sinne, vve seduce our selues, and the truth is not in vs.
9 If vve confesse our sinnes: he is faithful & iust, for to forgiue vs our sinnes, and to cleanse vs from al iniquitie.
10 If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is not in vs.

CHAP. II.

1 MY litle children, these things I vvrit to you, ‡ that you sinne not. But and if any man shal sinne, vve haue ‡ an ‡ aduocat vvith the Father, Iesus Christ the iust.
2 And he is the propitiation for our sinnes: and not for ours only, but also ‡ for the vvhole vvorld.
3 And in this vve knovv that vve haue knovven him, if vve obserue his commaundements.
4 ‡ He that saith he knovveth him, and keepeth not his commaundements: is a lier, and the truth is not in him.
5 But he that keepeth his vvord, in him in very deed the charitie of God is perfited: in this vve knovv that vve be in him.
6 He that saith he abideth in him: ought euen as he vvalked, him self also to vvalk.
7 My deerest, I vvrit not a nevv cõmaundemẽt to you, but an old commaundement vvhich you had from the beginning. The old commaundement is the vvord vvhich you haue heard.
8 Againe a nevv commaundement vvrit I to you, vvhich thing is true both in him and in you: becavse the darknesse is passed, and the true light novv shineth.
9 He that saith he is in the light, and hateth his brother: is in the darknesse euen vntil novv.
10 He that loueth his brother, abideth in the light, and scandal is not in him.
11 But he that hateth his brother: is in the darknesse, and vvalketh in the darknesse, and knovveth not vvhither he goeth, becavse the darknes hath blinded his eyes.

12 I vvrit vnto you litle children, because your sinnes are forgiuen you for his name.
13 I vvrit vnto you fathers, because you haue knovven him vvhich is from the beginning. I vvrit vnto you yong men, because you haue ouercome the vvicked one.
14 I vvrit to you infants, because you haue knovven the Father. I vvrit vnto you yong men, because you are strong, and the vvord of God abideth in you, and you haue ouercome the vvicked one.
15 Loue not the vvorld, nor those things vvhich are in the vvorld. If any man loue the vvorld, the charitie of the Father is not in him.
16 Because ‡ al that is in the vvorld, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, vvhich is not of the Father, but is of the vvorld.
17 And the vvorld passeth and the concupiscence thereof. But he that doth the vvil of God, abideth for euer.
18 Litle children, it is the last houre, & as you haue heard, that ‡ Antichrist commeth: novv there are become ‡ many Antichristes, vvhereby vve knovv, that it is the last houre.
19 ‡ They vvent out from vs: but ‡ they ‡ vvere not of vs. for if they had been of vs, they vvould surely haue remained vvith vs: but ‡ that they may be manifest that they are not al of vs.
20 But you haue ‡ the vnction from the Holy one, and ‡ knovv al things
21 I haue not vvritten to you as to them that knovv not the truth, but as to them that knovv it: and that no lie is of the truth.
22 Vvho is a lier, but he vvhich denieth that Iesus is not Christ? This is Antichrist vvhich denieth the Father and the Sonne.
23 Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also.
24 You, that vvhich you haue ‡ heard frō the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you also shal abide in the Sonne and the Father.
25 And this is the promis vvhich he promised vs, life euerlasting.
26 These things haue I vvritten to you concerning them that seduce you.
27 And you, the vnction vvhich you haue receiued from him, let it abide in you. And you haue no need that any man teach you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him.
28 And novv litle children abide in him: that vvhen he shal appeare, vve may haue confidence, and not be confounded of him in his comming.
29 If you knovv that he is iust, knovv ye that euery one also ‡ vvhich doth iustice, is borne of him.

CHAP. III.

1 SEe vvhat maner of charitie the Father hath giuen vs, that vve should be named and be ‡ the sonnes of God. For this cause the vvorld doth not knovv vs, because it hath not knovven him.
2 My deerest, novv vve are the sonnes of God: & it hath not yet appeared vvhat vve shal be. VVe knovv that vvhen he shal appeare, vve shal be like to him: because vve shal ‡ see him as he is.
3 And euery one that hath this hope in him, ‡ sanctifieth him self, as he also is holy.
4 Euery one that committeth sinne, committeth also iniquitie: and ‡ sinne is iniquitie.
5 And you knovv that he appeared to take avvay our sinnes: and sinne in him there is none.
6 Euery one that abideth in him, ‡ sinneth not: & euery one that sinneth, hath not seen him, nor knovven him.
7 Litle children, let no man seduce you. ‡ He that doth iustice, is iust: euen as he also is iust.
8 He that committeth sinne, is of the diuel ‡ because the deuil sinneth from the beginning. For this, appeared the

the Sonne of God, that he might dissolue the vvorks of the diuel.
9 Euery one that is borne of God, committeth not sinne: because his seed abideth in him, and he can not sinne because he is borne of God.
10 In this are the children of God manifest, and the children of the diuel. Euery one that is not iust, is not of God, and he that loueth not his brother.
11 Because this is the annunciation, vvhich you haue heard from the beginning, That you loue one an other.
12 Not as Cain, vvho vvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorks vvere vvicked: but his brothers, iust.
13 Maruel not brethren, if the vvorld hate you.
14 VVe knovv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death.
15 VVhosoeuer hateth his brother: is a murderer. And you knovv that no murderer hath life euerlasting abiding in him self.
16 In this vve haue knovven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren.
17 He that shal haue the substance of the vvorld, and shal ‡ see his brother haue need, and shal shut his bovvels from him: hovv doth the charitie of God abide in him?
18 My litle children, let vs not loue in vvord, nor in tongue, but in deed and truth.
19 In this vve knovv that vve are of the truth: and in his sight vve shal persuade our harts.
20 For if our hart do reprehend vs: God is greater then our hart, and knovveth al things.
21 My deerest, if our hart do not reprehend vs, vve haue confidence tovvard God.
22 And vvhatsoeuer vve shal aske, ‡ vve shal receiue of him: because vve keep his commaundements, and do those things vvhich are pleasing before him.
23 And this is his commaundement, that vve beleue in the name of his sonne Iesus Christ: and ‡ loue one an other, as he hath giuen commaundement vnto vs.
24 And he that keepeth his commaundements, abideth in him, and he in him. And in this vve knovv that he abideth in vs, by the Spirit vvhich he hath giuen vs.

CHAP. IV.

1 MY deerest, ‡ beleue not euery spirit, but ‡ proue the spirits if they be of God: because many false prophets are gone out into the vvorld.
2 In this is the spirit of God knovvē. ‡ euery spirit that confesseth Iesus Christ to haue come in flesh, is of God.
3 And euery spirit ‡ that dissolueth Iesus, is not of God: and this is ‡ Anticlirist, of vvhom you haue heard that he commeth, and novv he is in the vvorld.
4 You are of God, litle children, and haue ouercome him. because greater is he that is in you, then he that is in the vvorld
5 They are of the vvorld: therfore of the vvorld they speak, and the vvorld heareth them.
6 VVe are of God. He that knovveth God, heareth vs. he that is not of God, heareth vs not. ‡ in this vve knovv the spirit of truth, and the spirit of error.
7 My deerest, let vs loue one an other: because charitie is of God. And euery one that loueth, is borne of God, & knovveth God.
8 He that loueth not, knovveth not God: because God is charitie.
9 In this hath the charitie of God appeared in vs, because God hath sent his only-begottē sonne into the vvorld that vve may liue by him.
10 In this is charitie: not as though vve haue loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.
11 My deerest, if God hath so loued vs: vve also ought to loue one an other.
12 God ‡ no man hath seen at any time. If vve loue one an other, God abideth

abideth in vs, and his charitie in vs is perfited
13 In this vve knovv that vve abide in him, and he in vs: becauſe he of his Spirit hath giuen to vs.
14 And vve haue ſeen, and do teſtifie, that the Father hath ſent his Sonne the ſauiour of the vvorld.
15 VVhoſoeuer ſhal confeſſe that Ieſus is the Sonne of God, God abideth in him, and he in God.
16 And vve haue knovven and haue beleued the charitie, vvhich God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him.
17 In this is charitie perfited vvith vs, ‡ that vve may haue confidence in the day of iudgment: becauſe as he is, vve alſo are in the vvorld.
18 ‡ Feare is not in charitie: but perfect charitie caſteth out feare, becauſe feare hath paynfulnes. and he that feareth, is not perfect in charitie.
19 Let vs therfore loue God, becauſe God firſt hath loued vs.
20 If any man ſhal ſay, that I loue God: and hateth his brother, he is a lier. For he that loueth not his brother vvhom he ſeeth: God vvhom he ſeeth not, hovv can he loue?
21 And this commaundement vve haue from God: that he vvhich loueth God, loue alſo his brother.

CHAP. V.

1 VVHoſoeuer beleueth that Ieſus is Chriſt, is borne of God. And euery one that loueth him vvhich begat: loueth him alſo vvhich vvas borne of him.
2 In this vve knovv that vve loue the children of God: vvhen as vve loue God, and keep his commaundements.
3 For this is the charitie of God, that vve keep his commaundements: and ‡ his commaundements are not heauy.
4 Becauſe al that is borne of God, ouercommeth the vvorld. and this is the victorie vvhich ouercommeth the vvorld, our faith.
5 VVho is he that ouercommeth the vvorld, but he that beleueth that Ieſus is the ſonne of God?
6 This is he that came by vvater & bloud Ieſus Chriſt: not in vvater only, but in vvater and bloud. And it is the Spirit vvhich teſtifieth, that Chriſt is the truth.
7 For there be ‡ three vvhich giue teſtimonie in heauen, the Father, the VVord, and the Holy Ghoſt. and theſe three be one.
8 And there be three vvhich giue teſtimonie in earth: the ſpirit, vvater, and bloud, and theſe three be one.
9 If vve receiue the teſtimonie of men, the teſtimonie of God is greater. becauſe this is the teſtimonie of God vvhich is greater, that he hath teſtified of his Sonne.
10 He that beleeueth in the ſonne of God, hath the teſtimonie of God in him ſelf. He that beleeueth not the Sonne, maketh him a lier: becauſe he beleeueth not in the teſtimonie vvhich God hath teſtified of his ſonne.
11 And this is the teſtimonie, that God hath giuen vs life euerlaſting. And this life is in his ſonne.
12 He that hath the Sonne, hath life. he that hath not the ſonne of God, hath not life.
13 Theſe things I vvrit to you, that you may knovv that you haue eternal life vvhich beleue in the name of the ſonne of God.
14 And this is the confidence vvhich vve haue tovvard him: that, vvhatſoeuer vve ſhal aske according to his vvil, he heareth vs.
15 And vve knovv that he heareth vs vvhatſoeuer vve ſhal aske: vve knovv that vve haue the petitions vvhich vve requeſt of him.
16 He that knovveth his brother to ſinne a ſinne not to death, let him aske, and life ſhal be giuen him, ſinning not to death. There is ‡ a ſinne to death: ‡ for that I ſay not that any man aske.
17 Al ‡ iniquitie, is ſinne. And there is a ſinne to death.
18 VVe knovv that euery one vvhich is borne of God, ſinneth not: but the generation of God preſerueth him, and the vvicked one toucheth him not.

We knovv that vve are of God, d the vvhole vvorld is set in vvicdneſſe.

And vve knovv that the ſonne God commeth: and he hath giuen vnderſtãding, that vve may knovv the true God, & may be in his true ſonne, This is the true God, & life euerlaſting.

21 My litle children, keep your ſelues ‡ from Idols. Amen.

THE SECOND EPISTLE OF S. IOHN THE APOSTLE.

THE Senior to the lady Elect and her children, vvhom I loue in truth, and not I only, but ſo al that haue knovven the truth.

For the truth vvhich abideth in , and shal be vvith vs for euer.

Grace bevvith you, mercie, peace om God the Father, and from hriſt Ieſus the ſonne of the Father truth, and charitie.

I vvas exceeding glad, becauſe I aue found of thy children vvalking truth, as vve haue receiued comaundement of the Father.

And novv I beſeech thee Lady, ot as vvriting a nevv commaundeent to thee, but that vvhich vve aue had ‡ from the beginning, that ve loue one an other.

And this is charitie, that vve vvalk cording to his commaundements. or this is the commaundement, that you haue heard from the beginning, you vvalk in the ſame.

Becauſe many ſeducers are gone t into the vvorld, vvhich do not confeſſe Ieſus Chriſt to haue come into flesh: this is a ſeducer and an Antichriſt.

8 Look to your ſelues, that you loſe not the things vvhich you haue vvrought: but that you may receiue a ful ‡ revvard.

9 Euery one that ‡ reuolteth, and perſiſteth not in the doctrine of Chriſt: hath not God. He that perſiſteth in the doctrine: the ſame hath both the Father, and the Sonne.

10 If any man come to you, and bring not ‡ this doctrine: ‡ receiue him not into the houſe, ‡ nor ſay, God ſaue you, vnto him.

11 For he that ſaith vnto him, God ſaue you, communicateth vvith his vvicked vvorks.

12 Hauing mo things to vvrit vnto you: I vvould not by paper and inke: for I hope that I shal be vvith you, & ſpeak mouth to mouth: that your ioy may be ful.

13 The children of thy ſiſter elect ſalute thee.

THE THIRD EPISTLE OF S. IOHN THE APOSTLE.

THE Seniour to Gaius the deereſt, vvhom I loue in truth.

2 My deereſt, concerning al things I make my praier that thou vocceed proſperously, and fare vvel, as hy ſoule doth proſperously.

I vvas exceeding glad vvhen the brethren came, and gaue teſtimonie to thy truth, euen as thou vvalkeſt in truth.

4 Greater thank haue I not of thē, then that I may heare my children do vvalk in truth.

5 My deereſt, thou doſt faithfully vvhatſoeuer thou vvorkeſt on the brethren, ‡ & that vpon ſtrangers.

6 They haue rendred testimonie to thy charitie in the sight of the Church: vvhom, thou shalt do vvel, bringing on their vvay in maner vvorthie of God.
7 For, for his name did they depart, taking nothing of the Gentils.
8 VVe therfore ought to receiue such: that vve may be coadiutors of the truth.
9 I had vvritten perhaps to the Church: but he that loueth to beare ‡ primacie among them Diotrepes, doth not receiue vs.
10 For this cause, if I come, ‡ I vvil aduertise his vvorks vvhich he doth: vvith malicious vvords chatting against vs. and as though these things suffise him not: neither him self doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church.
11 My deerest, do not imitate euil, but that vvhich is good. He that doth vvel, is of God: he that doth il, hath not seen God.
12 To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie: & thou knovvest that our testimonie is true.
13 I had many things to vvrit vnto thee: but I vvould not by ink and penne vvrit to thee.
14 But I hope forthvvith to see thee, and vve vvil speak mouth to mouth. Peace be to thee. The friends salute thee. Salute the friends by name.

THE CATHOLIKE EPISTLE

OF S. IVDE THE APOSTLE.

1 IVde the seruant of Iesus Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesus Christ preserued, and called.
2 Mercie to you, and peace and charitie be accomplished.
3 My deerest taking al care to vvrit vnto you of your common saluation, I thought it necessarie to vvrit vnto you: beseeching you to contend for the faith once deliuered to the saincts
4 For there are certaine men secretly entred in (vvhich vvere long ago prescribed vnto this iudgment) impious, transferring the grace of our God ‡ into riotousnes, and denying the only Dominator, & our Lord Iesus Christ.
5 But I vvil admonish you, that once knovv al things, that ‡ Iesus, sauing the people out of the lād of AEgypt, secondly destroied them vvhich beleeued not.
6 But the Angels vvhich kept not their principalitie, but forsook their ovvne habitation, he hath reserued vnder darknesse in eternal bonds vnto the iudgment of the great day.
7 As Sodom and Gomorrhe, and the cities adioyning in like maner hauing fornicated, and going after other flesh, vvere made an example, sustaining the paine of eternal fire.
8 In like maner these also defile the flesh, and ‡ despise dominion, & blaspheme maiestie.
9 VVhen Michael the Archangel, disputing vvith the Diuel, made altercation ‡ for the body of Moyses: he durst not inferre iudgmēt of blasphemie, but said, Our Lord commaund thee.
10 But these vvhat things soeuer certes they are ignorant of, ‡ they blaspheme: and vvhat things so euer naturally, as dumbe beasts, they knovv, in those they are corrupted.
11 VVo vnto them, vvhich haue gone in the vvay of ‡ Cain: and vvith the errour of Balaam, haue for revvard povvred out them selues, and haue perished in the contradiction of Core.
12 These are in their bankets, spottes, feasting together vvithout feare, feeding them selues, clouds vvithout vvater vvhich are caried about of vvinds, trees of autumne, vnfruitful, tvvise dead, plucked vp by the roots.
13 Raging vvaues of the sea, foming out their ovvne confusions, vvandering

ng starres: to vvhom the storme of arknesse is reserued for euer.

14 And of these prophecied Enoch, he seuenth from Adam, saying: Behold our Lord is come in his holy housands.

15 To do iudgment against al, and o reproue al the impious, of al the works of their impietie vvherby hey haue done impiously, and of al he hard things vvhich impious sinners haue spoken against him.

16 These are murmurers, ful of complaints, vvalking according to their vvne desires, and their mouth speaeth pride, admiring persons for gaie sake.

17 But you my deerest, be mindful the vvords vvhich haue been spon before by the Apostles of our rd Iesus Christ.

18 VVho told you, that in the last me shal come mockers, according their ovvne desires vvalking in mpieties.

19 ‡ These are they vvhich segregat them selues, sensual, hauing not the Spirit.

20 But you my deerest, building your selues vpō our most holy faith, in the Holy Ghost, praying.

21 Keep your selues in the loue of God, expecting the mercie of our Lord Iesus Christ vnto life euerlasting.

22 And these certes reproue being iudged.

23 But them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvhich is carnal, the spotted cote.

24 And to him that is able to preserue you vvithout sinne, and to set you immaculat before the sight of his glorie in exultation in the comming of our Lord Iesus Christ.

25 To the only God our Sauiour by Iesus Christ our Lord be glorie and magnificence, empire and povver before al vvorlds, and novv and for al vvorlds euermore. Amen.

THE APOCALYPSE OF S. IOHN THE APOSTLE.

CHAP. I.

THE ‡ Apocalypse of Iesus Christ vvhich God gaue him, to make manifest to his seruants the things vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn.

2 VVho hath giuen testimonie to the vvord of God, and the testimonie of Iesus Christ, vvhat things soeuer he hath seen.

3 Blessed is he that readeth & heareth the vvords of this prophecie: & keepeth those things vvhich be vvritten in it. for the time is nigh.

4 Iohn ‡ to the seuen churches vvhich are in Asia. Grace to you and peace from him that is, & that vvas, and that shal come, and ‡ from the seuen spirits vvhich are in the sight of his throne.

5 And from Iesus Christ vvho is the faithful vvitnes, the first borne of the dead, & the prince of the kings of the earth, vvho hath loued vs, and vvashed vs from our sinnes in his bloud.

6 And hath made vs ‡ a kingdom & priests to God and his father, to him be glorie and empire for euer and euer. Amen.

7 Behold he commeth vvith the clouds, and euery eie shal see him, & they that pricked him. And al the tribes of the earth shal bevvaile thē selues vpon him. yea, Amen.

8 I am Alpha and Omega, the beginning & end, saith our Lord God vvhich is, and vvhich vvas, & vvhich shal come, the omnipotent.

9 I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ Iesus, vvas in ‡ the Iland, vvhich is called Patmos, for the vvord of God and the testimonie of Iesus.

10 ‡ I vvas in spirit ‡ on the Dominical day, and heard behind me a great voice as it vvere of a trompet.
11 Saying: That vvhich thou seest, vvrite in a book: and send to the seuen churches vvhich are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia.
12 And I turned, to see the voice that spake vvith me. And being turned I savv seuen candlesticks of gold.
13 Et in the middes of the seuen candlesticks of gold, one ‡like to the Sonne of man, ‡ vested in a priestly garment to the foot, and girded about neere to the pappes vvith a girdle of gold.
14 And his head and heares vvere vvhite, as vvhite vvool, and as snovv, and his eyes as the flame of fire.
15 And his feet like to latten, as in a burning fornace. and his voice as the voice of many vvaters.
16 And he had in his right hand seuen starres. and from his mouth proceded a sharp tvvo edged svvord: and his face, as the sunne shineth in his vertue.
17 And vvhen I had seene him, I fel at his feet as dead. And he put his right hand vpon me, saying: Feare not. I am the first and the last.
18 And aliue, and vvas dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel.
19 VVrit therefore the things vvhich thou hast seene, and that are, and that must be done after these.
20 The sacrament of the seuen starres, vvhich thou hast seene in my right hand, & the seuen candlesticks of Gold. ‡ the seuen starres, are ‡ the Angels of the seuen churches. and ‡ the seuen candlesticks, are the seuen churches.

CHAP. II.

1 AND ‡ to the Angel of the Church of Ephesus vvrite, Thus saith he vvhich ‡ holdeth the seuen starres in his right hand, vvhich vvalketh in the middes of the seuen candlesticks of gold.
2 I knovv ‡ thy vvorks and labour, and thy patience: & that thou canst not beare euil men & hast tried the vvhich say them selues to be Apostles, and are not, and hast found them liars.
3 And thou hast patience, and hast borne for my name, and hast not fainted,
4 But I haue against thee a fevv things, because ‡ thou hast left thy first charitie.
5 Be mindful therfore from vvhence thou art fallen: and do penance, and do the first vvorks. But if not: I come to thee, and ‡ vvil moue thy candlestick out of his place, vnlesse thou do penance.
6 But this thou hast, ‡ because thou hatest the facts ‡ of the Nicolaites, vvhich I also hate.
7 He that hath an eare, let him heare vvhat the Spirit saith to the Churches, To him that ouercometh, I vvil giue to eate of the tree of life, vvhich is in the Paradise of my God.
8 And to the Angel of the Church of Smyrna vvrite, Thus saith the first and the last, vvho vvas dead, and liueth.
9 I knovv thy tribulation and thy ‡ pouertie, but thou art rich: and thou art blasphemed of them that say them selues to be Ievves and are not, but are the synagogue of Satan.
10 Feare none of these things vvhich thou shalt suffer. Behold the Diuel vvil send some of you into prison that you may be tried: and you shal haue tribulation ten daies. Be thou faithful vntil death: and I vvil giue thee ‡ the crovvne of life.
11 He that hath an eare, let him heare vvhat the Spirit saith to the Churches, He that shal ouercome, shal not be hurt of the ‡ secõd death.
12 And to the Angel of the Church of Pergamus vvrite, Thus saith he that hath the sharp tvvo edged svvord.
13 I knovv vvhere thou dvvellest, vvhere the seat of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful vvitnesse, vvho vvas slaine among you, ‡ vvhere Satan dvvelleth.
14 But I haue against thee a fevv

ngs: becauſe thou haſt there, them
hold the doctrine of Balaam,
o taught Balac ‡ to caſt a ſcandal
ore the children of Iſrael, to eate
commit fornication.
So haſt thou alſo them that hold
doctrine of the Nicolaites.
In like maner do penance. if not:
vil come to thee quickly, and vvil
t againſt them vvith the ſvvord
my mouth.
He that hath an eare, let him
re vvhat the Spirit ſaith to the
urches, To him that ouercometh
vil giue the hidden manna, and
giue him a vvhit ‡ counter: and
he counter, a nevv name vvrit-
, vvhich no man knovveth, but
that receiueth it.
And to the Angel of the Church
Thyatira vvrite, Thus ſaith the Sō
of God, vvhich hath eyes as a fla-
of fire, and his feet like to latte.
I knovv thy ‡ vvorks, and faith,
thy charitie, and miniſterie, and
patience and thy laſt vvorks mo
n the former.
But I haue againſt thee a fevv
ngs: becauſe thou permitteſt ‡ the
man Iezabel, vvho calleth her
a propheteſſe, to teach, and to ſe-
e my ſeruants to fornicat, and to
e of things ſacrificed to idols.
And I gaue her a time that ſhe
ght do penance and ‡ ſhe vvil not
ent from her fornication.
Behold I vvil caſt her into a bed-
and ‡ they that commit aduou-
e vvith her, ſhal be in very great
bulation, vnleſſe they do penance
m their vvorks.
And her children I vvil kil vvith
ath, & al the Churches ſhal knovv
t I am he that ſearcheth the rei-
s and harts, and I vvil giue to eue-
one of you ‡ according to his
orks.
But I ſay to you and the reſt
hich are at Thyatira, vvhoſoeuer
ue not this doctrine, vvhich haue
t knovvē the depth of Satā, as they
, I vvil not caſt vpon you an other
eight.
Yet that vvhich you haue, hold
I come.
And he that ſhal ouercome and
ep my vvorks vnto the end: ‡ I
vvil giue him povver ouer the na-
tions.
27 And he ſhal rule them vvith a
rod of yron, and as the veſſel of a
potter ſhal they be broken.
28 ‡ As I alſo haue receiued of my
father: and I vvil giue him the mor-
ning ſtarre.
29 He that hath an eare, let him hea-
re vvhat the Spirit ſaith to the Chur-
ches.

CHAP. III.

1 AND to the Angel of the Church
of Sardis, vvrite, Thus ſaith he
that hath the ſeuen Spirits of God, &
the ſeuen ſtarres, I knovv thy vvorks,
that thou haſt the name that thou
liueſt, and thou art dead.
2 Be vigilant, and confirme the reſt
of the things vvhich vvere to die.
For I find not thy vvorks ful before
my God.
3 Haue in mind therfore in vvhat
maner thou haſt receiued and heard:
and keep, and do penance. If therfore
thou vvatch not, I vvil come to thee
as a theef, and thou ſhalt not knovv
vvhat houre I vvil come to thee.
4 But thou haſt a fevv names in
Sardis, ‡ vvhich haue not defiled
their garments: and they ſhal vvalk
vvith me in vvhites, becauſe they
‡ are vvorthy.
5 ‡ He that ſhal ouercome, ſhal thus
be veſted in vvhit garments, and I
vvil not put his name out of the
book of life, and I vvil confeſſe his
name before my father, and before
his Angels.
6 He that hath an eare, let him
heare vvhat the Spirit ſaith to the
Churches.
7 And to the Angel of the Church
of Philadelphia vvrite: Thus ſaith the
Holy one and the True one, he that
hath the key of Dauid: he that ope-
neth, and no man ſhutteth: ſhut-
teth, and no man openeth:
8 I knovv thy vvorks. Behold I ha-
ue giuen before thee a doore opened
vvhich no man can ſhut: becauſe
thou haſt a litle povver, and haſt
kept my vvord, and haſt not denied
my name.

9 Behold I vvil giue of the Synagogue of Satan, vvhich say they be Iewes, and are not, but do lie. Behold I vvil make them come and ‡ adore before thy feet. and they shal knovv that I haue loued thee.

10 Because thou hast kept the vvord of my patience, and I vvil keep thee from the houre of tentation, vvhich shal come vpon the vvhole vvorld to tempt the inhabitants on the earth.

11 Behold I come quickly: hold that vvhich thou hast, ‡ that no man take thy crovvne.

12 He that shal ouercome, I vvil make him a piller in the temple of my God: and he shal go out no more: and I vvil vvrit vpon him the name of my God, and the name of the citie of my God, nevv Hierusalem vvhich descendeth out of heauen from my God, and my nevv name.

13 He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

14 And to the Angel of the Church of Laodicia vvrite, Thus saith ‡ Amen, the faithful and true vvitnesse, vvhich is the beginning of the creature of God.

15 I knovv thy vvorks, that thou art neither cold, nor hote. I vvould thou vvere cold, or hote.

16 But because thou art ‡ lukevvarme, and neither cold nor hote, I vvil begin to vomit thee out of my mouth.

17 Because thou saiest, That I am rich, and enriched, and lack nothing: and knovvest not that thou art a miser, and miserable, and poore, and blind, and naked.

18 I counsel thee to buy of me gold fire-tried, that thou maiest be made rich and maiest be clothed in vvhit garments, that the confusion of thy nakednes appeare not: and vvith eye-salue anoint thine eyes, that thou maiest see.

19 I vvhom I loue, do rebuke and chastise. Be zelous therfore & do penance.

20 Behold I stand at the doore and ‡ knock. if any man shal heare my voice, and open to me the gate, I vvil enter into him, and vvil sup vvith him, and he vvith me.

21 He that shal ouercome, I vvil giue vnto him to sit vvith me in my throne: as I also haue ouercome, and haue sitten vvith my father in his throne.

22 He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

CHAP. IV.

1 After these things I looked, and behold a doore open in heauē, and the first voice vvhich I heard, Vvas as it vvere of a trompet speaking vvith me, saying: Come vp hither, and I vvil shevv thee the things vvhich must be done quickly after these.

2 And immediatly I vvas in spirit: and behold there vvas a seat set in heauen, & vpon the seat one sitting.

3 And he that sat, vvas like in sight, to the Iasper stone, and the Sardine: and there vvas a raine-bovv round about the seat, like to the sight of an Emeraud.

4 And round about the seat, foure and tvventie seats: and vpon the thrones, foure and tvventie seniors sitting, clothed about in vvhit garments, and on their heads crovvnes of gold.

5 And from the throne proceeded lightnings, and voices, and thunders: and seuen lamps burning before the throne, vvhich are the seuen Spirits of God.

6 And in the sight of the seat, as it vvere a sea of glasse like to chrystal: and in the middes of the seat and round about the seat ‡ foure beasts ful of eyes before and behind.

7 And the first beast, like to a lion: and the second beast, like to a calfe: and the third beast, hauing the face as it vvere of a man: and the fourth beast, like to an egle flying.

8 And the foure beasts, euery one of them had sixe vvings roūd about: and vvithin they are ful of eyes, and they had no rest day and night, saying, ‡ Holy, Holy, Holy, Lord God omnipotent, vvhich vvas, and vvhich is, and vvhich shal come.

9 And vvhen those beasts gaue glorie and honour and benediction to him

m that sitteth vpon the throne, that ueth for euer and euer:
The foure and tvventie seniors el dovvne before him that sitteth in he throne, & adored him that liueth or euer and euer, and cast their ovvnes before the throne, saying:
Thou art vvorthie O Lord our God to receiue glorie and honour & ovver: because thou hast created al hings, and for thy vvil they vvere nd haue been created.

CHAP. V.

AND I savv in the right hand of him that sate vpon the throne, ‡ book vvritten vvithin and vvitout, sealed vvith seuen seales.
And I savv a strong Angel, preaching vvith a loud voice, VVho is vvorthie to open the book, & to loose the seales thereof?
And no man vvas able neither in heauen nor in earth, nor ‡ vnder the earth, to open the book, nor look on it.
And I vvept much because no man vvas found vvorthie to open the book, nor to see it.
And one of the seniors said to me, VVeep not: behold ‡ the lion of the tribe of Iuda, the root of Dauid, hath vvonne, to open the book, and to loose the seuen seales thereof.
And I savv, and behold in the middes of the throne and of the foure beasts and in the middes of the seniors, ‡ a Lambe standing as it vvere slaine, hauing seuen hornes & seuen eyes: vvhich are the seuen spirits of God, sent into al the earth.
And he came, and receiued the book out of the right hand of him that sat in the throne.
And vvhen he had opened the book, the foure beasts and the foure and tvventie seniors fel before the Lambe, hauing euery one harps, and golden vials ful of odours, vvhich are ‡ the praiers of saincts.
And they sang a nevv canticle, saying: Thou art vvorthie o Lord to take the book, and to open the seales thereof: ‡ because thou vvast slaine, and hast redeemed vs to God in thy blood out of euery tribe and tong & people and nation.
And hast made vs to our God ‡ a kingdom and priests, and vve shal reigne vpon the earth
And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the seniours: and the number of them vvas thousands of thousands.
Saying vvith a loud voice, The Lambe that vvas slaine, is vvorthie to receiue povver, and diuinitie, and vvisedom, and strength, and honour, and glorie, and benediction.
And ‡ euery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the sea, and that are therein: al did I heare saying: To him that sitteth in the throne, and ‡ to the Lambe, benediction and honour and glorie and povver for euer and euer.
And the foure beasts said, Amen. And the foure and tvventie seniors fel on their faces: and adored him that liueth for euer and euer.

CHAP. VI.

AND I savv that the Lambe had opened one of the seuē seales, and I heard one of the foure beasts, saying, as it vvere the voice of thunder, Come, and see.
And I savv: And behold a vvhit horse, and he that sat vpon him had a bovv, and there vvas a crovvne giuen him, and he vvent forth conquering that he might conquer.
And vvhen he had opened the second seale, I heard the second beast, saying, Come, & see.
And there vvent forth an other horse, redde: and he that sat thereon, to him it vvas giuen that he should take peace from the earth, and that they should kil one an other, and a great svvord vvas giuen to him.
And vvhen he had opened the third seale, I heard the third beast, saying, Come, and see. And behold a black horse, and he that sat vpon him, had a balance in his hand.
And I heard as it vvere a voice in the middes of the foure beasts saying:

two pounds of vvheat for a penie, and thrise two pounds of barley for a penie, and vvine and oile hurt thou not.

7 And vvhen he had opened the fourth seale, I heard a voice of the fourth beast, saying, Come, & see.

8 And behold a pale horse: and he that sat vpon him, his name vvas death, and hel folovved him, and povver vvas giuen to him ouer the foure parts of the earth, to kil vvith svvord, vvith famine, & vvith death, and vvith beasts of the earth.

9 And vvhen he had opened the fifth seale: I savv ‡ vnder the altar the soules of them that vvere slaine for the vvord of God, and for the testimonie vvhich they had.

10 ‡ And they cried vvith a loud voice, saying: Hovv long Lord (holy and true) iudgest thou not and ‡ reuengest thou not our bloud of them that dvvel on the earth?

11 And vvhit stoles vvere giuen, to euery one of them ‡ one: and it vvas said to them, that they should rest yet a litle time, ‡ til their fellovv-seruants be complete, and their brethren, that are to be slaine euen as they.

12 And I savv, vvhen he had opened the sixt seale, & ‡ behold there vvas made a great earth-quake, and the sunne became black as it vvere sack-cloth of heare: and the vvhole moone became as bloud.

13 And the starres from heauen fel vpon the earth, as the figge tree casteth her greene figges vvhen it is shaken of a great vvind.

14 And heauen departed as a book folded together: and euery hil, and ilands vvere moued out of their places.

15 And the kings of the earth, and princes, and tribunes, and the rich, & the strong, and euery bond-man, and free-man hid them selues in the dennes and the rocks of mountaines.

16 And they say to the mountaines and the rocks: Fal vpon vs, and hide vs from the face of him that sitteth vpon the throne, & from the vvrath of the Lamb.

17 Because the great day of their vvrath is come, and vvho shal be able to stand?

CHAP. VII.

1 After these things I savv foure Angels standing vpon the foure corners of the earth, holding the foure vvinds of the earth that they should not blovv vpon the land, nor vpon the sea, nor on any tree.

2 And I savv an other Angel ascending from the rising of the sunne, having the signe of the liuing God: & he cried vvith a loud voice to the foure Angels, to vvhom it vvas giuen to hurt the earth and the sea.

3 Saying: Hurt not the earth and the sea, nor the trees, til ‡ vve signe the seruants of our God in their foreheades.

4 And I heard the number of them that vvere signed, and hundred fourtie foure thousand vvere signed, ‡ of euery tribe of the children of Israel.

5 Of the tribe of Iuda, tvvelue thousand signed. Of the tribe of Ruben, tvvelue thousand signed. Of the tribe of Gad, tvvelue thousand signed.

6 Of the tribe of Aser, tvvelue thousand signed. Of the tribe of Nephtali, tvvelue thousand signed. Of the tribe of Manasses, tvvelue thousand signed.

7 Of the tribe of Simeon, tvvelue thousand signed. Of the tribe of Leui, tvvelue thousand signed. Of the tribe of Issachar, tvvelue thousand signed.

8 Of the tribe of Zabulon, tvvelue thousand signed. Of the tribe of Ioseph, tvvelue thousand signed. Of the tribe of Beniamin, tvvelue thousand signed.

9 After these things I savv ‡ a great multitude vvhich no man could number, of al nations, and tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lambe, clothed in vvhit robes, and ‡ palmes in their hands.

10 And they cried vvith a lovvd voice, saying: Saluation to our God vvhich sitteth vpon the throne, & to the Lambe.

11 And al the Angels stood in the circuit of the throne and of the se-

niors

ours and of the foure beaſts : and ey fel in the ſight of the throne on their faces, and adored God.

Saying: Amen. benediction, and rie, and vviſedom, & thanks-giving, honour and power and ſtrength our God for euer and euer. Amen.

And one of the ſeniors anſvvered, & ſaid to me, Theſe that are cloathed in the vvhit robes, vvhobe they? vvhence came they?

And I ſaid to him: My Lord thou knovveſt. And he ſaid to me: Theſe are they vvhich are come out of great tribulation, and haue vvashed their robes, and made them vvhite in the bloud of the Lamb.

Therfore they are before the throne of God, and they ſerue him day and night in his temple: and he that ſitteth in the throne, ſhal dvvel ouer them.

They ſhal no more hunger nor thirſt, neither ſhal the ſunne fal vpō them, nor any heat.

Becauſe the Lamb vvhich is in the middes of the throne, ſhal rule them, and ſhal conduct them to the liuing fountaines of vvaters, and God vvil vvipe avvay al teares from their eyes.

CHAP. VIII.

And vvhen he had opened the ſeuenth ſeale, there vvas made ſilence in heauen, as it vvere halfe an houre.

And I ſavv ſeuen Angels ſtanding in the ſight of God: and there vvere giuen to them ſeuen trompets.

And another Angel came, and ſtood ‡ before the altar, hauing a golden cenſar: and there vvere giuen to him many incenſes, that he ſhould giue of the prayers of al ſaints vpon the altar of gold, vvhich is before the throne of God.

And the ſmoke of the incenſes ‡ of the prayers of the ſaints aſcended from the hand of the Angel before God.

And the Angel took the cenſar, and filled it of the fire of the altar, and caſt it on the earth, and there vvere made thunders and voices and lightnings, and a great earthquake.

And the ſeuen Angels vvhich had the ſeuen trompets, prepared themſelues to ſound vvith the trompet.

And the firſt Angel ſounded vvith the trompet, and there vvas made haile and fire, mingled in bloud, and it vvas caſt on the earth, & the third part of the earth vvas burnt, & the third part of trees vvas burnt, and al greene graſſe vvas burnt.

And the ſecond Angel ſounded vvith the trompet: and as it vvere a great mountaine burning vvith fire, vvas caſt into the ſea, and the third part of the ſea vvas made bloud.

And the third part of thoſe creatures died, vvhich had liues in the ſea, and the third part of the ſhippes periſhed.

And the third Angel ſounded vvith the trompet, and a great ſtarre fel from heauen, burning as it vvere a torch, and it fel on the third part of the flouds, and on the fountaines of vvaters:

And the name of the ſtarre is called vvorm-vvod. and the third part of the vvaters vvas made into vvorm-vvod. and many men died of the vvaters, becauſe they vvere made bitter.

And the feurth Angel ſounded vvith the trompet, and the third part of the ſunne vvas ſmitten, and the third part of the moone, and the third part of the ſtarres, ſo that the third part of them vvas darkened, and of the day there ſhined not the third part, and of the night in like maner.

And I looked, and heard the voice of one egle flying through the middes of heauen, ſaying vvith a loud voice: Vvo, vvo, vvo to the inhabiters on the earth. Becauſe of the reſt of the voices of the three Angels vvhich vvere to ſound vvith the trompet.

CHAP. IX.

1 AND the fifth Angel sounded vvith the trompet, & I savv ‡ a starre to haue fallen from heauen vpon the earth, & there vvas giuen to him the key of the pit of bottomles depth.

2 And he opened the pit of the bottomles depth: and the smoke of the pit ascended, as the smoke of a great fornace: and the sunne vvas darkned & the aier vvith the smoke of the pit.

3 And from the smoke of the pit there issued forth ‡ locustes into the earth. and povver vvas giuen to them as the scorpions of the earth haue povver.

4 And it vvas commaunded them that they should not hurt the grasse of the earth ‡ nor any greene thing, nor any tree: but only men vvhich haue not the signe of God in their foreheads.

5 And it vvas giuen vnto them that they should not kil them: but that they should be tormeated fiue monthes: and their torments as the torments of a scorpion vvhen he stricketh a man.

6 And in those daies men shal seek for death, and shal not find it: and they shal desire to die, & death shal flee from them.

7 And the similitudes of the locusts, like to horses ‡ prepared into battel: and vpon their heads as it vvere crovvnes like to gold: & their faces as the faces of men.

8 And they had heare as the heare of vvomen: & their teeth vvere as of lions.

9 And they had habbergions as habbergions of yron, and the voice of their vvings as the voice of the chariots of many horses running into battel.

10 And they had tailes like to scorpions, and stings vvere in their tailes and their povver vvas to hurt men fiue monthes.

11 And they had ouer them a king, ‡ the Angel of the bottomles depth vvhose name in Hebrevv is Abaddon, and in Greek Appollyō: in Latin hauing the name Exterminans.

12 One vvoe is gone, & behold two vvoes come yet after these.

13 And the sixt Angel sounded vvith the trompet: and I heard one voice from the foure hornes of the golden altar, vvhich is before the eyes of God.

14 Saying to the sixt Angel vvhich had the trompet, Loose the foure Angels vvhich are bound in the great riuer Euphrates.

15 And the foure Angels vvere loosed, vvho vvere prepared for an houre, and a day & a moneth and a yere: that they might kil the third part of men.

16 And the number of the armie of horsmen vvas twentie thousand times ten thousand. And I heard the number of them.

17 And so I savv the horses in the vision: and they that sat vpon them, had habbergions of fire and of hyacinth and brimstone. & the heads of the horses vvere as it vvere the heads of lions: & from their mouth procedeth fire, & smoke, and brimstone.

18 And by these three plagues vvas slaine the third part of men, of the fire and of the smoke and of the brimstone, vvhich proceded from their mouth.

19 For the povver of the horses is in their mouth, and in their tailes. for, their tailes be like to serpents, hauing heads: & in these they hurt.

20 ‡ And the rest of men vvhich vvere not slaine vvith these plagues, neither ‡ haue done penance from the vvorks of their hands, not to adore Diuels and ‡ Idols of gold and siluer and braſſe and stone and vvood, vvhich neither can see, nor heare, nor vvalk.

21 And haue not done penance from their murders, nor from their sorceries nor from their fornication, nor from their theft.

CHAP. X.

1 And I savv an other Angel, strōg, descending from heauen, clothed vvith a cloud, and a rain-bovv on his head, and his face vvas as the sunne, & his feet as a piller of fire.

2 And

1 And he had in his hand a litle book opened: and he put his right foot vpon the sea, and his left vpon the land.
2 And he cried vvith a loud voice, as vvhen a lion roareth. And vvhen he had cried, the seuen thunders spake their voices.
4 And vvhen the seuen thunders had spoken their voices, I vvas about to vvrite: and I heard a voice from heauen saying to me: Signe the things vvhich the seuen thunders haue spoken: and ‡ vvrite them not.
5 And the Angel vvhich I savv standing vpon the sea and vpon the land, ‡ lifted vp his hand to heauen.
6 And he svvare by him that liueth for euer and euer, that created heauen and those things vvhich are in it: and the earth, and those things vvhich are in it: and the sea, and those things vvhich are in it: That there shal be time no more.
7 But in the daies of the voice of the seuenth Angel, vvhen the trompet shal beginne to sound, the mysterie of God shal be consummat, as he hath euangelized by his seruãts the Prophets.
8 And I heard a voice from heauen againe speaking vvith me, and saying: Goe, and take the book that is opened, of the hand of the Angel standing vpon the sea and vpon the land.
9 And I vvent to the Angel, saying vnto him, that he should giue me the book. And he said to me: Take the book, and ‡ deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be ‡ svveet as it vvere honie.
10 And I took the book of the hand of the Angel, and deuoured it: & it vvas in my mouth as it vvere honie, svveet. and vvhen I had deuoured it, my bellie vvas made bitter.
11 And he said to me: Thou must againe prophecie to Nations, and peoples, and tonges, and many kinges.

CHAP. XI.

1 AND there vvas giuen me a reede like vnto a rodde: and it vvas said to me: Arise, and measure the temple of God, and the altar, and them that adore in it.
2 But the court vvhich is vvithout the temple, cast forth, & measure not that because it is giuen to the Gentils, and they shal tread vnder foot the holy citie ‡ tvvo & fourtie monthes.
3 And I vvil giue to ‡ my tvvo vvitnesses, and they shal prophecie a thousand tvvo hundred sixtie daies, clothed vvith sack-clothes.
4 These are the tvvo olive trees & the tvvo candlestiks that stand in the sight of the Lord of the earth.
5 And if any man vvil hurt them, fire shal come forth out of their mouths, and shal deuoure their enemies. and if any man vvil hurt them: so must he be slaine.
6 These haue povver to shut heauen, that it raine not in the daies of their prophecie: and they haue povver ouer the vvaters to turne them into bloud, and to smite the earth vvith al plague as often as they vvil.
7 And vvhen they shal haue finished their testimonie, the ‡ beast vvhich ascendeth from the depth, shal make vvarre against them, and shal ouercome them, and kil them.
8 And their bodies shal lie in the streats of the ‡ great citie, vvhich is called spiritually Sodom and AEgypt, vvhere their Lord also vvas crucified.
9 And there shal of tribes, and peoples, and tonges, and Gentils, see their bodies for three daies, and a half: and they shal not suffer their bodies to be laid in monuments.
10 And the inhabitants of the earth ‡ shal be glad vpon them, and make merie: and shal send gifts one to an other, because these tvvo prophets tormented them that dvvelt vpon the earth.
11 And after three daies and a half, the spirit of life from God entred into them. And they stood vpon

their feet, and great feare fel vpon them that savv them.

12 And they heard a loud voice from heauen saying to them: Come vp hither. And they vvent vp into heauen in a cloud: and their enemies savv them.

13 And in that houre there vvas made a great earthquake: and the tēth part of the citie fel: and there vvere slaine in the earthquake names of men seuen thousand: and the rest vvere cast into a feare, and gaue glorie to the God of heauen.

14 The second vvoe is gone: and behold the third vvoe vvil come quickly.

15 And the seuenth Angel sounded vvith a trompet: and there vvere made loud voices in heauen saying, ‡ The kingdom of this vvorld is made our Lords & his Christes, and he shal reigne for euer and euer. Amen.

16 And the foure and tvventie seniours vvhich sit on their seats in the sight of God, fel on their faces, and adored God.

17 Saying: VVe thank thee Lord God omnipotent, vvhich art, and vvhich vvast, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned.

18 And the Gentils vvere angrie, and thy vvrath is come, and the time of the dead, to be iudged, and ‡ to render revvard to thy seruants the Prophets and saincts, and to them that feare thy name, ‡ litle and great, and to destroy them that haue corrupted the earth.

19 And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, & there vvere made lightnings, and voices, and an earthquake and great haile.

CHAP. XII.

1 AND a great signe appeared in heauen: ‡ a vvoman clothed vvith the sunne, and the moone vnder her feet, & on her head a crovvne of tvvelue starres.

2 And being vvith child, she cried also trauailing, and is in anguish to be deliuered.

3 And there vvas seen an other signe in heauen, and behold a ‡ great red dragon hauing seuen heads, & ten horns: and on his heads seuen diademes.

4 And his taile drevv ‡ the third part of the starres of heauen, and cast them to the earth, and the dragon stood before the vvoman vvhich vvas ready to be deliuered: that vvhē she should be deliuered, she might ‡ deuoure her sonne.

5 And she brought forth a man child, vvho vvas to gouerne al nations in an yron rod: and her sonne vvas taken vp to God and to his throne.

6 And ‡ the vvoman fled into the vvildernesse vvhere she had a place prepared of God, that there they might feed her a thousand tvvo hūdred sixtie daies.

7 And there vvas made ‡ great battel in heauen, Michael and his Angels fought vvith the dragon, and the dragon fought and his Angels.

8 And they preuailed not, neither vvas their place found any more in heauen.

9 And that great dragon vvas cast forth, the old serpent, vvhich is called the Diuel and Satan, vvhich seduceth the vvhole vvorld: & he vvas cast into the earth, & his Angels vvere throvven dovvne vvith him.

10 And I heard a great voice in heauen saying: Novv is there made saluation and force, and the kingdom of our God, and the povver o his Christ: because the accuser of our brethren is cast forth, vvho accused them before the sight of our God day and night.

11 And ‡ they ouercame him by the bloud of the Lamb, and by the vvord of their testimonie, and they loued not their liues euen vnto death.

12 Therfore reioyce o heauens, and you that dvvel therein. VVo to the earth and to the sea, because the Diuel is descended to you, hauing great vvrath, knovving that he hath a litle time.

13 And after the dragon savv that

hat he ‡was throvven into the arth, he persecuted the vvoman vvhich brought forth the man child.

4 And there vvere giuen to the voman tvvo vvings of a great egle, hat she might flie into the desert nto her place, vvhere she is nouished for ‡a time, & times, & halfe a ime, from the face of the serent.

5 And the serpent cast out of his mouth after the vvoman, vvater as t vvere a floud: that he might make ner ‡ to be caried avvay vvith the floud.

16 And the earth holp the vvoman, and the earth opened her mouth, and svvallovved vp the floud vvhich the dragon cast out of his mouth.

17 And the dragon vvas angrie against the vvoman: and vvent to make battel vvith the rest of her seed, vvhich keep the commaundements of God, and haue the testimonie of Iesus Christ.

18 And he stood vpon the sand of the sea.

CHAP. XIII.

1 AND I savv ‡a beast comming vp from the sea, hauing seuen heads, and ten hornes, & vpon his hornes ten diademes, and vpon his heads names of blasphemie.

2 And the beast vvhich I savv, vvas like to a libard, and his feet as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne force and great povver.

3 And I savv one of his heads as it vvere slaine to death: and the vvound of his death vvas cured. And al the earth vvas ‡in admiration after the beast.

4 And they adored the dragon vvhich gaue povver to the beast: and they adored the beast, saying: VVho is like to the beast? and vvho shal be able to fight vvith it?

5 And there vvas giuen to it a mouth speaking great things and blasphemies: and povver vvas giuen to it to vvork tvvo and fourtie monthes.

6 And he opened his mouth vnto blasphemies tovvard God, ‡ to blaspheme his name, and his tabernacle, and those that dvvel in heauen.

7 And it vvas giuen vnto him ‡ to make battail vvith the saincts, & to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation.

8 And al that inhabit the earth, adored it, vvhose names be not vvritten in the book of life of the Lamb, vvhich vvas slaine from the beginning of the vvorld.

9 If any man haue an eare, let him heare.

10 He that shal lead into captiuitie, goeth into captiuitie: he that shal kil in the svvord, he must be killed vvith the svvord. here is the patience and the faith of saincts.

11 And I savv ‡an other beast comming vp from the earth: and he had tvvo hornes, like to a lamb, & he spake as a dragon.

12 And al the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvhose vvound of death vvas cured.

13 And he did great signes, so that he made also fire to come dovvne from heauen vnto the earth in the sight of men.

14 And he seduceth the inhabitants on the earth through the signes vvhich vvere giuē him to do in the sight of the beast, saying to them that dvvel on the earth, that they should make ‡ the image of the beast vvhich hath the stroke of the svvord, and liued.

15 And it vvas giuen him to giue spirit to the image o the beast, and that the image of the beast should speak: and should make, that vvhosoeuer shal not adore the image of the beast, be slaine.

16 And he shal make al, litle & great, and rich, and poore, and free-men, & bond-mē, to haue a character in their right hand, or in their foreheads.

17 And that no man may buie or sel, but he that hath ‡ the character, or the name of the beast, or the number of his name.

18 Here is vvisedō. He that hath vnderstanding, ‡ let him count the number of the beast. For ‡ it is the nūber of a man: & ‡ the number of him is six hundred sixtie six.

CHAP.

CHAP. XIIII.

1 AND I looked, & behold ‡a Lamb stood vpon mount Sion, & vvith him a hundred fourtie foure thousand hauing his name, and the name of his Father vvritten in their foreheads.

2 And I heard a voice from heauen as the voice of many vvaters, and as the voice of great thunder: and the voice vvhich I heard, as of harpes harping on their harpes.

3 And they sang as it vvere a nevv song before the seat and before the foure beasts, and the seniors, & no man could ‡ say the song, but those hundred fourtie foure thousand, that vvere bought from the earth.

4 These are they vvhich vvere not defiled vvith vvomen. For they are ‡ virgins. These folovv the Lamb vvhithersoeuer he shal go. These vvere bought from among men, ‡ the firstfruits to God and the Lamb.

5 And in their mouth there vvas found no lie. for they are vvithout spot before the throne of God.

6 And I savv an other Angel flying through the midde of heauen, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, and tongue, & people.

7 Saying vvith a loud voice: Feare our Lord, and giue him honour, because the houre of his iudgment is come: and adore ye him that made heauen and earth, the sea and all things that are in them, and the fountaines of vvaters

8 And an other Angel folovved, saying: Fallen fallen is that great ‡ Babylon, vvhich of the vvine of the vvrath of her fornication made all nations to drink.

9 And the third Angel folovved them, saying vvith a loud voice: If any man adore the beast and his image, and receiue the character in his forehead, or in his hand.

10 ‡ He also shal drink of th vvine of the vvrath of God, vvhich is mingled vvith pure vvine in the cup of his vvrath, and shalbe tormented vvith fire & brimstone in the sight of the holy Angels and before the sight of the Lamb.

11 And the smoke of their torments shal ascend for euer & euer: neither haue they rest day and night vvhich haue adored the beast, and his image, and if any man take the character of his name.

12 Here is the patience of saincts, vvhich ‡ keep the commaundements of God and the faith of Iesus.

13 And I heard a voice from heauen saying to me: VVrite, Blessed are the dead vvhich die in our Lord, ‡ from hence forth novv, saith the Spirit, that they rest from their labours. for their vvorks folovv them.

14 And I savv, and behold a vvhit cloud: and vpon the cloud one sitting like to the Sonne of man, hauing on his head a crovvne of gold, and in his hand a sharp sickle.

15 And an other Angel came forth from the temple, crying vvith a loud voice to him that sat vpon the cloud: Thrust in t' y sickle, and reap, because the houre is come to reap, for the harueſt of the earth is drie-

16 And he that sat vpon the cloud, thrust his sickle into the earth, and the earth vvas reaped.

17 And an other Angel came forth from the temple vvhich is in heauen, him self also hauing a sharp sickle.

18 And an other Angel came forth from the altar, vvhich had povver ouer the fire: and he cried vvith a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ri e.

19 And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, & cast it into the great ‡ presse of the vvrath of God.

20 And the presse vvas troden vvithout the citie, and bloud came forth out of the presse, vp to the horse bridles, for a thousand six hundred furlongs.

CHAP.

CHAP. XV.

1 AND I sawe an other signe in heauen great & maruelous: seuen Angels hauing the seuen last plagues. Because in them the vvrath of God is consummat.

2 And I sawe as it vvere a ‡ sea of glasse mingled vvith fire, & them that ouercame the beast and his image and the number of his name, standing vpon the sea of glasse, hauing the harpes of God.

3 And singing ‡ the song of Moyses the seruant of God, and the song of the Lamb, saying: Great and maruelous are thy vvorks Lord God omnipotent: iust and true are thy vvaies King of the vvorlds.

4 Who shal not feare thee o Lord, and magnifie thy name? because thou only art holy, because al nations shal come, and adore in thy sight, because thy iudgments be manifest.

5 And after these things I looked, and behold the temple of the tabernacle of testimonie vvas opened in heauen:

6 And there issued forth the seuen Angels, hauing the seuen plagues, from the temple: reuested vvith cleane and vvhite ‡ stone, and girded about the breasts vvith girdles of gold

7 And one of the foure beastes, gaue to the seuen Angels seuen vials of gold ful of the vvrath of the God that liueth for euer and euer.

8 And the temple vvas filled vvith smoke at the maiestie of God, & at his povver: and no man could enter into the temple, til the seuen plagues of the seuen Angels vvere consummat

CHAP. XVI.

1 AND I heard a great voice out of the temple, saying to the seuen Angels: Go, and poure out the seuen vials of the vvrath of God vpon the earth.

2 And the first vvent, and poured out his vial vpon the earth, & there vvas made a cruel & very sore vvound vpon men that had the character of the beast: and vpon them that adored the image thereof.

3 And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvere of one dead: and euery liuing soul died in the sea

4 And the third poured out his vial vpon the riuers and the fountaines of vvaters: and there vvas made bloud.

5 And I heard the Angel of the vvaters, saying: Thou art iust o Lord, vvhich art, and vvhich vvast, the holy one, because thou hast iudged these things.

6 ‡ Because they haue shed the bloud of the Saincts and Prophets, & thou hast giuen them bloud to drink. for they are vvorthie,

7 And I heard an other, saying: Yea Lord God omnipotent, true and iust are thy iudgments.

8 And the fourth Angel poured out his vial vpon the sunne, and it vvas giuen vnto him to afflict men vvith heat and fire.

9 And men boiled vvith great heat, and ‡ blasphemed the name of God hauing povver ouer these plagues, neither did they penance to giue him glorie.

10 And the fift Angel poured out his vial vpon the seat of the beast: and his kingdom vvas made dark, and they together did eat their tongues for paine.

11 And they blasphemed the God of heauen because of their paines and vvounds, & ‡ did not penance from their vvorks.

12 And the sixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the vvater thereof that a vvay might be prepared to the kings from the rising of the sunne.

13 And I sawe from the mouth ‡ of the dragon, and from the mouth ‡ of the beast, and from the mouth of the false prophet three vncleane spirits in maner of frogges.

14 For they are the spirits of Diuels vvorking signes, and they go forth to the kings of the vvhole earth to gather them into battel at the great day of the omnipotent God.

15 Be-

15 Behold I come as a theef: Bleſſed is he that vvatcheth, & keepeth his garments, that he vvalk not naked, and they ſee his turpitude.

16 And he shal gather them into a place vvhich in Hebrevv is called ‡ Armagedon.

17 And the ſeuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, ſaying: It is done.

18 And there vvere made lightninges, and voices, and thunders, and a great earthquake vvas made, ſuch an one as neuer hath been ſince men vvere vpon the earth, ſuch an earthquake, ſo great.

19 And ‡ the great citie vvas made into three partes: and the cities of the Gentils fel. And Babylon the great came into memorie before God, to giue her the cup of vvine of the indignation of his vvrath.

20 And euery Iland fled, and mountaines vvere not found.

21 And great haile like a talent came dovvne from heauen vpon men: and men blaſphemed God for the plague of the haile: becauſe it vvas made exceding great.

CHAP. XVII.

1 AND there came one of the ſeuen Angels vvhich had the ſeuen vials, & ſpake vvith me, ſaying, Come, I vvil shevv thee ‡ the damnation of the great harlot, vvhich ſitteth vpon ‡ many vvaters.

2 VVith vvhom the kings of the earth haue fornicated, & they vvhich inhabit the earth haue been drunk of the vvine of her vvhoredom.

3 And he took me avvay in ſpirit into the deſert. And I ſavv a vvoman ſitting vpon a ſcarlet coloured beaſt, ful of names of blaſphemie, hauing ſeuen heads, and ten hornes.

4 And the vvoman vvas clothed round about vvith purple and ſcarlet, and gilted vvith gold, and pretious ſtone, and pearles, hauing a golden cup in her hand, ful of the abominatiō & filthines of her fornication.

5 And in her forehead a name vvritten, ‡ Myſterie: ‡ Babylon the great, mother of the fornications and the abominations of the earth.

6 And I ſavv the vvoman ‡ drunken of the bloud of the of Saincts, & of the bloud of the martyrs of Ieſus. And I marueled vvhen I had ſeen her, vvith great admiration.

7 And the Angel ſaid to me: VVhy deſt thou marueil? I vvil tel thee the myſterie of the vvoman, and of the beaſt that carieth her, vvhich hath the ſeuen heads and the ten hornes.

8 The beaſt vvith thou ſavveſt, ‡ vvas, and is not, and shal come vp out of the bottomles depth, and go into deſtruction: and the inhabitans on the earth (vvhoſe names are not vvritten in the book of life from the making of the vvorld) shal maruel ſeing the beaſt that vvas, and is not.

9 And here is vnderſtanding, that hath vviſedom. The ſeuen heads: are ‡ ſeuen hilles, vpon vvhich the vvomā ſitteth, and they are ſeuen kings.

10 Five are fallen, one is, and an other is not yet come: and vvhen he shal come, he muſt tarie a short time

11 And the beaſt vvhich vvas, and is not: ‡ the ſame al ſo is the eight, and is of the ſeuen, & goeth into deſtruction.

12 And the ten hornes vvhich thou ſavveſt: are ‡ ten kings, vvhich haue not yet receiued kingdom, but shal receiue povver as kings one houre after the beaſt.

13 Theſe haue one counſel and force: and their povver they shal deliuer to the beaſt.

14 Theſe shal fight vvith the Lamb, and the Lamb shal ouercome them, becauſe he is Lord of lords, and King of kings, & they that are vvith him, called, and elect, and faithful.

15 And he ſaid to me: The vvaters vvhich thou ſavveſt vvhere the harlot ſitteth: are peoples, and nations, and tongues.

16 And the ten hornes vvhich thou ſavveſt in the beaſt: theſe shal hate the harlot, and shal make her deſolate and naked, and shal eate

he

her flesh, and her they shal burne with fire.

7 For ‡ God hath giuen into their harts, to do that which pleaseth him: that they giue their kingdom to the beast, til the words of God be consumuat.

8 And the woman which thou sawest is ‡ the great citie, which hath kingdom ouer the kings of the earth.

CHAP. XVIII.

1 AND after these things I saw an other Angel cõming downe from heauen, hauing great power: & the earth was illuminated of his glorie.

2 And he cried out in force, saying: fallen fallen is Babylon the great: and it is become the habitation of Diuels, and the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird:

3 Because al nations haue drunk of the wine of the wrath of her fornication: and the kings of the earth haue fornicated with her: and the marchants of the earth were made rich by the vertue of her delicacies.

4 And I heard an other voice from heauen, saying: Go out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues.

5 Because her sinnes are come euen to heauen, and God hath remembred her iniquities.

6 Render to her as she also hath rendred to you: and double ye double according to her works: In the cup wherein she hath mingled, mingle ye double vnto her.

7 As much as she hath glorified her self, & hath been in delicacies, ‡ so much giue her torment and mourning: because she saith in her hart, I sit a queene, & widow I am not, and mourning I shal not see.

8 Therfore in one day shal her plagues come, death, and mourning, and famine, and with fire she shal be burnt: because God is strong that shal iudge her.

9 And ‡ the kings of the earth, which haue fornicated with her, & haue liued in delicacies, shal weep, and bewaile them selues vpon her, when they shal see the smoke of her burning:

10 Standing farre of for the feare of her torments, saying, Wo, wo, that great citie Babylon, that strong citie: because in one houre is thy iudgment come.

11 And the marchants of the earth shal weep, & mourne vpon her: because no man shal buye their merchandise any more.

12 Merchandise of gold and siluer and precious stone: and of pearle, and fine linnen, and purple, and silk, & scarlet and al Thyne wood, and al vessels of yuorie, and al vessels of pretious stone, and of brasse, and yron and marble.

13 And cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beasts, and sheep, and horses, and chariots, & slaues, and soules of men.

14 And the apples of the desire of thy soul are departed from thee, and al fat and goodly things are perished from thee, and they shal no more find them.

15 The marchants of these things which are made rich, shal stand farre from her for feare of her torments, weeping and mourning.

16 And saying: Wo, wo, that great citie, which was clothed with silk, and purple, and scarlet, and was gilted with gold, and pretious stone, and pearles:

17 Because in one houre are so great riches made desolate: and euery gouernour, and euery one that saileth into the lake, and the shipmen, and they that work in the sea, stood a farre of.

18 And cried seeing the place of her burning, saying: What other is like to this great citie?

19 And they threw dust vpon their heads, and cried weeping and mourning, saying: Wo, wo, that great citie, in the which al were made rich that had shipes in the sea, of her prices: because in one houre she is desolat.

20 ‡ Reioyce ouer her, heauen, and ye holy Apostles and Prophets: because God hath iudged your iudgment of her.

21 And one strong Angel took vp as it vvere a great milstone, and threvv it into the sea, saying: VVith this violence shal ‡ Babylon that great citie be throvven, and shal novv be found no more.

22 And the voice of harpers, & of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, and euery artificer of euery art shal be found no more in thee, and the noise of the mil shal no more be heard in thee.

23 And the light of the lamp shal no more shine in thee, and the voice of the bridgrome and the bride shal no more be heard in thee: because thy marchants vvere the princes of the earth, because al nations haue erred in thine inchauntments.

24 And in her is found the bloud of the Prophets and Saincts, and of al that vvere slaine in the earth.

CHAP. XIX.

1 AFter theses things I heard as it vvere the voice of many multitudes in heauen saying: Allelu-ia. Praise, and glorie and povver is to our God.

2 Because true & iust are his iudgments vvhich hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his seruants, of her handes.

3 And ‡ againe they said, Allelu-ia. And her smoke ascendeth for euer and euer.

4 And the foure and tvventie seniors fel dovvne, and the foure beastes, & adored God sitting vpon the throne, saying: ‡ Amen, Allelu-ia.

5 And a voice came out from the throne, saying: Say praise to our God al ye his seruants: and you that feare him, litle and great.

6 And I heard as it vvere the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, saying: Allelu-ia: because our Lord God the omnipotent hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: because ‡ the mariage of the Lamb is come, and his vvife hath prepared her self.

8 And it vvas giuen to her that she cloth her self vvith silk glittering and vvhite. For the silk are ‡ the iustifications of Saincts.

9 And he said to me, VVrite, Blessed be they that are called to the ‡ supper of the mariage of the Lamb. And he said to me, These vvords of God, be true.

10 ‡ And I fel before his feet, to adore him. And he saith to me: See thou do not: I am thy fellovv-seruant, and of thy brethren that haue the testimonie of Iesus. Adore God. For the testimonie of Iesus, is the spirit of prophecie.

11 And I savv heauen opened, and behold a vvhit horse: and he that sat vpon him, vvas called Faithful and True, and vvith iustice he iudgeth & fighteth.

12 And his eyes as a flame of fire, and on his head many diademes, hauing a name vvritten, vvhich no man knovveth but him self.

13 And he vvas clothed vvith a garment sprinkled vvith bloud: and his name is called, ‡ The vvord of God.

14 And the hostes that are in heauen folovved him on vvhite horses clothed in vvhit and pure silk.

15 And out of his mouth procedeth a sharp svvord: that in it he may strik the Gentils. And he shal rule them in a rod of yron: and he treadeth the vvine presse of the furie of the vvrath of God omnipotent.

16 And he hath in his garment and in his thigh vvritten, ‡ King of kinges and Lord of Lordes.

17 And I savv one Angel standing in the sunne, & he cried vvith a loud voice saying to al the birds that did flie by the middes of heauen, Come and assemble together to the great supper of God.

18 That you may eate the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of hor-

of horses and of them that sit on them, & the flesh of al freemen and bondmen, and of litle and great.
19 And I savv the beast and the kings of the earth, & their armies gathered to make vvarre vvith him that sat vpon the horse and vvith his armie.
20 And the beast vvas apprehended, and vvith him the false-prophet: vvhich vvrought signes before him, vvherevvith he seduced them that took the character of the beast, and that adored his image. These tvvo vvere cast aliue into the poole of fire burning also vvith brimstone.
21 And the rest vvere slaine by the svvord of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birds vvere filled vvith their flesh.

CHAP. XX.

1 AND I savv an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand.
2 And he apprehended the dragon the old serpent, vvhich is the Diuel and Satan, and ‡ bound him for a thousand yeres.
3 And he threvv him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummat. & after these things he must be loosed a litle time.
4 And ‡ I savv seats: and they sat vpon them, & iudgment vvas giuen them, ‡ and the soules of the beheaded for the testimonie of Iesus, and for the vvord of God and that adored not the beast, nor his image, nor receiued his character in their foreheads or in their hands, and haue liued, & reigned vvith Christ ‡ a thousand yeres.
5 ‡ The rest of the dead liued not, til the thousand yeres be consummat. ‡ This is the first resurrection.
6 Blessed and holy is he that hath part in the first resurrection. in these the second death hath not povver: but ‡ they shal be priests of God and of Christ: and shal reigne vvith him a thousand yeres.
7 And vvhen the thousand yeres shal be consummat, ‡ Satan shal be looosed out of his prison, and shal go forth, and seduce ‡ the nations that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, the number of vvhom is as the sand of the sea.
8 And they ascended vpon the bredth of the earth, and compassed ‡ the camp of the Saincts, and the beloued citie.
9 And ‡ there came dovvne fire from God out of heauen, and deuoured them.
10 And the Diuel vvhich seduced them, vvas cast into the poole of fire and brimstone, vvhere both the beast and the false-prophet shal be tormented day and night for euer and euer.
11 And I savv a great vvhit throne, and one sitting vpon it, from vvhose sight ‡ earth and heauen fled, and there vvas no place found for them.
12 And I savv the dead, great and litle, standing in the sight of the throne, and ‡ books vvere opened: and ‡ an other book vvas opened, vvhich is of life: and the dead vvere iudged of those things vvhich vvere vvritten in the books according to their vvorks.
13 And the sea gaue the dead that vvere in it, and death and hel gaue their dead that vvere in them, and it vvas iudged of euery one according to their vvorks.
14 And hel and death vvere cast into the poole of fire. This is the second death.
15 And ‡ he that vvas not found vvritten in the book of life, vvas cast into the poole of fire.

CHAP. XXI.

1 AND I savv a nevv heauen and a nevv earth. for the first heauen, and the first earth vvas gone, & the sea novv is not.
2 And I Iohn savv ‡ the holy citie Hierusalem nevv descending from heauen, prepared of God, as a bride adorned for her husband.

3 And

3 And I heard a loud voice from the throne saying: Behold ‡ the tabernacle of God vvith men, and he vvil dvvel vvith them. And they shal be his people: and he God vvith them shal be their God.

4 And God shal vvipe avvay al teares from ‡ their eyes: and death shal be no more, nor mourning, nor crying, neither shal there be sorovv any more, vvhich first things, are gone.

5 And he that sat in the throne, said: Behold I make al things nevv. And he said to me: VVrite, because these vvords be most faithful, and true.

6 And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I vvil giue of the fountaine of the vvater of life, gratis.

7 He that shal ouercome, ‡ shal possesse these things, and I vvil be his God: and he shal be my sonne.

8 But ‡ to the fearefvl, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning vvith fire and brimstone, vvhich is the second death.

9 And there came one of the seuen Angels that had the vials ful of the seuen last plagues, and spake vvith me, saying: Come, and I vvil shevv thee the bride, the vvife of the Lambe.

10 And he took me vp in spirit vnto a mountaine great and high: and he shevved me the holy citie Hierusalem descending out of heauen from God.

11 ‡ Hauing the glorie of God: and the light thereof like to a pretious stone, as it vvere to the iasper stone, euen as crystal.

12 And it had a vval great and high, hauing twelue gates, and in the gates twelue Angels, & names vvritten thereon, vvhich are ‡ the names of the twelue tribes of the children of Israel.

13 On the East, three gates: and on the North, three gates: and on the South, three gates: and on the VVest, three gates.

14 And the vval of the citie hauing twelue foundations: and in them, twelue names, of the twelue Apostles of the Lambe.

15 And he that spake vvith me, had a measure of a reede, of gold, to measure the citie and the gates thereof, and the vval.

16 And ‡ the citie is situated quadrangle-vvise, and the length thereof is as great as also the bredth: and he measured the citie vvith the reede for twelue thousand furlonges, & the length and height and bredth thereof be equal.

17 And he measured the vval thereof of an hundred fourtie foure cubites, the measure of a man vvhich is of an Angel.

18 And the building of the vval thereof vvas of iasper stone: but the citie it self ‡ pure gold, like to pure glasse.

19 And the foundations of the vval of the citie, vvere adorned vvith al pretious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the emerayld:

20 The fifth, the sardonix: the sixt, the sardius: the seuenth, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleuenth, the hyacinth: the twelfth, the amethyst.

21 And the twelue gates: there are twelue pearles, one to enery one: & euery gate vvas of one seueral pearle, & the street of the citie pure gold, as it vvere transparent glasse.

22 And ‡ temple I savv not therein. for our Lord the God omnipotent is the temple thereof and the Lambe.

23 And the citie needeth not sunne nor moone, to shine in it. for the glorie of God hath illuminated it, and the Lamb is the lamp thereof.

24 And the Gentils shal vvalk in the light of it: and the kings of the earth shal bring their glorie and honour into it.

25 And the gates thereof shal not be shut by day: for there shal be no night there.

26 And they shal bring the glorie and

ind honour of nations into it.
27 There shal ‡ not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are vvritten in the book of life of the Lambe.

CHAP. XXII.

1 AND he shevved me a riuer of liuing vvater, cleere as cryſtal, proceeding from the ſeat of God and of the Lambe,
2 In the middes of the ſtreat thereof, & on both ſides of the riuer, ‡ the tree of life, yelding tvvelue fruits, rendring his fruit euery moneth, & the leaues of the tree for the curing of the Gentils.
3 And no curſe shal be any more: & the ſeat of God & of the Lambe shal be in it, & his ſeruants shal ſerue him.
4 And they shal ſee his face: and his name in their foreheads.
5 And night shal be no more: and they shal not need the light of lamp, nor the light of the ſunne, becauſe our Lord God doth illuminat them, and they shal reigne for euer and euer.
6 And he ſaid to me: Theſe vvords are moſt faithful & true. And our Lord the God of the ſpirits of the prophets, ſent his Angel to shevv his ſeruants thoſe things vvhich muſt be done quickly.
7 And behold I come quickly. Bleſſed is he that keepeth the vvords of the prophecie of this book.
8 And I Iohn vvhich haue heard, and ſeen theſe things. And after I had heard and ſeen, I fel dovvne ‡ to adore before the feet of the Angel vvhich shevved me theſe things.
9 And he ſaid to me: See thou do not, for I am thy fellovv-ſeruant, and of thy brethren the prophets, and of them that keep the vvords of this book. Adore God.
10 And he ſaith to me: Seale not the vvords of the prophecie of this book. for the time is neere.
11 ‡ He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iuſt, let him be iuſtified yet: and let the holy be ſanctified yet.
12 Behold I come quickly, and my revvard is vvith me, to render to euery man ‡ according to his vvorks.
13 I am Alpha and Omega, the firſt and the laſt, the beginning and the end.
14 Bleſſed are they that vvash their ſtoles: that their povver may be in the tree of life, and they may enter by the gates into the citie.
15 VVithout are dogges and ſorcerers, and the vnchaſt, and murderers, and ſeruers of Idols, & euery one that loueth and maketh a lie.
16 I Ieſus haue ſent mine Angel, to teſtifie to you theſe things in the Churches. I am the root and ſtock of Dauid, the bright and morning ſtarre.
17 And the Spirit & the bride ſay, Come. And he that heareth, let him ſay, Come. And he that thirſteth, let him come: and he that vvil, let him take the vvater of life gratis.
18 For I teſtifie to euery one hearing the vvords of the prophecie of this book, ‡ If any man shal adde to theſe things, God shal adde vpon him the plagues vvritten in this book.
19 And if any man shal diminish of the vvords of the book of this prophecie: God shal take avvay his part out of the book of life, and out of the holy citie, and of theſe things that be vvritten in this book.
20 Saith he that giueth teſtimonie of theſe things. Yea I come quickly: Amen. ‡ Come Lord Ieſus.
21 The grace of our Lord Ieſus Chriſt be vvith you al. Amen.

FINIS.

ANNOTATIONS
VPON THE GOSPEL ACCORDING TO S. MATTHEVV.

CHAP. I.

3. Thamar.) Christ abhorred not to take flesh of some that vvere ill, as he chose Iudas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustenance of such as be not alvvayes good.

16. Ioseph.) marying our Lady as neere of kinne (for so vvas the lavv) by his pedegree shevveth hers, and consequently Christs pedegree from Dauid.

16. Husband.) True and perfect mariage, and continual liuing in the same, vvithout carnal copulation. Aug. lib. 2. Consen. Euang. c. 1.

16. Of vvhom.) De qua.

19. A iust man.) This vvord iust, sounding that a man is iust in deed, & not only so imputed, Protestants translate (righteous) in this and diuers other places.

20. Borne in her.) The triple good or perfection of mariage accomplished in the parents of Christ, to vvit, Issue, Fidelitie, Sacrament. Aug. de nup. & conc. li. 1. c. 11.

21. Name Iesus.) Iesus an Hebrue vvord, in English Sauiour.

23. A virgin.) Our Sauiour borne in mariage, but yet of a Virgin, vvould honour both states: and vvithal, teacheth vs against Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. See S. Hierom. adu. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.

23. A virgin.) As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de virg. ca. 2.

23. And bring forth.) The Heretike Iouinian is here refuted, holding that her virginity vvas corrupted in bringing forth Christ. Aug. har. 28. li. 1. cont. Iulian. c 2.

25. Til, First-borne.) Heluidius of old abused these vvordes, til, and first-borne, against the perpetual virginity of our B. Ladie. Hiero. cont. Helu. vvhich truth though not expressed in Scripture, yet our Aduersaries also do graunt, & Heluidius for denial therof vvas condemned for an heretike by tradition only. Aug. hær. 84.

CHAP. II.

1. Behold.) Our Lordes apparition or Epiphanie to these Sages being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done vnto him the tvvelfth day after his Natiuitie: and therfore is Tvvelfth day highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. Starre.) Christs Natiuitie depended not vpon this starre, as the Priscillianists falsely surmised: but the starre vpon his natiuitie, for the seruice vvhereof it vvas created. Greg. Hom.

2 Come to adore.) This coming so far of deuotion to visite and ado Christ in the place of his birth, vvas properly a Pilgrimage to his person and vvarranteth the faithful in the like kind of external vvorship done holy persons, places, and things.

4 Inquired of them.) The high Priests vvere rightly consulted in qu stion of their lavv and religion, and be they neuer so il, are often forc to say the truth by priuilege of their vnction: as here and after, they d concerning the true Messias.

11 Adored him.) This body (saith S. Chrysostom.) the Sages adored the cribbe. Let vs at the lest imitate them: thou seest him not novv in t cribbe, but on the altar: not a vvoman holding him, but the Priest presen and the Holy Ghost povvred out abundantly vpon the sacrifice. Ho. 2 in 1. Cor. Ho. 7. in Mt. Ho. de sancto Philogonio.

11 Treasures.) These treasures are as it vvere the first fruites of the riches & gifts, vvhich (according to the Prophecies of Dauid and Esay) Ge tilitie should offer to Christ and his Churche, & novv haue offered, spec ally from the time of Constantine the Great. As also these three Sage being principal men of their Countrie, represent the vvhole state of Pri ces, kings, and Emperours, that vvere (according to the said Prophecies) beleeue in Christ, to humble themselues to his crosse, to foster, enriche adorne and defend his Church. VVhereupon it is also a very conuenient agreable tradition of antiquitie, and a receiued opinion among the fait ful, not lacking testimonies of ancient vvriters, & much for the h nour of our Sauiour, that these three also vvere kings: to vvitte either according to the state of those Countries, vvhere the Princes vve Magi, and Magi the greatest about the Prince: or as vve reade in the Scri tures, of Melchisedec king of Salem, and many other kings that dvvelt v thin a smal compasse: or as Iobes three freendes are called kings. These a commonly called the three kings of Colen, beca use their bodies are ther translated thither from the East Countrie: their names are said to ha been Gaspar, Melchior, Baltasar.

11 Gifts.) The Sages vvere three, and their giftes three, and eche o offered euerie of the three, to expresse our faith of the Trinitie. The Gol to signifie that he vvas a King. the frankincense, that he vvas God: the my rhe, that he vvas to be buried as man. Aug. ser. 1. de Epiph.

15 Out of Aegypt. This place of the Prophete (and the nevv Testam here applied to Christ, vvheras in the letter it might seeme othervvise, acheth vs hovv to interprete the old Testament, and that the principal se se is of Christ and his Church.

16 Murdered) By this example vve learne hovv great credite vve ov to the Church in Canonizing Saints, and celebrating their holy daies: vvhose only vvarrant, vvithout any vvord of Scripture, these holy Innoce haue been honoured for Martyrs, and their holy day kept euer since t Apostles time, although they died not voluntarily, nor al perhaps circunci and some the children of Pagans. Aug. ep. 28. Orig. ho. 3. in diuersos.

CHAP. III.

1. Desert.) Of this vvord desert (in Greeke eremus) commeth the na Eremitages, and that line a religious & austere life in deserts and solita places, by the example of S. Iohn Baptist, vvhom the holy Doctors ther re cal the Prince and as it vvere the author of such profession. S. Chrys. h in Marci, & ho. de Io. Baptista Hiero. ad. Eustoch. de custod. virg, Isid. li c. 15. de diui. off. Bernardus de excel. Io. Baptistæ. VVherevvith the Protesta are so offended that they say, S. Chrysostom spake rashly and vntruely. A no marvel, for vvhereas the Euangelist him self in this place maketh hin perfect paterne of penance and Eremitical life, for desert or vvildernes, his rough and rude apparel, for abstayning from al delicate meates (acc

di

ng to our Sauiours testimonie also of him Mt.11.8. Luc.7.33.) they are t ashamed to peruert al vvith this strange commentarie, that it vvas a de- t ‡ ful of tovvnes and villages, his garment vvas chamlet, his meate ch as the countrey gaue and the people there vsed: to make him there- but a common man like to the rest, in his maner of life: cleane against ptures, fathers, & reason.

2 Doe penance.) So is the Latin, vvord for vvord, so readeth al anti- itie, namely S. Cyprian ep. 52. often, and S. Augustin. li. 13. Confes. c. 12. and is a very vsual f eache in the Nevv Testament, specially in the preaching S. Iohn Baptist, Christ him self, and the Apostles: to signifie perfect repe- hce, vvhich hath not only confession and amendment, but contrition of rovv for the offense, and paineful satisfaction: such as S. Cyprian speaketh in al the foresaid epistle. But the Aduersaries of purpose (as namely Beza protesteth) mislike that interpretation, because it sauoureth Satisfaction for ne, vvhich they cannot abide. VVhere if they pretend the Greeke vvord, Me hoia vve send them to these places Mat.11.21. Lu.10.13. 2.Cor.7.9. vvhere must needes signifie, sorovvful, payneful, and satisfactorie repentance. vve them also that S. Basil a Greek Doctor calleth the Niniuites repentance ith fasting and heare cloth and ashes, by the same Greeke vvord Metanoi- . And more vve vvil tel them in other places.

6 Confessing their sinnes.) Iohn did prepare the vvay to Christ and s Sacraments, not only by his baptisme, but by inducing the people to nfession of their sinnes. VVhich is not to acknovvledge them selues in neral to be sinners, but also to vtter euery man his sinnes.

8 Fruit vvorthie.) He preacheth satisfaction by doing vvorthy fruites vvorkes of penance, vvhich are (as S. Hierom saith in 2. Ioel) fasting, pray- g, alms and the like.

10 The axe.) Here preachers are taught to dehort from doing euil feare of Hel, and to exhort to doe good in hope of heauen: vvhich kind preaching our Aduer. doe condemne.

10 Not yeld good fruite.) It is not only damnable, to doe il: but also, to doe good. Aug. Ser. 6. de temp.

11 In vvater.) Iohns baptisme did not remitte sinnes, nor vvas com- rable to Christs Baptisme, as here it is playne & in manie other places ero. adu. Lucifer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11. Yet it is an ar- e of our Adu. that thone is no better then the other. vvhich they say not extol Iohns, but to derogate from Christes baptisme, so far, that they ke it of no more valure or efficacie for remission of sinnes, & grace, and tification, then vvas Iohns: thereby to mainteine their manifold heresies, t Baptisme taketh not avvay sinnes, that a man is no cleaner nor iuster the Sacrament of Baptisme then before, that it is not necessarie for ldren vnto saluation, but it is ynough to be borne of Christian parents, l such like erroneous positions vvel knovven among the Caluinists.

12. Floore.) This floore is his Church militant here in earth, vvhe- n are both good and bad here signified by corne and chaffe) til the sepa- on be made in the day of iudgement: contratie to the doctrine of the retikes, that hold, the Church to consist only of the good.

16 Opened.) To signifie that heauen vvas shut in the old lavv, til rist by his Passion opened it, and so by his Ascension vvas the first that ered into it: contrarie to the doctrine of the Heretikes. See Hebr. 9.8. and 10.

CHAP. IIII.

1 Desert.) As Iohn the Baptist, so our Sauiour by going into the ert, and there liuing in contemplation euen amõg brute beasts, and su- ct to the assaults of the Diuel for our sinnes, geueth a vvarrãt & example

to such holy men as haue liued in vvilderneſſe for penance and contempla
tion, called Eremites.

2. Fasted fourtie daies.) Elias and Moyſes (ſaith S. Hierom) by the fa
of 40. daies, vvere filled vvith the familiaritie of God, and our Lord hi
ſelf in the vvilderneſſe faſted as many, to leaue vnto vs the ſolemne dai
of faſt. (that is, Lent) Hierom. in c. 58. Eſa. S. Auguſtine alſo hath the ver
like vvordes ep. 119. And generally al the ancient fathers that by occaſion
of purpoſe ſpeake of the Lent-faſt, make it not only an imitation of ou
Sauiours faſt, but alſo an Apoſtolicall tradition, and of neceſsitie to be kep
Contemne not Lent. (ſaith S. Ignatius) for it conteineth the imitation of ou
Lordes conuerſation. And S. Ambroſe ſaith plainely, that it vvas not ordaine
by men, but conſecrated by God: nor inuented by any earthly cogitation
but commaunded by the heauenly Maieſtie. And againe, that it is ſinne n
to faſt al the Lent. S. Hieroms vvordes alſo be moſt plaine: vve (ſaith he) fa
fourtie daies, or, make one Lent in a yere, according to the tradition of th
Apoſtles, in time conuenient. This time moſt conuenient is (as S. Auguſtin
ſaith ep. 119.) immediatly before Eaſter, thereby to communicate vvith ou
Sauiours Paſsion: and (as other vvriters do adde) thereby to come the bett
prepared and more vvorthily, to the great ſolemnitie of Chriſtes Reſurr
ction: beſide many other goodly reaſons in the ancient fathers vvhich f
breuitie vve omitte. See (good Chriſtian Reader) 12. notable ſermons of S
Leo the Great de Quadrageſima, of Lent: namely Ser. 6. and 9. vvhere he ca
leth it the Apoſtles ordinance by the doctrine of the Holy Ghoſt. See S. Am
broſe from the 23. ſermon forvvard: in S. Bernard 7. ſermons, and in mar
other fathers the like. Laſt of al, note vvell the ſaying of S. Auguſtine, vvh
affirmeth that by due obſeruation thereof, the vvicked be ſeparated from th
good, infidels from Chriſtians, Heretikes from faithful Catholikes.

6. It is vvritten.) Heretikes alleage ſcriptures, as here the Deuil doc
in the falſe ſenſe: the Church vſeth them, as Chriſt doeth in the true ſenſ
and to confute their falſehood. Aug. cont. lit. Petil. lib. 2. c. 51. to, 5.

11. Him only ſerue.) It vvas not ſayd, ſayth S. Auguſtine, The Lord th
God only ſhalt thou adore, as it vvas ſaid, Him only ſhalt thou ſerue:
Greeke, Latreuſeis Aug. ſup. Gen. q. 16. VVhereupon the Catholike Chur
hath alvvayes vſed this moſt true and neceſſarie diſtinction: that there is
honour devv to God only, vvhith to giue vnto any creature, vvere idolatri
& there is an honour devv to creatures alſo according to their dignitie, as
Saints, holy things, & holy places. See Euſeb. Hiſt. Ec. li. 4. c. 14. S. Hieron
cont. Vigil. ep. 5. Aug. lib. 10. Ciuit. c. 1. Li. 1. Trin. c. 6. Cond. Nic. 2. Damas
li. 1. de Imag. Bed. in 4. Luc.

17. Doe penance.) That penance is neceſſarie alſo before baptiſme, f
ſuch as be of age: as Iohns, ſo our Sauiours preaching declareth, both beg
ning vvith penance.

23. Healing euery maladie.) Chriſt (ſaith S. Auguſtine) by miracles
authorite, by authoritie found credit, by credit drevv together a multitud
by a multitude obteyned antiquitie, by antiquite fortified a Religion, vvhi
nor only the moſt fond nevv ryſing of Heretikes vſing deceitful vviles, b
neither the drovvſie old errors of the very Heathen vvith violence ſetti
agaynſt it, might in any Part shake and caſt dovvne. Aug. de vtil. cred. c. 14

CHAP. V.

10. For iuſtice) Heretikes and other malefactours ſometime ſu
vvillingly and ſtoutly: but they are not bleſſed, becauſe they ſuffer
for iuſtice. For (ſayth S. Auguſt.) they can not ſuffer for iuſtice, t
haue deuided the Church, and, vvhere ſound fayth or charitie is n
there cannot be iuſtice. Cont. ep. Parm. 11. 1. c. 9. Ep. 50. Pſal. 4. Cong. 2 A
ſo by this ſcripture are excluded al falſe Martyrs, as S. Aug. often declare

d S. Cypr. de Vnit. Eccl. nu. 8. Merces. Misthos.

12 Reward.) In Latin and Greek the word signifieth very wages, d hire, deuve for vvorkes, and so presupposeth a meritorius deede.

15 The light.) This light of the vvorld, and citie on a mountayne, d candel vpon a candlesticke, signifie the Clergie, and the vvhole Church, built vpon Christ the mountayne, that it must needes be visible, and can-t be hid nor vnknovven. Aug. cont. fulg. Dona. cap. 18. Lib. 16. cont. Faust. 7. And therfore, the Church being a candle not vnder a bushel, but shi-ng to al in the house (that is) in the vvorld, vvhat shal I say more (sayth Augustine) then that they are blind vvhich shut their eyes agaynst the dle that is set on the candlesticke. Tract. 2. in Epist. Io.

17 Your light.) The good life of the Clergie edifieth much, and is ods great honor: vvhere as the contrarie dishonoreth him.

20 One of these.) Behold hovv necessarie it is, not only to beleeue, t to keep al the commaundements, euen the very last.

21 Your iustice.) It is our iustice, vvhen it is giuen vs of God. Aug. in al. 30. Conc. I De Sp. & lit. cap. 9. So hat Christians are truely iust, & haue them selues inhærent iustice, by doing Gods commaundements, vvithout hich iustice of vvorkes no man of age can be saued. August. de fid. & oper-o. 16. VVhereby vve see saluation, iustice, and iustification, not to come of ly faith, or imputation of Christes iustice.

23 Hel of fyre.) Here is a playne difference of sinnes, some mortal at bring to Hel, some lesse, and lesse punished, called venial.

24 Gift at the altar.) Bevvare of coming to the holy altar or any Sa-ment out of charitie. But be first reconciled to thy brother, and much ore to the Catholike Church, vvhich is the vvhole brotherhod of Chri-an men, Heb. 13. 1.

26. Into prison.) This Prison is taken of very ancient fathers, for Pur-torie: namely S. Cypr. epist. 16. ad Anton. num. 6.

33. Excepting the cause of fornication.) This exception is only to evv, that for this one cause a man may put avvay his vvife for euer: but t that he may marie an other: as it is most plaine in S. Marke and S. ke vvho leaue out this exception, saying: VVhosoeuer dimisseth his vvife d marieth an other, committeth aduoutrie. See the Annot. Luc. 19. 9. But both parties be in one and the same fault, then can neither of them not much as deuorce or put avvay the other.

33. Committeth aduoutrie.) The knot of Mariage is a thing of so eat a Sacrament, that not by separation it self of the parties it can be loo-l, being not lavvful neither for the one part nor the other, to marie a-yne vpon deuorce, Aug. de bo. Coniug. c. 7.

35. Not to svveare.) The Anabaptists here not folovving the Chur-es iudgement, but the bare letter (as other Heretiks in other cases) hold at there is no othe lavvful, no not before a iudge. vvhereas Christ spea-th agaynst rashe and vsual svvearing in common talke, vvhen there is no use.

39. Not to Resist euil.) Here also the Anabaptists gather of the let-, that it is not lavvful to goe to lavv for our right. as Luther also vpon is place held, that Christians might not resist the Turke. VVhereas by this, by that vvhich folovveth, patience only is signified & a vvil to suffer mo-, rather then to reuenge. For neither did Christ nor S. Paule folovv the tter by turning the other cheek. Io, 18. Act. 23.

43. And hate.) So taught the Pharisees, not the Lavv.

46. Iust & vniust.) VVe see then that the temporal prosperitie of per-as and countries is no signe of better men or truer religion.

CHAP. VI.

1. Iustice.) Hereby it is plaine that good vvorkes be iustice, andt man doing them doeth iustice, & is thereby iust & iustified, & not by fay only. Al vvhich iustice of a Christian man, our Sauiour here compriseth these three vvorkes, in Almes, fasting, and prayers. Aug. lib. perf. iust. cap. So that to giue almes, is to doe iustice, and the vvorkes of mercie are iu ee. August. in Psal. 49. vers. 5.

4. Repay.) This repaing and revvarding of good vvorks in heau often mentioned here by our Sauiour, declareth that the sayd vvorkes a meritorious, and that vve may doe them in respect of that revvard.

5. Hypocrites.) Hypocrisie is forbidden in al these three vvorkes iustice, and not the doing of them openly to the glorie of God, and the p fite of our neighbour, and our ovvne saluation: for Christ before (ca. 5.) bl deth, saying: Let your light so shine before men, &c. And in al such vvor S. Gregories rule is to be folovved. The vvorke so to be in publike, that intention remaine in secrete, Hom. 11. in Euang. c. 19.

7. Much speaking.) Long prayer is not forbid, for Christ him spent vvhole nights in prayer, and he sayth, vve must pray alvvayes, and Apostles exhorteth to pray vvithout intermission, and the holy Chu from the beginning hath had her Canonical houres of prayer: but idle a voluntary babling, either of the heathens to their goddes, or of Heretik that by long Rhetorical prayers thinkē to persuade God: vvheras the C lects of the Church are most breefe and most effectual. See S. Augustin e 121. cap. 8. 9. 10.

11. Supersubstantial bread.) By this bread so called here according the Latin vvord & the Greeke ton epiousion. vve aske not only al necessa sustenance for the bodie, but much more al spiritual foode, namely the bl sed Sacrament it self, vvhich is Christ the true bread that came from heau & the bread of life to vs that eate his bodie. Cypr. de orat. Do. Aug. ep. 121. 11. And therfore it is called here Supersubstantial that is, the bread t passeth and excelleth al creatures. Hiero. in 2. Tit. Ie 6. Mat. Amb. li. 5. de Sa c. 4. Aug. ser. 28. de Verb. Do. sec. Mat. S. Germanus in Theoria.

11. Day our.) In S. Luke, the Latin is. Panem quotidianum, da bread, the Greeke being indifferent to both. Ton epiousion.

12. Dettes.) These dettes doe signifie not only mortal sinnes, but a venial, as S. Augustine often teacheth: and therfore euery man, be he ne so iust, yet because he can not liue vvithout venial sinnes may very tr and ought to say this prayer. Aug. cont. duas ep. Pelag. lib. 1. cap. 14. lib. 21 Ciuit. c. 27.

13. Leade vs not.) S. Cypr. readeth, Ne patiaris nos induci. Suffer not to be led, as S. Augustine noteth l. de bo. perseu. cap. 6. and so the h Church vnderstandeth it, because God (as S. Iames sayth) tempteth man: though for our sinnes, or for our probation and crovvne, he perm vs to be tempted. Beware then of Bezaes exposition vpon this place, v (according to the Caluinists opinion) saith, that God leadeth them i tentation, into vvhom him self bringeth in Satan for to fill their harts : making God the author of sinne.

14. If you forgeue.) This poynt, of forgeuing our brother, vvhen aske forgeueneſſe of God, our Sauiour repeateth agayne, as a thing m to be considered: and therfore commended in the parable also of the uant that vvould not forgeue his fellovv seruant, Mat. 18.

16. Fast.) He forbiddeth not open and publike fasts, vvhich in Scriptures vvere commaunded and proclamed to the people of God, the Niniuites by such fasting appeased Gods vvrath: but to fast for va glorie and praise of men, and to be desirous by the very face & looke re ta

a for a faſter, that is forbidden, and that is hypocriſie.

20 Treaſures in heauen.) Treaſures layd vp in heauen, muſt needes ſie, not fayth only, but plentiful almes and deedes of mercie, and other l vvorkes, vvhich God keeping, as in a booke, vvil revvard them accor-ly: as of the contrarie the Apoſtle ſayth, He that ſovveth ſparingly, shal e ſparingly. 2. Cor. 9.

24. Tvvo Maſters.) Tvvo religions, God and Baal, Chriſt and Calvin, e and Communion, the Catholike Church and Heretical Conventicles. them marke this leſſon of our Sauiour, that thinke they may ſerue al ters, al times, al religions. Agayne, theſe tvvo maſters doe ifie, God and the vvorld, the flesh and the ſpirit, iuſtice and he.

25. Careful.) Prudent prouiſion is not prohibited, but to much abtfulnes and feare of Gods prouiſion for vs: to vvhom vve ought th patience to committe the reſt, vvhen vve haue done ſufficiently for r part.

31. The heathen.) They ſeeke temporal things only, and that not he true God, but of their idols, or by their ovvne induſtrie.

CHAP. VII.

1. Iudge not.) It is no Chriſtian part to iudge il of mens actes, vvhich in them ſelues good, and may proceed of good meaning, or of mans in-ard meanings, and intentions, vvhich vve can not ſee: of vvhich fault, y muſt bevvare, that are too ſuſpicious, and giuen to deeme alvvayes vvorſt of other men. But to ſay, that Iudas, or an Heretike euidently ovvven to die obſtinatly in hereſie, is damned, and in al other playne and anifeſt caſes, to iudge, is not forbidden.

6. Holy to dogges.) No holy Sacrament, and ſpecially that of our Sa-ours bleſſed body, muſt be geuen vvittingly to the vnvvorthie, that is; to em that haue not by confeſſion of al mortal ſinnes, examined and proued em ſelues. See the Annot. 1. Cor. 11. 27. 28. 29.

8. Euery one that asketh.) Al things that vve aske neceſſarie to ſaluā-on, vvith humilitie, attention, continuance, and other devve circumſtances, od vvil vndoubtedly graunt vvhen it is beſt for vs.

11. Giue good things.) Theſe good things are grace and al ſpiritual fts, and vvhatſoever pertayneth to the health of the ſoule.

15. Clothing of sheepe.) Extraordinarie apparance of zeale, and ho-aes, is the sheepes cote, in ſome Heretikes: but theſe of this time vveare ot that garment much, being men of vnſatiable ſinne. This is rather their arment, common to them vvith al other Heretikes, to crake much of the vord of the Lord, and by pretenſed allegations, and ſvver vvordes of bene-iction, and ſpecially by promiſe of knovvledge, light and libertie of the oſpel, to ſeduce the ſimple and the ſinful.

16. Fruites.) Theſe are the fruits vvhich Heretiks are knovven by, di-iſion from the vvhole Chutch, diuiſion among them ſelues, taking to them ſelues nevv names and nevv maiſters, inconſtancie in doctrine, diſobedien-e, both to others, and namely to ſpiritual officers, loue and liking of them ſelues, price and intolerable vaunting of their ovvne knovvledge aboue al he holy Doctors, corruption, falſification, and quite deniyng of the parts of criptures that ſpecially make agaynſt them, and theſe be common to al Heretikes lightly. Otherſome are more peculiar to theſe of our time, as Inceſtuous mariages of vovved perſos, Spoile of Churches, Sacrilege, and profanation of al holy things, and many other ſpecial poynts of doctrine, directly tending to the corruption of good life in al ſtates.

21. Lord, Lord.) Theſe men haue faith, other vviſe they could not inuocate, Lord, Lord. Ro. 10. But here vve ſee that to beleeue is not ynough,

and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that vvork true miracles in the name of our Lord, and by neuer so great fayth, yet vvithout the vvorks of iustice shal not be saued. 1. Cor. 13, Agayne, consider here vvho they are that haue so often in their mouth, The Lord, the Lord, and hovv litle it shal auaile them, that set so litle by good vvorks, and contemne Christian iustice.

CHAP. VIII.

4. Priest.) The priests of the old lavv (saith S. Chrysostom) had authoritie and priuilege only to discerne vvho vvere healed of leprosie, and to denounce the same to the people: but the priests of the nevv lavv, haue povver to purge in very deed, the filth of the soule. Therfore vvhosoeuer despiseth them, is more vvorthie to be punished, then the rebel Dathan, and his complices. S. Chryso. lib. 3. de Sacerd.

4 Gift.) Our Sauiour vvilleth him to goe, and offer his gift or sacrifice, according as Moyses prescribed in that case, because the other sacrifice, being the holiest of al holies, vvhich is his body, vvas not yet begonne. So saith S. Aug. lib. 2. q. Euang. q. 3. & Con. Adu. leg. & Proph. li. 1. c. 19. 20.

8 Not vvorthie.) Orig. ho. 5. in diuers. VVhen thou eatest (saith he) and drinkest the bodie and bloud of our Lord, he entereth vnder thy roofe. Thou also therfore humbling thy self, say: Lord I am not vvorthie, &c. So said S. Chrysostom in his Masse. and so doeth the Cath. Church vse at this day in euery Masse. See S. Augustine ep. 118. ad Ianu.

14 His vviues mother.) Of Peter specially among the rest, it is euident that he had a vvife, but (as S. Hierom. sayth) after they vvere called to be Apostles, they had no more carnal company vvith their vviues, as he proueth there by the very vvords of our Sauiour, He that hath left vvife &c. And so in the Latin Church hath been alvvayes vsed, that maried men may be and are daily made priests, either after the death of the vvife, or vvith her consent, to liue in perpetual continencie. And if the Greeks haue priests that doe othervvise, S. Epiphanius a Greeke doctor telleth them, that they doe it agaynst the ancient Canons, and Paphnutius plainly signifieth the same in the first Councel of Nice. But this is most playne, that there vvas neuer either in the Greeke Church or the Latin, authentical example of any that married after holy Orders.

22. Let the dead.) By this vve see that not only no vvorldly or carnal respect, but no other laudable dutie tovvard our parents, ought to stay vs from folovving Christ, and chooſing a life of greater perfection.

26. He commaunded.) The Church (here signified by the boate or shippe) and Catholikes, are often tossed vvith stormes of persecution, but Christ vvho seemed to sleepe in the meane time, by the Churches prayers avvaketh, and maketh a calme.

CHAP. IX.

2. Iesus seeing.) VVe see that the fayth of one helpeth to obtaine for an other.

3. He blasphemeth.) VVhen the Ievves heard Christ remitte sinnes, they charged him vvith blasphemie, as Heretiks novv charge his priests of the nevv Testament, for that they remitte sinnes: to vvhom he said, vvhose sinnes you shal forgeue, they are forgeuen &c. Io. 20.

5. VVhether is easier.) The faithlesse Ievves thought (as Heretiks novv a daies) that to forgeue sinnes vvas so proper to God, that it could not be communicated vnto man: but Christ shevveth that as to vvorke miracles is othervvise proper to God only, and yet this povver is communicated to men, so also to forgeue sinnes.

6 The sonne of man in earth.) Christ had povver to remit sinnes, and often executed the same, not only as he vvas God, but also as he vvas a mā, because he vvas head of the Church, and our cheefe Bishop & priest according to his manhood, in respect vvherof al povver vvas giuen him in heauen and earth. Mat. 28. vers. 18. 8. Glori-

8. Glorified.) The faythful people did glorifie God, that gaue such powver to men, for to remit sinnes, & to doe miracles, knowving that that vvhich God committeth to men, is not to his derogation, but to his glorie, him self only being stil the principal vvorker of that effect, men being only his ministers, and substitutes vvorking vnder him, and by his commission and authoritie.

8. To men.) Not only Christ as he vvas man, had this povver to forgiue sinnes, but by him and from him the Apostles, and consequently priests. Matth. 28. Al povver is geuen me. Matth. 18. vvhatsoeuer you shal loose in earth, shal be loosed in heauen. Ioan. 20. vvhose sinnes you shal forgeue, they are forgeuen.

13. Not sacrifice.) These are the vvordes of the prophet, vvho spake them euen then vvhen sacrifices vvere offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only vvithout mercie and charitie, and generally vvith mortal sinne, is not acceptable. The Iewes offered their sacrifices devvly, but in the meane time they had no loue nor mercie on their brethren: that is it, vvhich God misliketh.

14. Fast often.) By the often fasting of S. Iohns disciples, vve may gather that he appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer Luc. 5. and 11.

15. And then.) Christ signifieth that the Church shal vse fasting daies after his Ascension. Epith. in Comp. sid. Cath. Aug. ep. 80.

17. Nevv vvine.) By this nevv vvine, he doth playnly here signifie fasting, and the straict kinde of life: by the old bottels, them that can not away therevvith.

19. Tvvelue yeres.) This vvoman a Gentil, had her disease tvvelue yeres, and the Gouerners daughter a Iewe (vvhich is here raised to life) vvas tvvelue yeres old, Luc. 8. Marke then the allegorie hereof in the Iewes & Gentils. As that vvoman fel sicke vvhen the vvench vvas borne, so the Gentils vvent their ovvne vvayes into idolatrie, vvhen the Iewes in Abraham beleeued. Agayne, as Christ here vvent to raise the vvench, and by the vvay the vvoman vvas first healed, and then the vvench reuiued: so Christ came to the Iewes, but the Gentils beleued first, and vvere saued, & in the end the Iewes shal beleeue also. Hiero. in Mat.

21. Touch only.) Not only Christes vvords but his garment and touch thereof, or any thing to him belonging, might doe and did miracles, force proceding from his holy person to them. Yea this vvoman returning home set vp an Image of Christ, for memorie of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apostata threvve dovvne, and set vp his ovvne in steed thereof, vvhich vvas immediatly destroied by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians aftervvard gathering the peeces together, placed it in the Church: vvhere it vvas, as Sozomenus vvriteth, vnto his time.

22. Thy faith.) Loe, her deuotion to the hemme of his garment, vvas not superstition: but a token of greater faith: so is the deuout touching of holy relikes.

28. Do you beleeue that I can?) VVe see here that to the corporal healing of these men, he requireth only this faith, that he is able, vvhich faith is not sufficient to iustifie them. Hovv then doe the Heretikes by this and the like places pleade for their only iustifying faith? See the Annot. Mar. 5. 36.

34. In the.) In like maner say the Heretikes, calling al miracles done in the Catholike Church, the lying signes of Antichrist.

38. Pray therfore.) Therfore doth the Church pray and fast in the Imber dayes, vvhen holy Orders are geuen, that is, vvhen vvorkemen are prepared to be sent into the harueft. See Act. 13. 2.

CHAP. X.

1. Povver.) Miracles vvere so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ him self did miracles, but also he gaue to his Apostles povver to doe them.

2. First Simon.) Peter the first, not in calling, but in preeminence, for (as S. Ambrose saith in 2. Cor. 12.) Andrevv first folovved our Sauiour before Peter: and yet the Primacie Andrevv receiued not, but Peter, vvhich preeminence of S. Peter aboue the other Apostles is so playnly signified in this vvord, First, by the iudgement euen of Heretikes, that Beza, notvvithstanding he confesseth the consent of al copies both Latin & Greeke, yet is not ashamed to say that he suspecteth that this vvord vvas thrust into the text by some fauourer of Peters Primacie Beza in Annot. noui Test. 1556 vvherby vve haue also, that they care no more for the Greek then for the Latin, vvhen it maketh agaynst them: but at their pleasure say that al is corrupted.

5. Of the Gentiles.) They haue here commission to preach only in Israel: the time being not yet come to call the Gentiles.

9. Do not possesse.) Preachers may not carefully seek after the superfluites of this life, or any thing vvhich may be an impedement to their function. And as for necessaries, they deserue their temporal liuing at their hands for vvhom they labour spiritually

12. Peace be to his house.) As Christ him self vsed these vvordes, or this blessing often, Peace be to you, so here he biddeth his Apostles say the like to the house vvhere they come: And so hath it been alvvaies a mo godly vse of Bishops to giue their blessing vvhere they come Aug. de ciuit. 22 c. 8. Leo Imp. in vit. S. Chrys. Socrat. li. 6. c 14. vvhich blessing must needs be of great grace & profite, vvhen none but vvorthy persons (as here vve read) might take good thereof: & vvhen it is neuer lost, but returneth to the geuer, vvhen the other partie is not vvorthy of it. Among other spiritual benefites it taketh avvay venial sinnes. Am. in 9. Luc.

14. Shake of the dust.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable sinne.

15. More tolerable.) Hereby it is euident, that there be degrees & differences of damnation in hel fyre, according to mens deserts. Aug. lib. 4 de Bapt. c. 19.

16. VVise as serpents.) VViscdom and simplicitie both be necessarie in preachers, Bishops, and Priests.

18. Kings.) In the beginning Kings and Emperous persecuted the Church, that by the very death & bloud of Martyrs it should grovv more miraculously. aftervvard vvhen the Emperours and kings vvere them selues become Christians, they vsed their povver for the Church, agaynst Infidels and Heretikes. Aug. ep. 48.

19. It shal be giuen.) This is verified euen at this present also, vvhen many good Catholikes, that haue no great learning, by their answvers confound the Aduersaries.

25 Hovv much more.) No maruel therfore if Heretikes call Christs vicar Antichrist, vvhen their forefathers, the faithles Ievves, called Christ him selfe Beelzebub.

28. Feare ye not them.) A goodly comfort for Christians and Catholikes and al good men, in the persecutions of Turke, of Heretikes, of al vvicked men.

32. Confesse me.) See hovv Christ esteemeth the open confessing of him, that is of his truth in the Catholike Curch, for as vvhen Saul persecuted the Church, he sayd him self vvas persecuted so to confesse him, & his Curch, is al one Contrarievvise, see hovv he abhorreth them that deny him before men vvhich is not only to deny any one litle article of the Catholike fayth, commended to vs by the Curch: but also to allovv or consent to

ereſie by any meanes, as by ſubſcribing, comming to their ſeruice and ſermons, furthering them any vvay agaynſt Catholikes, and ſuch like.

34. Not peace but ſvvord.) Chriſt came to break the peace of vvorldlings and ſinners: as vvhen the ſonnne beleueth in him, & the father doth not: the vvife is a Catholike, and the husband is not. For to agree together in infidelitie, hereſie, or any other ſinne, is a naughty peace. This being the true meaning of Chriſts vvords, mark that the Heretiks interpret this to maintaine their rebellions and troubles, vvhich their nevv Goſpel breedeth. Bez. in no. Teſt. an. 1565.

37. More then.) No earthly thing, nor duty to Parents, vvife, children, countrie, or to a mans ovvne body and life, can be any iuſt excuſe vvhy a man ſhould do, or feine him ſelf to do or beleeue any thing, agaynſt Chriſt or the vnitie and faith of his Church.

41. In the name.) Revvard for hoſpitality, and ſpecially for receiuing an holy perſon, as Prophet, Apoſtle, Biſhop, or prieſt perſecuted for Chriſts ſake. For by receiuing of him in that reſpect as he is ſuch an one, he ſhal be partaker of his merits, and he revvarded as for ſuch an one, vvhereas on the contrarie ſide, he that receiueth an Heretike into his houſe and a falſe preacher, doth communicate vvith his vvicked vvorkes. Ep. 2. Io.

41. A iuſt man.) The revvard for harbouring & helping any iuſt perſon ſuffering for his iuſtice and conſcience.

CHAP. XI.

3. Art thou he.) Iohn him ſelf doubted not, for he baptized him, and gaue great teſtimonie of him before: Io. 1. But becauſe his diſciples knevv him not, nor eſteemed of him ſo much as of Iohn their ovvne Maiſter, therfore did he ſend them vnto Chriſt, that by occaſion of Chriſts anſvver he might the better inſtruct them vvhat he vvas, and ſo make them Chriſts diſciples, preferring them to a better Maiſter.

7. VVhat vvent you out.) High commendation of Iohns holineſſe, as vvel for his faſting, rough attire, ſolitari life, and conſtancie, as for the dignitie of his function.

7. Into the deſert.) The faythful people in al ages reſorted of deuotion into vvildernes, to ſee men of ſpecial and rare holynes, Prophets, Eremites, Anchorites &c. to haue their prayers or ghoſtly counſel. See S. Hierom. de vita Hilarionis.

15 Elias.) As Elias ſhal be the meſſenger of Chriſtes latter coming, ſo vvas Iohn his meſſenger and Præcurſor at his former coming: & therfore is he called Elias, becauſe of his like office and like ſpirit. Luc. 1. Grego. hom. 7. in Euang.

18. Eating and drinking.) The vvicked quarrellers of the vvorld miſconſtre euely al the actes and life of good men. If they be great faſters and auſtere liuers, they are blaſpheamed & counted hypocrites: if they cõuerſe vvith other men in ordinary maner, then they be counted diſſolute.

21. Penance in ſackloth.) by this ſackloth and aſhes added here and in other places, vvee ſee euidently that Penance is not only leauing of former ſinnes, and chaunge or amendement of life paſt, no nor bare ſorovvfulnes or recounting of our offenſes already committed, but requireth punishement and chaſtiſement of our perſons by theſe and ſuch other meanes, as the Scriptures do els vvhere ſet forth, & therfore concerning the vvord alſo, it is rather to be called Penance, as in our translatiõ thẽ (as the Aduerſaries of purpoſe auoyding the vvord) Repentance or Amendement of life: & that according to the very vſual ſignification of the Greek vvord in the moſt ancient Eccleſiaſtical Greeke vvriters: vvho for pœnitentes (vvhich in the primitiue Church did publik penance) ſay oi en metanoia ontes, that is, Men that are doing penance. And concerning that part of penance vvhich is Confeſſion, the Eccleſiaſtical hiſtorie calleth it by the ſame Greeke vvord, &

the penitents comming to confession, Tous metanoountas Sozom. lib. 7. c. 16. Socrat. lib. 5. c. 19.

25. Litle ones.) These litle ones doe not signifie here only the vnlearned, as though Coblers and weauers and wemen and girles had this reuelation, & therfore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he sayth, vnles you become as litle ones, you shal not enter into the Kingdom of heauen. And so also the greate it Doctors (who as they were most learned, so most humbled them selues to the iudgement of the Catholike Chuch) are these litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge & their spirit of vnderstanding aboue al ancient fathers and the whole Church, cannot be of these litle and humble ones.

30. Yoke sweete.) What is this light burden and sweete Yoke, but his commaundements, of which S. Iohn sayth 1. Ep. 5. His commaundements are not heauy? cleane contrary to the Aduersaries that say, they are vnpossible to be kept.

CHAP. XII.

7. Sacrifice you.) See the annotation chap. 9. 13.

24. In Beelzebub.) The like blasphemie agaynst the Holy Ghost; to attribute the miracles done by Saincts either dead or aliue to the Diuel.

25. Deuided.) Therfore the kingdom of heretikes can not possibly stand, because it is alwaies ful of diuision and dissension.

30. Not with me.) They that are indifferent to al religions, commonly and fitly called Neuters, ioyning them selues to neither part, let them mark these words wel, & they shal see, that Christ accounted al them to be agaynst him & his Church, that are not plainly and flatly with him and it.

30. Gathereth not with me.) He speaketh not only of his owne person, but of al to whom he hath committed the gouernment of his Church, and specially of the cheef pastours succeding Peter in the gouernment of the whole. As S. Hierome writing to Damasus Pope of Rome, applieth these words vnto him, saying of al Heretikes; He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist. Ep. 58.

31. The blasphemie of the Spirit.) He meaneth not that there is any sinne so great, which God will not forgiue, or whereof a man may not repent in this life, as some Heretiks at this day affirme: but that some heinous sinnes (as namely this blasphemie of the Iewes agaynst the euident works of the Holy Ghost, and likewise Archeretiks who wilfully resist the knowen truth & works of the Holy Ghost in Gods Church) are hardly forgeuen, & seldom haue such men grace to repent. Otherwise among al the sinnes agaynst the Holy Ghost (which are commonly reckened six) one only shal neuer be forgiuen, that is dying without repentance wilfully, called Final impenitence. which sinne he committeth that dieth with contempt of the Sacrament of penance, obstinatly refusing absolution, by the Churches ministerie: as S. Augustine plainly declareth in these wordes. whosoeuer he be that beleueth not mā sinnes to be remitted in Gods Church, and therfore despiseth the bountifulnes of God in so mighty a work, if he in that obstinat mind continue til his liues end, he is guilty of sinne agaynst the Holy Ghost, in which Holy Ghost Christ remitteth sinnes. Ench. 83. Ep. 50. in fine.

32. Sonne of man.) The Iewes in their words sinned against the sonne of man, when they reprehended those things which he did as a man, to wit; calling him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritane, and taking offense because he kept company with sinners, brake the Sabboth, and such like: and this sinne might more easely be forgiuen them, because they iudged of him, as they would

aue done, of any other man: but they sinned and blasphemed against ie Holy Ghost (called here the finger of God, vvhereby he vvrought miracles) vvhen of malice they attributed the euident vvorks of God in casing out diuels, to the diuel him self: & this sinne shal not be remitted, beause it shal hardly be remitted, as vve see by the plague of their posteritie ntil this day.

32. Nor in the vvorld to come.) S. Augustine & other Holy Doctors ather hereupon, that some sinnes may be remitted in the next life, & consequently proue purgatorie therby. De Ciuit. Dei lib. 21. cap. 13. D. Gregor.)ial. lib. 4. c. 39.

33. Make the.) It is a mans ovvne free vvil and election, to be a good ree or an il tree: to bring forth good fruits or bad. S. Augustine vpon this lace. lib. 2. cap. 4. de actis cum Felic Manichæo.

36. Idle vvord.) If of euery idle vvord vve must make accoumpt before God in iudgement, and yet shal not for euery such vvord be damned uerlastingly: then there must needs be some temporal punishment in the next life.

48. VVho is my mother.?) The dutiful affection tovvard our parents nd kinsfolk is not blamed but the inordinat loue of them, to the hindeance of our seruice and duty tovvard God. Vpon this place some old Heretiks denied Christ to haue any mother. Aug. lib. de Fid. & Symb. c. 4. Neither euer, vvas there any hercsie so absurd, but is vvould seeme to haue Scripture for it.

CHAP. XIII.

2. One an hundred.) This difference of fruits is the difference of merits in this life, and revvards for them in the next life, according to the diuersities of states, or other differences. Of states, as that the hundred fold agreeth to virgins professed, three scorefold to religious vvidovves, thirtifold to the maried. Augus. lib. de Virginit. cap. 44. & seq. vvhich truth the old Heretik Iouinian denied (as ours do at this day) affirming: that there is no difference of merits or revvards. Hier. lib. 2. adu. Iouin. Ambros. ep. 82. Aug. hær. 82.

11. To you it is giuen.) To the Apostles and such as haue the guiding and teaching of others, deeper knovvledge of Gods vvord and mysteries is giuen, then to the common people. As also to Christians generally, that vvhich vvas not giuen to the obstinate Ievves.

13. And hearing.) VVhen Gods vvord is preached, they proprely haue eares to heare, that haue hartes to obey: and they hearing do not heare, vvhich heare by sense of their body, and obey not by consent of their harts, August. de dono perseu. c. 14.

15. They haue shut.) In saying that they shut their ovvne eyes, vvhich S Paul. also repeateth Act. 28. he teacheth vs the true vnderstanding of al other places, vvhere it might seeme by the bare vvordes that God is the very author and vvorker of this induration, and blindnes, and of other sinnes: Iren. apud Euse. lib. 5. cap. 19. Calu lib. 2. Instit. c. 4. vvhich vvas an old condemned blasphemie, and is novv the Heresie of Caluin: vvheras our Sauiour here teacheth vs, that they shut their ovvne eies, and are the cause of their ovvne sinne and damnation, God not doing, but permitting it, and suffering them to fal further because of their former sinnes, as S. Paul declareth of the reprobate Gentiles. Rom. 1.

25. Ouersovved.) First by Christ and his Apostles vvas planted the truth, and falshood came aftervvard, and vvas ouersovved by the enemy the Diuel, and not by Christ, vvho is not the author of euil. Tertul. de præscript.

29. Lest perhaps.) The good must tolerate the euil, vvhen it is so strong that it can not be redressed vvithout danger and disturbance of the vvhole Church, and commit the matter to Gods iudgement in the later day. Otherwise vvhere il men (be they Heretiks or other malefactors) may be punis-

hed or suppressed vvithout disturbance and hazard of the good, they may & ought by publike authority either Spiritual or temporal to be chastised or executed.

30. Suffer both to grovv.) The good and bad (vvee see here) are mingled together in the Church. VVhich maketh against certaine Heretiks and Schismatiks, vvhich seuered them selues of old from the rest of the vvhole vvorld, vnder pretence that them selues only vvere pure, and al others both Priests and people sinners: & against some Heretiks of this time also, vvhich say that euil men are not of, or in the Church.

32. The least of al seeds.) The Church of Christ had a smal beginning but aftervvard became the most glorious and knovven common vvelth in earth: the greatest povvers and the most vvise of the vvorld putting them selues into the same.

39. Is the diuel.) Not God then, but the Diuel is the author of al euil.

48. The good into vessels.) Here also are signified good and bad in the Church

55 Carpenters sonne.) Hereupon Iulian the Apostata and his flatterer Libanius took their scoff agaynst our Sauiour, saying (at his going against the Persians) to the Christians, vvhat doth the the Carpeters sonne novv? & threatning that after his returne, the Carpenters sonne should not be able to saue them from his furie. VVhereunto a godly man answered, by the Spirit of Prophecie, He vvhom Iulian calleth the Carpenters sonne, is making a vvodden coffin for him against his death. And in deed not long after, there came nevves, that in that bataile he dyed miserably. Sozo. lib. 6. c. 2. Theodo. lib. 3. cap. 18. The very like scoff vse Heretiks that call the body of Christ in the B. Sacrament, bakers bread. It seemeth in deed to the senses to be so, as Christ seemed to be Iosephs natural sonne, but faith telleth vs the contrarie, as vvel in the one, as in the other.

CHAP. XIV.

3. Because of Herodias.) It is to ordinary in Princes to put them to death that freely tel them such faults: vvomen, vvhom they fansie, specially inciting them to such mischeefe.

9. Because of his othe.) A vvicked and rash othe, and more vvikeldly fulfilled: because an vnlavvful othe bindeth no man.

12. Buried it.) An example of duty tovvard the dead bodies of the faithful. vvherein see the difference of Catholike Christian men & of al infidels, be they pagans, Apostatas, or Heretiks. For vvhereas the Christians had layd the body of this blessed Prophet & Martyr Hierom. in Epithap. Paula. c. 6. in Samaria vvith the Reliks of Elias & Abdias, by vertue vvherof vvonderful miracles vvere vvrought in that place, in Iulian the Apostatacs time, vvhē men might doe al mischeefe freely against Christian religion, the Pagans opened the tombe of S. Iohn Baptist, burnt his bones, scattered the ashes about the fields: but certaine religious Monkes comming thither a pilgrimage at the same time, aduentured their life and saued as many of the holy Reliks as they could, and brought them to their Abbot Philip a man of God: vvho esteeming them to great a treasure for him and his, to keep for their priuate deuotion, sent them to Athanasius the B. of Alexandria, & he vvith al reuerence layd them in such a place (as it vvere by the Spirit of Prophecie) vvhere aftervvard by occasion of them vvas built a goodly chappel. Theod. lib. 5. c. 6. Ruff. lib. 5. c. 6. Ruff. lib. 2. c. 27. 28. Mark here that the Heretiks of our time do as those Pagans, to the bodies and Reliks of al blessed Saints that they can destroy: and Catholiks contrarivvise haue the religious deuotion of those old Christians, as appeareth by the honour done novv to his head at Amiens in France.

11. And

uty tovvard Chriſt.

13. Retired.) Chriſt much eſteemed Iohn, and vvithdrevv him ſelf aſide, to giue example of moderate mourning for the departed, and to shevv the horrour of that execrable murder, as in the Primitiae Church many good men ſeing the miſerable ſtate of the vvorld in the time of perſecution, and the ſinnes that abounded vvithal: took an occaſion to forſake thoſe tumults, and to giue themſelues to contemplation: and for that purpoſe retired into the deſerts of AEgypt and els vvhere, to doe penance for their ovvne ſinnes, and the ſinnes of the vvorld. vvhereupon partly roſe that infinite number of Monks and Eremits, of vvhom the fathers and Eccleſiaſtical hiſtories make mention. Hiero. 2. Tom. in vit. Pauli Eremitæ. Sozom. lib. 1. cap. 12. 13.

19. The Diſciples to the multitudes.) A figure of the miniſterie of the Apoſtles, vvho as they here had the diſtribution and ordering of theſe miraculous loaues, ſo had they alſo to beſtovv and diſpenſe al the food of our ſoules, in miniſtring of the vvord and Sacraments, neither may laimen chalenge the ſame.

26. VValking.) VVhen not only Chriſt, but by his povver Peter alſo vvalketh vpon the vvaters, it is euident that he can diſpoſe of his ovvne body aboue nature, and contrary to the natural cõdition thereof, as to go through a doore. Io. 20. to be in the compaſſe of a litle bread. Epiphan. in Anchorato.

29. VValked.) Peter (ſaith S. Bernard) vvalking vpon the vvaters, as Chriſt did, declared him ſelf the only Vicar of Chriſt, vvhich ſhould be ruler not ouer one people, but ouer al. For many vvaters, are many peoples. Bernard. lib. 2. de cõſid. cap. 8. See the place, hovv he deduceth from Peter the like authoritie and iuriſdiction to his ſucceſſor the Biſhop of Rome.

31. Stretching forth his hand.) Notvvithſtanding the infirmities of them that gouerne the Church, yet Chriſt ſuſtaineth them, and holdeth them vp, yea and by them, vvhatſoeuer they are; he vpholdeth and preſerueth his Church.

36. But the hemme.) See before, chap. 9. 20.

CHAP. XV.

8. VVith their lippes.) This is to be vnderſtood properly of ſuch as haue euer God in their mouth, the vvord of our Lord, the Scriptures, the Goſpel, but in their hart and al their life be in deed Godles. It may be applied alſo to ſuch as ſay their prayers vvithout attention or eleuation of mind to God, vvhether he vnderſtand the prayers or no, that ſaith them. For many a poore Chriſtian man that vnderſtandeth not the vvords he ſpeaketh, hath his hart neerer heauen, more feruor & deuotion, more edification to him ſelf, more profit in ſpirit (as the Apoſtle ſpeaketh) & leſſe diſtractions, then not only al Heretiks vvhich haue no true feeling of ſuch things, but then many learned Catholiks. And therfore it is not to be vnderſtood of praying in vnknovven tongues, as Heretiks ſometime expound it, farre vvide from the circumſtance of the place and Chriſtes intention, ſpeaking of the hypocritical Ievves.

9. Commaundements of men.) Such only are here called traditions, doctrines, or commaundements of men, vvhich be either repugnant to Gods lavves, as this of defrauding their parents vnder preteſe of religion: or vvhich at the leſt be friuolous, vnprofitable, and impertinent to pietie or true vvorship, as that other ſort of ſo often vvashing hands and veſ-

place againſt the holy lavves, canons, and precepts of the Church and of ſpiritual Gouernours, concerning faſtes, feſtiuities, and other rules of diſcipline and due order in life, and in the ſeruice of God. For ſuch are not repugnant but conſonant to Gods vvord & al pietie, and our Lord is truly honoured, vvorshipped, and ſerued, both by the making and alſo by the obſeruing of them. S. Paul gaue commaundement both by his epiſtles and by vvord of mouth, euen in ſuch matters vvherin Chriſt had preſcribed nothing at al, and he chargeth the faithful to obſerue the ſame. The Apoſtles and Prieſts at Hieruſalem made lavves, and the Chriſtians vvere bound to obey them, Aug. Ser. de tem. 251. Tee 1. Cor. 16. 2. The keeping of Sunday in ſteede of the Sabboth is the tradition of the Apoſtles, and dare the Heretiks deny the due obſeruatiō therof to be an acceptable vvorship of God? Epiph. hær. 75. They preſcribed the Feaſts of Eaſter, and vvhitſontide and other Solemities of Chriſt and his Saincts, vvhich the Proteſtants them ſelues obſerue. Hiero. ep. 54. ad Marcel. cont. Mont. They appointed the Lent and Imber faſtes and other, as vvel to chaſtiſe the concupiſcence of man, as to ſerue and pleaſe God therby, as is plaine in the faſting of Anna, Tobie, Iudith, Eſther. VVho ſerued and pleaſed God therby. Therfore neither theſe nor other ſuch Apoſtolike Ordinances, nor any precepts of the holy Church or of our lavvful Paſtors are implied in theſe Phariſaical traditions here reprehended, nor to be coumpted or called the doctrines and commaundements of men, becauſe they are not made by mere humane povver, but by Chriſtes vvarrant and authoritie, and by ſuch as he hath placed to rule his Church, of vvhom he ſaith, He that heareth you, heareth me: he that deſpiſeth you, deſpiſeth me. They are made by the Holy Ghoſt, ioyning vvith our Paſtors in the regiment of the faithful, they are made by our Mother the Church, vvhich vvhoſoeuer obeieth not, VVe are vvarned to take him as an Heithen. Bu on the other ſide, al lavves, doctrines, ſeruice, and iniunctions of Heretiks, hovv ſoeuer pretended to be conſonant to the Scriptures, from God maundements of men: becauſe both the things by them preſcri-

11. Neous, and the Authors haue neither ſending nor commiſſion

certaine meat-

tion, or by Iudaic vvhich entereth.) The Catholikes doe not abſtaine from

concupiſcences. Aug. that they eſteeme any meate vncleane either by crea-

18. Defile a maceruation: but they abſtaine, for chaſtiſment of their

and meates of them ſelle mor. Ec. Cath. c. 33.

as by accident they make It is ſinne only, vvhich properly defileth man,

maundement or of our Sy of their ovvne nature do not defile but ſo farre

mes and cauſes, is a ſinne a man to ſinne, as the diſobedience of Gods com-

though of it ſelf it did ſuperiours, vvho forbid ſome meats for certaine ti-

it did defile. So neither. As the apple vvhich our firſt parents did eate of,

of the Churches pre not defile them, yet being eaten againſt the precept,

28. Great is. flesh nor fish of it ſelf doth defile, but the breach

in this vvoman cept defileth.

faith ſuch as c m) It vvere a ſtraunge caſe that Chriſt ſhould commend

to cal the fa the ſole faith vvithout good vvorkes, that is to ſay, a dead

26 no ould not vvorke by loue, and vvhich S. Iames doubted not

forth priu ith not of Chriſtians but of Diuels, Aug. de Fid. & Op. c. 16.

he vvith And the.) Here vve ſee againe that the people muſt not be their

ovvne caruers, nor receiue the Sacraments or other ſpiritual ſuſtenance immediatly of Chriſt, or at their ovvne hand, but of their ſpiritual gouer-

CHAP.

CHAP. XVI.

.VVhom say men.)Christ intending here to take order for the foun-
,regiment, and stabilitie of his Church after his decease, & to name
person to vvhom he meant to geue the general charge thereof, vvould
ore by interrogatories drayv out (& namely out of that one vvhom he
ught to make the cheefe) the profession of that high and principal Ar-
, That he vvas the Sonne of the liuing God. vvhich being the ground
he Churches faith, vvas a necessarie qualitie and condition in him that
s to be made Head of the same Church, & the perpetual keeper of the
faith, and al other points thereon depending.

4. But they said.) VVhen Christ asked the peoples opinion of him, the
stles al indifferently made answver: but vvhen he demaunded vvhat
m selues thought of him, then loPeter the mouth and head of the vvho-
elovvship answvered for al. Chrys. ho. 55. in Mat.

17. Blessed art thou.)Though some other (as Nathanael Io. 1. 49.) see-
d to haue before beleued and professed the same thing, for vvhich
er is here counted blessed, yet it may be plainely gathered by this place,
so S. Hilarie and others think, that none before this did further vtter of
, then that he vvas the sonne of God by adoption as other Saincts
, though more excellent then other be. Hilar. can. 6. in Mat. & li. 6. de
nit. Chrys ho. 55. in Mat. For it vvas of congruitie and Christs special
ointment, that he vpon vvhom he intended to found his nevv Church,
l vvhose faith he vvould make infallible, should haue the preeminence of
s first profession of Christes natural diuinitie, or, that he vvas by
cure the very Sonne of God a thing so farre aboue the capacitie of natu-
reason, flesh and bloud, and so repugnant to Peters sense and sight of
rists humanitie, flesh, and infirmities, that for the beleefe and publick
fession thereof he is counted blessed, as Abraham vvas for his faith:
d hath great promises for him self and his posteritie, as the said Patriarch
l for him and his seed According as S. Basil saith, Because he excelled
aith, he receiued the building of the Church committed to him. Basil. li.
adu. Eunon.

18 And I say to thee.)Our Lord recompenseth Peter for his confes-
n, geuing him a great revvard, in that vpon him he builded his Church.
eophilactus. vpon this place.

18 Peter:)That is, a Roke.

18 Thou art Peter.)Christ (in the first of Iohn v. 42) foretold and ap-
inted that this man then named Simon, should aftervvard be called Ce-
as, or Petrus, that is to say, a Rocke, not then vttering the cause, but novv
ressing the same, videlicet (as S. Cyril. vvritteth) For that vpon him as
5 a firme rocke his Church should be builded. Cyril. li. 8. c. 12. Com. in Io.
vherevnto S. Hilarie agreing saith; O happie foundation of the Church in
e impoſing of thy nevv name &c. Hilar. in hunc locum. And yet Christ
re doth not so much cal him by the name Peter or Rocke, as he doth
firme him to be a rock: signifying by that Metaphore, both that he vvas
signed for the foundation and ground vvork of his house, vvhich is the
urch: & also that he should be of inuincible force, firmitie, durablenes,
d stabilitie, to sustaine al the vvinds, vvaues, and stormes that might fal
beat against the same. And the aduersaries obiecting against this, that
rist only is the Rock or foundation, vvrangle against the very expresse
iptures & Ghrists ovvne vvords, geuing both the name & the thing to
is Apostle. And the simple may learne by S. Basils vvordes, hovv the case
adeth. Though (saith he) Peter be a rock, yet he is not a rock as Christ is.

For

For Chriſt is the true vnmoueable rock of him ſelf, Peter is vn moueable b Chriſt the rock. For Ieſus doth communicate and impart his dignities , n voyding him ſelf of them, but h olding them to him ſelf, beſtovveth the alſo vpon others. He is the light, and yet, You are the light: he is the Prie and yet he maketh Prieſts: he is the rock, and he made a rock. Baſil li. de p

18 And vpon this rock) Vpon that vvhich he ſaid Peter vvas, vvil I build his Church : and therfore by moſt euident ſequel he foundeth h Chu.ch vpon Peter. And the Aduerſaries vvrangling againſt this, do agai their ovvne conſcience and knovvledge: ſpecially ſeing they knovv and co feſſe that in Chriſtes vvords ſpeaking in the Syriak tongue , there vvas difference at al betvveen Petrus and Petra: yea and that the Grecke vvor alſo though differing in termination, yet ſignifie one thing, to vvit, a roc or ſtone as them ſelues alſo translate it. Io. 1. 42. So that they vvhich profe ſe to folov the Hebrevv or Syriak & the Greek , & to translate immedi ly out of them into Latin or English, ſhould if they had dealt ſincerely, h ue thus turned Chriſts vvordes, Thou art a rock, & vpon this rock: or, Th art Peter, and vpon this peter vvil I build my Church: For ſo Chriſt ſpake their ovvne confeſsion vvithout any difference. VVhich doth expresly ſt them of al their vaine euaſions, that Petrus the former vvord is referred the Apoſtle : and Petra the later vvord, either to Chriſt only ; or to Pet faith only : neither the ſaid original tongs bearing it, nor the ſequel of t vvords, vpon this, ſuffering any relation in the vvorld but to that vvh vvas ſpoken of in the ſame ſentence next before : neither the vvords f lovving vvhich are directly addreſſed to Peters perſon , nor Chriſts inte tion by any meanes admitting it, vvhich vvas not to make him ſelf to promiſe him ſelf to be the head or foundation of the Churc For his father gaue him that dignitie , & he took not that hono to him ſelf, nor ſent him ſelf, nor took the keies of heauen of him ſelf, b al of his father. he had his commiſsion the very houre of his incarnatio And though S. Aug. ſometimes referre the vvord (Petra) to Chriſt in t ſentence (vvhich no doubt he did becauſe the terminations in Latin are uers, & becauſe he examined not the nature of the original vvords vvh Chriſt ſpake, nor of the Greek Aug. li. 1. retr. c. 21 and therfore the Aduer ries vvhich othervviſe flee to the tongs, ſhold not in this caſe alleage hi yet he neuer denieth but Peter alſo is the Rock & head of the Churc ſaying that him ſelf expounded it of Peter in many places , & alleageth ſo S. Amb. for the ſame in his hymne vvhich the Church ſingeth . And do vve alleage the holy Councel of Chalcedon, Act. 3. pag. 118. Tertul. de præſcrip. Origen, Ho. 5. in Exo. S. Cyprian. De vnit. Ec. S. Hilarie, can. in mat. S. Ambroſe, Ser 47. 68. lib. 6. in c. 9. Lucæ, S. Hieron. Li. 1. in Iouin in c. 2 Eſa. & in c. 16. Hier. S. Epiphanius, In Anchor. S. Chryſoſtom, Ho. in Mat. S Cyril. Li. 2. c. 12. com. in Io. Ep 89. S. Gregorie, Li. 4. ep. 32. ind. in Pſ. 6. de verb. Do. ſec. Io. ſer. 49. ſer. 15. 16. 26. 29. de Sanctis. Annot. in I c. 30. Theodor. li. 5. har. Fabul. c. de pœnit. and others: euery one of them ſ ing expresly that the Church vvas founded and builded vpon Peter . though ſometimes they ſay the Church to be builded on Peters faith , they meane not (as our Aduerſaries do vnlearnedly take thē) that it sho be builded vpon faith either ſeparated from the man, or in any other m but vpon faith as in him vvho here confeſſed that faith.

18 Rock.) The Aduerſaries hearing alſo the Fathers ſometimes ſay, t Peter had theſe promiſes and prerogatiues, as bearing the perſon of al Apoſtles or of the vvhole Church deny abſurdly that him ſelf in per had theſe perogatiues . As though Peter had been the procter only of Church or of the Apoſtles, confeſsing the faith and receiuing theſe thing other mens names. VVhere the holy Doctors meane only, that theſe pre gatiues vvere not giuen to him for his ovvne vſe, but for the good of vvhole Church, and to be imparted to euery vocation according to the m

of their callings: & that theſe great priueleges giuen to Peter should decay or die vvith his perſon, but be perpetual in the Church in his ceſſors. Therfore S. Hierom to Damaſus taketh this Rock not to be Peters ſon only, but his ſucceſſors & his Chaire. I (ſaith he) folovving no cheefe principal but Chriſt, ioyne my ſelf to the communion of Peters chaire, n that rock I knovv the Church vvas built. Hiero. ep. 7. 10. 2. And of that e Apoſtolike Chaire S. Auguſt. ſaith that ſame is the Rock vvhich the ud gates of Hel do not ouercome Pſal. cont. part. Donat. to. 7. Leo ep. 89. d S. Leo. Our Lord vvould the Sacrament or myſterie of this gift ſo to aine vnto the office of al the Apoſtles, that he placed it principally in ſſed S. Peter the cheef of al the Apoſtles, that from him as from a aine head he might poure out his giftes, as it vvere through the vvhole ly: that he might vnderſtād him ſelf to be an alien from the diuine my ie, that should preſume to reuolt frō the ſoliditie or ſtedfaſtnes of Peter.

18 Euild my Church.) The Church or houſe of Chriſt vvas only proſed here to be builded vpon him (vvhich vvas fulfilled. Io. 21. 15.) the ndation ſtone & other pillers or matter being yet in preparing, and riſt him ſelf being not only the ſupereminent foundation but alſo the nder of the ſame: vvhich is an other more excellent qualitie then vvas Peter, for vvhich he calleth it my Church: meaning ſpecially the Church the nevv Teſtamēt. VVhich vvas not perfectly formed and finished and tinčted from the Synagogue til vvhitſunday, though Chriſt gaue Peter d the reſt their commiſsions actually before his Aſcenſion.

18 Gates of hel.) Becauſe the Church is reſembled to a houſe or a ci-, the aduerſarie povvers alſo be lickened to a contrarie houſe or tovvne, e gates vvherof, that is to ſay, the fortitude or impugnations shal neuer euaile againſt the citie of Chriſt. And ſo by this promis vve are aſſured at no hereſies nor other vvicked attemps can preuuale againſt the Church ilded vpon Peter, vvhich the Fathers call Peters ſee and the Romane urch. Count (ſaith S. Auguſtine) the Prieſts from the very See of Peter, and that order of fathers conſider vvho to vvhom hath ſucceded, that ſame the rock vvhich the proud gates of Hel do not ouercome. And in an oer place, that is it vvhich hath obtained the top of authoritie, Heretiks vaine barking round about it. Pſal. cōt. part. Don. De vtil cr. c. 17. cy. ep. 73.

19 To thee.) In ſaing, to thee vvil I geue, it is plaine that as he gaue e keies to him, ſo he builded the Church vpon him. So ſaith S. Cyprian. o Peter firſt of al, vpon vvhom our Lord built the Church, and from vvhn he inſtituted and shevved the beginning of vnitie, did he geue this poer, that that should be looſed in the heauens., vvhich he had looſed in rth. VVherby appereth the vaine cauil of our Aduerſaries, vvhich ſay the hurch vvas built vpon Peters Confeſsion only, common to him and the ſt, and not vpon his perſon, more then vpō the reſt. Gre. li. 4. ep. 32. ind. 12.

19 The keies.) That is, The authoritie or Chaire of doctrine, knovvledge, iugdement and diſcretion betvvene true and falſe doctrine: the height f gouernement, the povver of making lavves, of calling Counsels, of the rincipal voice in them, of confirming them, of making Canons and holeom decrees, of abrogating the contrarie, of ordaining Biſhopes and Paſtors r depoſing and ſuſpending them, finally the povver to diſpenſe the goods f the Church both ſpiritual and temporal. VVhich ſignification of preemient povver and authoritie by the vvord keies the Scripture expreſseth in many places: namely ſpeaking of Chriſt, I haue the keies of death nd Hel, that is, the rule. And againe, I vvil geue the key of the houſe f Dauid vpō his shoulder. Moreouer it ſignifieth that men can not come nto heauen but by him, the keies ſignifiyng alſo authoritie to opē and shut is it is ſaid Apoc. 3. of Chriſt. VVho hath the key of Dauid, he shutteth and no man openeth. By vvhich vvordes vve gather that Peters authoritie is marielous, to vvhom the keies, that is, the povver to open and shut heauen, is giuen

geuen. And therfore by the name of keies is geuen that supereminent p vver vvhich is called in comparison of the povver graunted to other Ap stles, Bishops and Pastors, plenitudo potestatis, fulnes of povver. Bernard. li 2. de considerat. c. 8.

19 VVhatsoeuer thou shal bind.) Al kind of discipline and punishme of offenders, either spiritual (vvhich directly is here meant) or corporal farre as it tendeth to the execution of the spiritual charge, is comprised v der the vvord, bind. Of vvhich sort be Excommunications, Anathematisme Suspensions, degradations, and other censures and penalties or penances enioyned either in the Sacrament of Confession, ot in the exterior Courts the Church, for punishment both of other crimes, and specially of heresi and rebellion against the Church, and the cheef pastors therof.

19 Loose.) To loose, is as the caase and the offenders case requireth, t loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful, and execution of their function, to pardon also either al or part of the penance enioyned, or vvhat debts so euer man ovveth to God or the Church, for the satisfaction of his sinnes forgeuen. VVhich kind of releasing or loosing it called Indulgences; finally this vvhatsoeuer, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his povver to Peter. And so the validitie of Peters sentence in binding or loosing vvhatsoeuer, shal by Christs promis be ratified in heauen. Leo Ser. de Tranfig. & Ser. 2. in anniuers. assumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium. If novv any temporal povver can shevv their vvarrant out of scripture for such soueraine povver, as is here geuen to Peter and consequently to his successors, by these vvordes, VVhatsoeuer thou shal bind, and by the very keies, vvherby greateft souerantie is signified in Gods Church as in his familie and houshold, and therfore ptincipally attributed and geuen to Christ vvho in the scripture is said to haue the key of Dauid, but here communicated also vnto Peter as the name of Rock: if I say any temporal potestate can shevv authoritie for the like souerantie, let them chalenge hardly to be head not only of one particular, but of the vvhole vniuersal Church.

23 Satan) This vvord in Hebrevv signifieth an aduersarie, as 3. Reg. 5. 4. and so it is taken here.

27 VVorkes.) He saith not, to geue euery man according to his mercie (or their faith) but according to their vvorks. Auguft. de verb. Apoft. Ser. 35. And again e: Hovv should our Sauiour revvard euery one according to their vvorks, if there vvere no free vvil? Auguft. lib. 2. cap. 4. 5. 8. de act. cum Felic. Manich.

CHAP. XVII.

2 Transfigured.) Mark in this Transfiguration many maruelous points as, that he made not only his ovvne body, vvhich then vvas mortal, but also the bodies of Moyses and Elias, the one dead, the other to die, for the time as it vvere immortal: therby to represent the state and glorie of his body and his Saincts in heauen. By vvhich maruelous transfiguring of his body, you may the lesse maruel that he can exhibit his body vnder the forme of bread and vvine, or othervvise as he list.

3 Appeared Moyses.) By this that Moyses personally appeared and vvas present vvith Christ, it is plaine that the Saints departed may in person be present at the affaires of the liuing. Auguft. de cura pro mort. c. 15. 16. For euen as Angels els vvhere, so here the Saincts also serued our Sauiour: and therfore as Angels both in the old Testament and the nevv, vvere pre-

sent

t often at the affaires of men, ſo may Saincts.

9 Mount) This mount ſcommonly eſteemed and named of the ant fathers Thabor) S. Peter calleth the holy Mount, becauſe of this vvonful viſion, like as in the old Teſtament, vvhere God appeared to Moyſes the bush, and elſ vvhere to others, he calleth the place of ſuch Appaions, holy ground. VVherby it is euident that by ſuch Apparitions, places ſanctified and therupō groweth a religiō and deuotiō in the faithful toard ſuch places, & namely to this Mount Thabor (called in S. Hierom. Itaium Ep. 17.) there vvas great Pilgrimage in the Primitiue Church, as vnto thoſe places vvhich our Sauiour had ſanctified vvith his preſence and miles and therfore to the vvhole land of promis, for that cauſe called the ly land. See S. Hiero. in Epitap. Paulæ, & ep. 17. & 18. ad Marcelm.

11 Elias ſhal come.) He diſtinguiſheth here plainly betvvene Elias in rſon, vvho is yet to come before the iudgment: and Elias in name, to vvit, hn the Baptiſt, vvho is come already in the ſpirit and vertue of Elias. that it is not Iohn Baptiſt only nor principally of vvhom Malachie proecieth (as our Aduerſaries ſay) but Elias alſo him ſelf in perſon.

19 VVhy could not vve.) No maruel if the Exorciſts of the Catholike hurch vvhich haue povver to caſt out diuels, yet do it not alvvaies vvhen ey vvil, and many times vvith much a doe: vvheras the Apoſtles auing receiued this povver before ouer vncleane ſpirites, yet here cannot ſt them out. But as for heretiks, they can neuer do it, nor any other true iracle, to confirme their falſe faith.

20 Faith as muſtard ſeed) This is the Catholike faith, by vvhich only miracles are vvrought: yet not of euery one that hath the Catholike ith, but of ſuch as haue a great and forcible faith, and vvithal the gift f miracles. Theſe are able, as here vve ſee by Chriſtes vvarant, not only do other vvonderful miracles here ſignified by this one, but alſo this ery ſame, that is, to moue mountaines in deed, as S. Paul alſo preaſ poſeth, and S. Hierom affirmeth, and Eccleſiaſtical hiſtories telleth nahely of Gregorius Neocæſarienſis, that he moued a mountaine to make pome for the foundation of a Church, called therfore and for other his vvonderful miracles, Thaumaturgus-Hieron in vita S. Hilarionis/Niceph. li. .c. 17. Greg. Niſſ. de vit. Gregorij. And yet faithleſſe Heretiks laugh at al ſuch hings and beleue them not.

21 Prayer and faſting.) The force of faſting and praying: vvherby lſo vve may ſee that the holy Church in Exorciſmes doth according to he Scriptures, vvhen ſhe vſeth beſide the name of IESVS, many praers and much faſting to driue out Diuels. becauſe theſe alſo are here equired beſide faith.

24 Didrachmes?) Theſe didrachmes vvere peeces of money vvhich they ayed for tribute.

26 The Children free.) Though Chriſt to auoid ſcandal, payed tribute, et in deed he ſhevveth that both him ſelf ought to be free from ſuch payments (as being the kings ſonne, aſvvel by his eternal birth of God he Father, as temporal of Dauid) and alſo his Apoſtles, as being of his amilie, and in them their ſucceſſors the vvhole Clergie, vvho are called in Scripture the lot and portion of our Lord. VVhich exemption and priilege being grounded vpon the very lavv of nature it ſelf, and therfore practiſed euen among the Heathen (Gen. 42. 27.) good Chriſtian Princes haue confirmed and ratified by their lavves in the honour of Chriſt, vvhoſe miniſters they are, and as it vvere the kings ſonnes. as S. Hierom. declareth playnly in theſe vvords. VVe for his honour pay not tributes, and as the Kings ſonnes, are free from ſuch payments. Hieron. vpon this place.

27. Me

27 Me and thee.) A great mysterie in that he payed not only for himself, but for Peter bearing the person of the Church, and in vvhom as the cheef, the rest vvere conteyned. Aug. q. ex no. Test. q. 75. to. 4.

27 Find a stater) This stater vvas a double didrachme, and therfore vvas payed for tvvo.

CHAP. XVIII.

1 VVho is the greater.) The occasion of this question, and of their contention for Superioritie, among the rest of their infirmities, vvhich they had before the comming of the Holy Ghost, vvas (as certaine holy Doctors vvrite) vpon emulation tovvard Peter, vvhom only they savv preferred before the rest, in the payment of the tribute, by these vvordes of our Sauiour, Geue it them for me and thee, Chrys. ho. 59. Hier. in Matth. Vpon this place.

4 This litle child.) Humility, innocencie, simplicity, commended to vs in the state & person of a child.

7 Scandals.) The simple be most annoyed by taking scandal of their preachers, Priests, and elders il life: and great damnation is to the guides of the people, vvhether they be temporal or spiritual, but specially to the spiritual, if by their il example and slaunderous life, the people be scandalized.

8 Hand, foot, eye.) By these partes of the body so necessarie and profitable for a man, is signified, that vvhatsoeuer is neerest and deerest to vs, vvife, children, friends, riches, al are to be contemned and forsaken for to saue our soule.

10 Their Angels.) A great dignitie, and a maruelous benefite, that euery one hath from his Natiuitie, an Angel for his custodie and Patronage against the vvicked, before the face of God. Hier. vpon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he vvil needes doubt of it, lib. 1. Inst. c. 14. sect. 7.

17 Not heare the Church.) Not only Heretiks, but any other obstinate offender that vvil not be iudged nor ruled by the Church, may be excommunicated, & so made, as an Heathen or Publican vvas to the Ievves, by the discipline of the same, casting him out of the felovvship of Catholiks. VVhich Excommunication is a greater punishment, then if he vvere executed by svvord, fire, and vvild beasts. Aug. cont. Adu. leg. li. 1. c. 17. And againe he saith: Man is more sharply & pitifully bound by the Churches Keies, then vvith any yron or adamantine manicles or fetters in the vvorld, Aug. ibidem.

17 Tel the Church) That is (as S. Chrysostom here expoundeth it) Tel the Prelates and cheefe Pastours of the Church: for they haue iurisdiction to binde and loose such offenders, by the vvordes folovving v. 18,

17 Heathen) Heretiks therfore becaus they vvil not heare the Church be no beter nor not othervvise to be esteemed of Catholikes, then heathen men and Publicans vvere esteemed among the Ievves.

18 You shal bind.) As before he gaue this povver of binding and loosing ouer the vvhole, first of al and principally to Peter, vpon vvhom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles: & in them to their successors, euery one in their charge. Hieron. l. c. 14. aduers. Iouin. and Epist. ad Heliod, Cyprian. de vnit. Eccl. nu. 3.

18 Shal loose.) Our Lord giueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose vvritteth against the Nouatiās Lib. 1. de pœnit. c. 2. vvho confessed that the Priests had povver to bind, but not to loose.

19 You shal) Al ioyning together in the vnity of Christes Church in Coūcels & Synods, or publike prayers, is of more force thē of any particular man.

20 In

20 In the middes of them.) Not al assemblies may chalenge the presence of Christ, but only such as be gathered together in the vnity of the Church, and therfore no conuenticles of Heretiks directly gathering against the Church, are vvarranted by this place. Cypr. de vnit. Eccl. nu. 7. 8.

22 Seuentie times seuen.) There must be no end of forgeuing them that be penitent, either in the Sacrament by absolution, or one man an other their offenses.

CHAP. XIX.

6 Not man separate.) This inseparability betvvixt man and vvife riseth of that, that vvedlock is a Sacrament. Aug. li. 2. de pec. origine c. 34. to. 7. De nupt. & concupis. li. 1. c. 10.

9 But fornication.) For aduoutrie one may dimisse an other, Mat. 5. But neither party can mary againe for any cause during life. Aug. li. 11. de adult. coniug. c. 21. 22. 24. for the vvhich vnlavvful act of maryng agayne, Fabiola that noble matrone of Rome albeit she vvas the innocent part, did publike penance, as S. Hierom vvritteth in her high commendation therfore In Epitaph. Fabiolæ. And in S. Paul. Ro. 7. it is plaine that she vvhich is vvith an other man, her husband yet liuing, shal be called an aduoutaresse: contrary to the doctrine of our Aduersaries.

11 Not al take.) VVhosoeuer haue not this gift geuen them, it is either for that they vvil not haue it, or for that they fulfil not that vvhich they vvil: and they that haue this gift or attayne to this vvord, haue it of God and their ovvne free vvil. Aug. li. de grat. & lib. arbit. c. 4. So that it is euident no man is excluded from this gift but (as Origen here saith) it is geuē to al that aske for it: contrarie to our Aduersaries that say it is impossible, and that for excuse of breaking their vovves, vvickedly say, they haue not the gift. Orig. tract. 7. in Mat.

11 Not al) Chorousi capiunt.

12 Gelded them selues.) They geld them selues for the kingdom of heauen vvhich vovv chastity. Aug. de virginitate. 24. VVhich proueth those kind of vovves to be both lavvful, and also more meritorious, and more sure to obtaine life euerlasting, them the state of vvedlock, contrarie to our Adu. in al respects.

13 Impose,) They knevv the valour of Christes blessing, and therfore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing, See Annotation before Chap. 10. 12. And of Religious mens blessing see Ruffin. li. 2. c. 8. hist. S. Hierom in Epitaph. Paule c. 7. & in vit. Hilarionis. Theodoret. in historia sanctorum Patrum num. 8.

14 He that can.) It is not said of the Precepts, keep them vvho can for they be necessarie vnder paine of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and vvine, and of geuing al a mans goods avvay to the pooer) it is said, He that can attaine to it, let him doe it: vvhich is counsel only, not a commaundement. Aug. ser. 6. de temp. Contrary to our Adu. that say, there are no Counsels, but only precepts.

17 If thou vvilt.) I see not (saith S Augustine) vvhy Christ should say, If thou vvilt haue life euerlasting, keepe the commaundements: if vvithout obseruing of them, by only faith one might be saued. Aug. de Fip. & op. c. 15.

21 If thou vvilt he perfect.) Loe, he maketh a plaine difference betvven keeping the commaundements, vvhich is necessary for euery man: and being perfect, vvhich he counseleth only to them that vvil. And this is the state of a great perfection vvhich Religious men doe professe, according to Christes counsel here, leauing al things and folovving him.

21 Folovv me.) Thus to folovv Christ is to be vvithout vvife and care of

of children, to lack propriety, and to liue in common, and this hath great reward in heauen aboue other states of life which S. Augustine saith, the Apostles followed, and him self, and that he exhorted others to it as much as lay in him. Aug. ep. 89. in fine, & in in ps. 103. con. 3. post. med.

24 Then for.) S. Marke expoundeth it thus, riche men trusting in their riches. ca. 10. 24.

26 Al things possible.) This of the camel through a nedels eye, being possible to God, although he neither hath done it, nor by like will do it: maketh against the blasphemous infidelity of our Aduersaries that say, God can do no more then he hath done or will doe. We see also that God can bring a camel through a nedels eye, and therfore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally aboue nature do with his body as he list.

27 Left al.) This perfection of leauing al things the Apostles vowed. Aug. li. 17 de Ciu. Dei c. 4.

27 What shal we haue.) They leaue al things in respect of reward, and Christ doth well allow it in them by his answer.

28 You also shal sit.) Note that not only Christ, who is the principal and proper Iudge of the liuing and the dead, but with him the Apostles and al perfect Saints shal judge: and yet that doth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.

29 Or wife) Hereof is gathered that the Apostles among other things, left their wiues also to follow Christ. Hiero. li. 1. aduers. Iouin.

CHAP. XX.

1 In the morning.) God calleth some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iust and faithful of the first age: at the third houre, Abraham, Isaac, and Iacob, and the rest of their age: at the 6. houre of the day, Moyses, Aaron, and the rest: at the 9 houre, the Prophets: at the eleuenth, that is, at the later end of the world, the Christian Nations. Aug. de verb. Domini ser. 59. briefly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first age of the world, and of Gentils in the later age thereof. It signifieth also that God calleth countries to the faith some sooner, some later: and particular men to be his seruants, some elder, of diuerse ages.

9 Penie.) The penie promised to al, was life euerlasting, which is common to al that shal be saued. but in the same life there be degrees of glorie, as betwixt starre and starre in the element. Aug. lib. de virginit. c. 26.

11 Then murmered) The Iewes are noted for enuying the vocation of the Gentils, and their reward, equal with them selues.

16 Few elect.) Those are elect which despised not their caller, but followed and beleued him: for men beleue not but of their owne freewil. Aug. li. 1. ad Simplic. q. 2.

23 To whom it is prepared.) The kingdom of heauen is prepared for them that are worthie of it and deserue it by their well doing, as in holy Scripture it is very often, That God will repay euery man according to his workes. and, Come ye blessed, possesse the kingdom prepared for you. Why? because I was hungrie, and you gaue me meate: thirstie, and you gaue me drinke: &c. Therfore doth Christ say here, It is not mine to giue. because he is iust and will not giue it to euerie man without respect of their deserts: yea nor alike to euerie one, but diuersly according to greater or lesser merits, as here S. Chrysost. ho. 66. in Mt. maketh it plaine, when our Sa-

mour

sion telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the two cheese places. See S. Hier. vpon this place, and li. 2. adu. Iouin. c. 15. This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the worthines of the persons.

25. Ouerrule them.) Superioritie is not here forbidden among Christians, neither Ecclesiastical nor temporal: but heathnish tyrannie is forbidden, and humilitie commended.

28. As the sonne of man.) Christ him self as he was the Sonne of man, was their and our Superiour, and Lord and Maister, notwithstanding his humilitie, & therfore it is pride and haughtines which is forbidden, and not Superioritie or Lordship, as some Heretikes would haue it.

34. Touched their eyes.) Our Sauiour who alwaies could, and often did cure the diseased, by his only will, or word: here gaue sight to these blinde men, by touching their eyes with his holie hand.

CHAP. XXI.

2. You shal find.) Christ by diuine power both knew where these beasts were, being absent, & commaunded them for his vse, being an others mans, and sodenly made the colt fit to be ridden on, neuer broken before.

7. The asse and the colt.) This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentils, wild hitherto and not broken, now to be called to the faith and to receiue our Sauiours yoke. Hiero. in Mat. Aug. l. 12 cont. Faust. c. 42. And therfore the three last Euangelists writing specially to the Gentils, make mention of the colt only.

8. Garments in the way.) These offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a solemne Procession euery yere vpon this day, specially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, spredding and hanging vp the richest clothes, the quire and queristers singing as here the children and the people. al done in a very goodly ceremonie to the honour of Christ & the memorie of his triumph vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, & otherwise, be vndoubtedly no lesse grateful.

9. Hosanna.) These very words of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church vseth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the people (who then specially are attent and deuout) immediatly before the Consecration and Eleuation, as it were expecting, and reioycing at his comming.

12. That sold.) How much the abuse of Churches by merchandising, walking, or other profane occupying of them, displeaseth God, here we may see

13. House of prayer.) Note here that he calleth external sacrifice (oue of the Prophet Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.

16. Mouth of infants.) Yong childrens proceding from the instinct of Gods spirit, be acceptable: and so the voices of the like, or of other simple folk now in the Church, though them selues vnderstand not perticularly what they say, be marueilous grateful to Christ.

19. Figtree.) The Iewes hauing the words of the Law, & not the deeds, were the figtree ful of leaues, and void of fruit. Aug. de verb. D. Ser. 44.

22 Beleeuing.) In respect of our owne vnworthinesse, & of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shal obtaine or no: but on Gods part we must beleeue, that is, we must ha-

ue no diffidēce or mistrust either of his povver or of his vvil, if vve be vvo
thie, and the thing expedient. And therfore S. Mark hath thus, Haue ye fai
of God.

23. In vvhat povver?) The Heretiks presumptiously think them selues
this point like to Christ, because they are asked, in vvhat povver they c
me, and vvho sent them? but vvhen they haue answered this question
fully as Christ did here, by that vvhich he insinuateth of Iohns testimon
for his authority, they shal be heard, and til then they shal be stil taken f
those of vvhom God speaketh by the Prophet, They ran, & I sent them no

28. The first.) The first sonne here is the people of the Gentils, b
cause Gentilitie vvas before there vvas a peculiar and chosen people of t
Ievves, and therfore the Ievves here as the later are signified by the oth
sonne.

CHAP. XXII.

2. Mariage.) Then did God the Father make this mariage, vvhen h
the mysterie of the Incarnation he ioyned to his sonne our Lord, the ho
Church for his spouse Greg. hom. 38.

3. Seruants.) The first seruants here sent to inuite, vvere the prophet
the second, vvere the Apostles and al that aftervvard conuerted countries,
that haue and do reconcile men to the church.

5. One to his farme.) Such as refuse to be reconciled to Christ
Church, alleage often vaine impediments and vvordly excuses, vvhich at t
day of iudgement vvil not serue them.

10. Bad and good.) Not only good men be vvithin the church, b
also euil men against the Heretikes of these daies.

11. A man not attyred.) It profiteth not much to be vvithin t
Church and to be a Catholike, except a man be of good life, for such an o
shal be damned, because vvith faith he hath not good vvorks: as is euide
by the example of this man, vvho vvas vvithin, and at the feast as the re
but lacked the garment of charitie and good vvorkes. And by this man
represented al the bad that are called, and therfore they also are in t
Church, as this man vvas at the feast: but because he vvas called, and y
none of the elect, it is euident that the Church doth not consist of the el
only contrarie to our Aduersaries.

21. To Cæsar.) Temporal duties and payments exacted by vvorld
Princes must be payed, so that God be not defrauded of his more soueraig
duties. & therfore Princes haue to take heed, hovv they exact: and othe
hovv they geue to Cæsar, that is, to their Prince, the things that are dev
to God, that is, to his Ecclesiastical ministers. vvhereupon S. Athanasius
citeth these goodly vvords out of an epistle of the ancient & famous Co
fessor Hosius Cordubensis to Constantius the Arian Emperour: Cease I b
seech thee and remember that thou art mortal, feare the day of iudgeme
intermedle not vvhith Ecclesiastical matters, neither do thou cōmaund vs
this kind, but rather learne thē of vs. to thee God hath cōmitted the Empi
to vs he hath cōmitted the things that belōg to the Church: and as he th
vvith malicious eyes carpeth thine Empire, gainesaieth the ordināce of Go
so do thou also bevvare, lest in dravving vnto thee Ecclesiastical matte
thou be made guilty of a great crime. It is vvritten, Geue the things that
Gods, to God. Therfore neither is it lavvful for vs in earth to hold the E
pire, neither hast thou (O Emperour) povver ouer incense & sacred thing
Athan. Ep. ad Solit. vitam agentes. And S. Ambrose to Valentinian the E
perour (vvho by the il counsel of his mother Iustina an Arian, required
S. Ambrose to haue one Church in Millan deputed to the Arian Heretik
saith: vve pay that vvhich is Cæsars, to Cæsar: and that vvhich is Gods,

Ge

God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verely be yelded to Cæsar: becauſe the Temple of God can not be Cæsars right. vvhich no man can denie but it is ſpoken vvith the honour of the Emperour. for vvhat is more honorable then that the Emperour be ſaid to be the ſonne of the Church? For a good Emperour is vvithin the Church, not aboue the Church. Ambr. lib. 5. Epiſt. Orat. de Baſil. trad.

30. As the Angels.) As Chriſt proueth here, that in heauen they neither marie not are maried, becauſe there they shal be as Angels: by the very ſame reaſon, is proued, that Saints may heare our prayers and help vs, be they neere or farre off, becauſe the Angels do ſo, and in euery moment are preſent vvhere they liſt, and need not to be neere vs, vvhen they heare or help vs.

30. As Angels. Not to marie nor be maried, is to be like to Angels: therfore is the ſtate of Religious men and vvomen and Prieſts, for not maryng, vvorthily called of the Fathers, an Angelical life. Cyp. lib. 2. de diſcipl. & hab. Virg. ſub finem.

31. Of the dead.) S. Hierom by this place diſproueth the Heretike Vigilantius, and in him theſe of our time, vvhich to diminish the honour of Saincts, cal them of purpoſe, dead men.

40. On theſe tvvo.) Hereby it is euident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the firſt) vvhich is the loue of God and of our neighbour, vvhich is the ſumme of al the lavv and the Prophetes: becauſe he that hath this double charitie expreſſed here by theſe tvvo principal commaundements, fulfilleth and accompliſheth al that is commaunded in the Lavv and the Prophets.

CHAP. XXIII.

2. Chaire of Moyſes.) God preſerueth the truth of Chriſtian religion in the Apoſtolike See of Rome, vvhich is in the nevv lavv anſvverable to the chaire of Moyſes, notvvithſtanding the Biſhops of the ſame vvere neuer ſo vvicked of life: yea though ſome traitour as Iudas vvere Biſhop thereof, it ſhould not be preiudicial to the Church and innocent Chriſtians, for vvhom our Lord prouiding ſaid, Do that vvhich they ſay, but do not as they do. Auguſt. Epiſt. 165.

3. VVharſoeuer they shal say.) VVhy (ſaith S. Auguſtin) doſt thou call the Apoſtolike Chair the chaire of peſtilence? If for the men, VVhy? Did our Lord Ieſus Chriſt for the Phariſes, any vvrong to the Chaire vvherin they ſat? Did he not commend that chaire of Moyſes, and preſeruing the honour of the chaire, reproue them? For he ſaith: They ſit vpon the Chaire of Moyſes, that vvhich they ſay, do ye. Theſe things if you did vvel conſider, you vvould not, for the men vvhom you defame, blaſpheme the See Apoſtolike vvherevvith you doe not communicate. Contra lic. Petil. lib. 2. c. 51. And againe he ſaith: Neither for the Phariſes (to vvhom you compare vs not of vviſdom but of malice) did our Lord commaund the Chaire of Moyſes to be forſaken, in vvhich chaire verely he figured his ovvne. for he vvarned the people to do that vvhich they ſay, and not to do that vvhich they do, and that the holineſſe of the Chaire be in no caſe forſaken nor the vnity of the flocke deuided, for the naughty Paſtours. Cont. lit. Pet. lib. 3. c. 61.

5 Their phylacteries.) Theſe phylacteries vvere peeces of parchement, vvherein they vvrote the ten commaundements, and folded it, and caried it on their forehead before their eyes, imagining grosly and ſuperſtitiously, that ſo they fulfilled that vvhich is ſaid Deut. 6. They shal be immoueable before thine eyes. Hiero. in 23. Mat.

6. Loue the firſt places.) He condemneth not devv places of Superiority geuen or taken of men according to their degrees, but ambitious ſeeking

for the same, and their provvd hart and vvicked intention, vvhich he saw vvithin them, and therfore might boldly reprehend them.

8. One is your maister.) In the Catholike Church there is one master, Christ our Lord, and vnder him one Vicar, vvith vvhom al Catholik Doctors and teachers are one, because they teach al one thing. but in Arch heretikes it is not so, vvhere euery one of them is a diuerse maister, and teacheth contrarie to the other, and vvil be called Rabbi and Maister, euery one, of their ovvne Disciples. Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin.

10. Maisters.) VVicleſe and the like Heretikes of this time do hereupon condemne degrees of Schole and titles of Doctors and Maisters: vvhere they might as vvel reproue S. Paul for calling him self Doctor and Maister of the Gentiles: and for saying that there should be alvvayes Doctors in the Church. and vvhereas they bring the other vvords folovving, against Religious men vvho are called fathers as vvel might they by this place take avvay the name of carnal fathers, and blame S. Paul for calling him self the only spiritual father of the Corinthians. but in deed nothing is here forbidden but the contentious diuision and partiality of such as make them selues Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Caluin.

13. Scribes and Pharises.) In al these reprehensions it is much to be noted, that our Sauiour for the honour of Priesthod neuer reprehended Priests by that name. Cypr. ep. 65. vvhereas our Heretikes vse this name of purpose in repreche and despite.

14. Praying long prayers.) They are not reprehended here for the thing themselues, vvhich for the most part are good, as, long prayer, making Proselytes, garnishing the Prophets sepulchres, &c. but for their vvicked purpose and intention, as before is said of fasting, prayers, almes, Mat. 6.

15. Double more.) They that teach that it is ynough to haue only faith doe make such Christians, as the Ievves did Proselytes, children of Helle more then before. August. lib. de fide & oper. cap. 26.

19. Sanctifieth.) Note that donaries and gifts bestovved vpon Church and altars, be sanctified by dedication to God, and by touching the altar, other holy things: as novv specially the vessels of the sacrifice and Sacrament of Christes body and bloud, by touching the same, and the altar it self vvhereupon it is consecrated. VVherof Theophylact vvritteth thus vpon the place: In the old lavv: Christ permitteth not the gift to be greater then the altar, but vvith vs, the altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therfore is the altar also sanctified by them. Theophil. in Mat. 23.

21. By him that dvvelleth in it.) By this vve see that svvearing by creatures, as by the Gospel, by Saincts, is al referred to the honour of God vvhose Gospel it is, vvhose Saincts they are.

28. Appeare to men.) Christ might boldy reprehended them so often and so vehemently for hypocrisie, because he knevv their harts and intentions: but vve that can not see vvithin men, may not presume to call men external good doings, hypocrisie: but iudge of men as vve see and knovv.

29. Garnish.) Christ blameth not the Ievves for adorning the sepulchres of the Prophets, but entvvyteth them of their malice tovvard him and of that vvhich by his diuine knovvledge he foresavv, that they vvould accomplish the vvickednes of their fathers in sheding his bloud, as their fathers did the bloud of the Prophets. Hilar.

37. VVould & not.) Free vvil.

2. Not left.) This vvas fulfilled 40 yeres after Christes Ascension by Vespasian the Emperour and his sonne Titus. Euseb. lib. 3. c. 6. & seq. ex Iosepho. Vpon vvhich vvordes, There shal not be left &c. vvhich threaten the destruction of the Ievves Temple: and those vvordes, vpon this Rock I vvil build my Church, vvhich promise the building of the Catholike Church of all nations: S. Chrysostome making a long comparison of these tvvo prophecies of Christ lib. adu. Gentes quod Christus sit Deus, prope finem. saith thus: Thou seest in both, his great and vnspeakable povver, in that that he increased and built vp them that vvorshipped him, and those that humbled him, he abased, destroyed, and plucked them vp by the roote. Doest thou see hovv vvhatsoever he hath built, no man shal destroy: and vvhatsoever he hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it: he destroyed the Temple, and no man is able to build it, and that in so long time: For they haue endeuored both to destroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither. &c.

3. The signe.) Our Maister knovving that it vvas not profitable nor eemly for them to knovv these secretes, gaue them by vvay of Prophecie, varning of diuers miseries, signes, and tokens, that should fal, some further, and some neerer the later day: by vvhich the faithful might alvvayes epare them selues, but neuer be certaine of the houre, day, moneth, nor ye, vvhen it should fal. Aug. Ep. 80.

4. Seduce.) The first and principal vvarning, needful for the faithful om Christes Ascension to the very end of the vvorld, is, that they be not eceaued by Heretikes, vvhich vnder the titles of true teachers, and the na, ie of Christ and his Gospel, vvil seduce many.

5. I am Christ.) Not only such as haue named them selues Christ, as mon, Menander, and such like: but al Arch-heretikes be Christes to their lovvers, Luther to the Lutherans, Caluin to the Caluinists, because they eleeue them, rather then Christ speaking in his Church.

11. Falsprophets.) There vvere in the people false Prophetes, as amõg you lso shal be lying Maistres, vvhich shal bring in Sectes of perdition. 2. Pet. 2.

12. Iniquity abound.) VVhen Heresie and false teachers reigne in the vorld, namely tovvard the later day, vvicked life aboundeth, and charitie ecayeth.

14. Shal be preached.) The Gospel hath been preached of late yeres, nd novv is, by holy Religious men of diuers Orders, in sundry great Coũies vvhich neuer heard the Gospel before, as it is thought.

15. Abomination of desolation.) This abomination of desolation forevold, vvas first partly fulfilled in diuerse profanations of the Temple of Hierusalem, vvhen the sacrifice and seruice of God vvas taken avvay. but specially it shal be fulfilled by Antichrist and his Precursors, vvhen they shal bolishe the holy Masse, vvhich is the Sacrifice of Christes body and bloud, nd the only soueraine vvorship deuve to God in his Church: as S. Hyppolytus vvritteth in these vvordes: The Churches shal lament vvith great lamentation, because there shal neither oblation be made, nor incense, nor vorship grateful to God. But the sacred houses or Churches shal be like to ottages and the pretious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. Hippol. de Antichristo. By vvhich it is plaine, that the Heretikes of these daies be the special fore-runners of Antichrist

22. Shal be shortened.) The reigne of Antichrist shal be short, that is, aree yeres and a half. Dan. 7. Apoc. 11. Therfore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, vvho hath sitten these 1500. yeres.

23. Here is Christ.) Whosoeuer dravveth Christ or his Church from the Communion and folovvship of al Nations Christened, to one corner, tovvne, or Countrie, beleeue him not. Aug. de vnit. Ec. c. 3.

24. Great signes.) These signes and miracles shal be to the outvvard appearance only, for S. Paule calleth them lying signes, to seduce them only that shal perish. vvherby vve see that if Heretikes could vvorke feyned and forged miracles, yet vve ought not to beleeue them, much lesse vvhen they can not so much as seeme to doe any.

26. In closets.) Christ hauing made, the Churches authority bright and clere to the vvhole vvorld, vvarneth the faithful to take heede of Heretikes and Schismatikes, vvhich haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them. Aug. lib. 1. q Euang. qu. 38. For as for the comming together of Catholikes to serue God in secrete places, that is a necessarie thing in time of persecution, and vvas vsed of Christians for three hundred yeres together after Christ, and the Apostles also and disciples came so together in Hierusalem for feare of the Ievves. And Catholikes doe the same at this day in our countrie, not dravving religion into corners from the society of the Catholike Church, but practising secretly the same faith, that in al Christendom shineth and appeareth most gloriously.

29. Immediatly.) If the later day shal immediatly folovv the persecution of Antichrist, vvhich is to endure but three yeres and a halfe, as is afore said, then is it mere blasphemie to say, Gods Vicar is Antichrist, and that (by their ovvne limitation) these thousand yeres almost.

30. The signe.) This signe of the Sonne of man, is the holy Crosse, vvhich then shal appeare to the Ievves to their confusion. Chrys. in Mat. hom. 77 It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

CHAP. XXV.

1. Virgins.) These virgins fiue vvise, and fiue foolish, signifie that in the Church militant there be good and bad: vvhich bad shal be shut out at the later day, although they haue lampes (that is faith) as the other, because their lampes are out, that is, their faith is dead vvithout charitie and good vvorkes to lighten them. Greg. hom. 12.

1. Lampes.) These lampes lighted, be good vvorkes, namely of mercy, and the laudable conuersation vvhich shineth before men. Aug. ep. 120. c. 33.

3. Oyle.) This oyle is the right invvard intention directing our vvorkes to Gods glorie, and not to the praise of our selues in the sight of men. Aug. ep. 120. c. 33.

8. Your oyle.) If vve be not in the fauour of God, and haue not our ovvne merites, vve shal not be holpen by other mens deserts at the day of iudgement.

20. I haue gained.) Free vvil vvith Gods grace doth merite.

26 Naughtie and slouthfull.) A terrible example for al such as do not employ the very least gift of God, to his glorie.

27. With vsurie.) Vsurie is here taken for the lavvful gaine that a man getteth by vvel employing his goods. vvhen God geueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

29. That also vvhich he seemeth to haue.) He is said to haue Gods gifts, that vseth them, and to such an one God vvil increase his giftes. He that vseth them not, seemeth to haue, rather then hath them, and from him God vvil vvithdravv that vvhich before he gaue.

32 Separate.) Lo here is the separation, for in the Church militant they liued both together. As for Heretikes, they vvent out of the Church before,

before, and separated them selues, and therfore are not to be separated here, as being iudged already.

34. Prepared for you.) This kingdom then is prepared for those only that do good vvorkes: as Christ also signifieth elswhere saying that it is not in his power to giue it otherwise. See the annot. c. 20. 23.

34. Come ye, 41 Get ye away.) It is no incongruitie that God should say, Goe into everlasting fire, to them that by their free vvil haue repelled his mercie: and to the other, Come ye blessed of my father, take the kingdom prepared for you, that by their free vvil haue receiued faith, and confessed their sinnes and done penance. Aug li. 2. act. cum Fel. Manich. c. 8.

35. You gaue me.) Hereby vve see how much almes-deedes and al vvorkes of mercy preuaile towardes life everlasting, and to blot out former sinnes Aug. in Psal. 49.

42. Gaue me not.) He chargeth them not here that they beleeued not, but that they did not good vvorkes. For such did beleeue, but they cared not for good vvorkes, as though by dead faith they might haue come to heauen. Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.

CHAP. XXVI.

8. This vvaist.) Cost bestovved vpon Christes body then alive, being to the same not necessary, seemed to the disciples lost and fruitles: so the like bestovved vpon the same body in the Sacrament, vpon altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same vvere bestovved vpon the poore.

10. Good vvorke.) Cost bestovved for religion, deuotion, and signification, is a meritorious vvorke, and often more meritorious then to geue to the poore, though both be very good, and in some case the poore are to be preferred: yea in certaine cases of necessity, the Church vvil breake the very consecrated vessels and ievvels of siluer, and gold, and bestovv them in vvorkes of mercy. But vve may remember very vvel, and our fathers knevv it much better, that the poore vvere then best releeued, vvhen most vvas bestovved vpon the Church.

11. Haue not.) VVe haue him not in visible maner as he conuersed on the earth vvith his disciples, needing releefe like other poore men: but vve haue him after an other sort in the B. Sacrament, and yet haue him truly and really the self same body. Therfore he saith, they should not haue him, because they should not so haue him, but after an other maner. as vvhen he said Luc. 24. VVhen I vvas vvith you. as though he vvere not then vvith them.

13. Shal be reported.) Hereby vve learne that the good vvorkes of Saincts are to be recorded and set forth to their honour in the Church after their death. VVhereof rise their holy daies and Commemorations.

20. Tvvelue.) It must needes be a great mysterie that he vvas to vvorke in the institution of the nevv Sacrifice by the marueious transmutation of bread and vvine into his body and bloud. vvhereas he admitteth none (although many present in the citie) but the tvvelue Apostles, vvhich vvere to haue the administration and consecration thereof by the Order of Priesthod, vvhich also vvas there geuen them to that purpose. VVhereas at the eating of the Paschal lambe al the familie vvas vvont to be present.

26. He tooke bread.) Here at once is instituted, for the continuance of the external office of Christes eternal Priesthod, according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of these names to this action: and our

Aduersaries vvithout al reason or religion accept in a sort the one, and vtterly deny the other. A Sacrifice, in that it is ordeined to continevv the memory of Christes death and oblation vpon the Crosse, and the application of the general vertue thereof to our particular necessities, by consecrating the seueral elements, not into Christes vvhole person at is vvas borne of the virgin, or novv is in heauen, but the bread into his body apart, as betrayed, broken, and geuen for vs: the vvine into his bloud apart, as shed out of his body, for remission of sinnes, and dedication of the nevv Testament, vvhich be conditions of his person as he vvas in sacrifice and oblation. In vvhich mystical and vnspeakable maner, he vvould haue the Church to offer and sacrifice him daily, and he in mysterie and Sacrament dyeth, though novv not only in heauen, but also in the Sacrament, he be in deede per Concomitantiam (as the Church calleth it, that is, by sequele of al his partes to ech other) vvhole, aliue, and immortal. vvhich point because our Aduersaries vnderstand not, not knovving the Scriptures nor the povver of God, they blaspheme, and abuse the people to their damnation. It is also a Sacrament in that it is ordeined to be receiued into our bodies, and to feede the same to resurrection and immortality, and to geue grace and saluation to our soules, if vve vvorthely receiue it.

26. Blessed.) Our Aduersaries for the tvvo vvordes that are in Greeke and Latin, benedixit, and, gratias egit, he blessed, he gaue thankes, vse only the later, of purpose to signifie that Christ blessed not nor consecrated the bread and the vvine, and so by that blessing vvrought any effect vpon thē, but gaue thankes only to his father, as vve doe in saying grace But the truth is that the vvord eulogein, signifieth properly to blesse, and is referred to the thing that is blessed, as Luc 9. of the fishes, eulogisen autous, benedixit eis, he blessed them. and thereby vvrought in them that vvonderful multiplication. So the blessing of God is alvvayes effectual: and therfore here also he blessed the bread, and by that blessing vvith the vvordes folovving, made it his body. Ambro. lib. de his qui initi. must. cap. 9. Aug. ep. 59. ad Paulinum. Novv vvhereas taking the cuppe it is said, he gaue thankes. VVe say that it is al one vvith blessing, and that he blessed the cuppe, as before the bread: as it is euident by these vvordes of S. Paul, Calix cui benedicimus, the cuppe vvhich vve blesse: and therfore he calleth it, Calicem benedictionis, the cuppe of blessing, vsing the same Greeke vvord ton arton eycharistithēda. that is spoken of the bread. But vvhy is it then said here, he gaue thankes? because vve translate the vvordes faithfully as in the Greeke and the Latin, and because the sense is al one, as vve are taught by S. Paul before alleaged, and by the fathers, vvhich cal this geuing of thankes ouer the cupps or ouer the bread, the blessing therof. S. Iustin. in fin. 2. Apol. Panem Eucharistiſatum: S. Irenee lib. 4. cap. 34. Panem in quo gratiæ actæ sunt. S. Cyprian. de cœn. do. Calix solemni benedictione sacratus. that is, The bread blessed by geuing thankes vpon it, The cuppe consecrated by solemne blessing.

26. This is.) The bread and the vvine be turned into the body and bloud of Christ by the same omnipotent povver by vvhich the vvorld vvas made, and the vvord vvas incarnate in the vvombe of the virgin. Damasc. l. 4. c. 14. Cypr. de Cœn. Domini. Amb. lib. de myst. init. c. 9.

26. My body.) He said not, This bread is a figure of my body: or, This vvine is a figure of my bloud: but, This is my body, and, This is my bloud. Damasc. l. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. a&. 6. to. 4 eiusdem actionis in fine VVhen some fathers cal it a figure or signe, they meane the outvvard formes of bread and vvine.

28. Bloud of the nevv Testament) As the old Testament vvas dedicated vvith bloud in these vvordes, This is the bloud of the Testament &c. Heb. 9. so here is the institution of the nevv Testament in Christes bloud, by these vvordes, This is the bloud of the nevv Testament &c. Vvhich is

here

ere myſtically shed, and not only afterwvard vpon the Croſſe: for the Gree-
e is the preſent tenſe in al the Euangeliſtes ekcynomenon. klomenon.
idomenon. and S. Paul: and likewviſe ſpeaking of the body 1. Cor. 11. it is
n the Greeke the preſent tenſe, and Luc. 22. and there alſo in the Latin. And
ne Heretiks them ſelues ſo put it in their translations.

29. Fruite of the vine.) S. Luke putteth theſe wordes before he come
o the conſecration, wvherby it ſemeth that he ſpeaketh of the wvine of the
aſchal lambe, and therfore nameth it, the fruite of the vine. but if he ſpea-
e of the wvine wvhich wvas nowv his bloud, he nameth it nothwvithſtan-
ing wvine, as S. Paule nameth the other bread, for three cauſes: firſt becau-
e it wvas ſo before: as Eue is called Adams bone, and, Aarons rod deuou-
ed their roddes: Wvheras they wvere not nowv roddes, but ſerpents. And,
He taſted the wvater turned into wvine: wvheras it wvas nowv wvine & not
wvater: and ſuch like, ſecondly, becauſe it keepeth the formes of bread &
wvine, and things are called as they appeare: as wvhen Raphael is called a
ong man Tob. 5. and, Three men appeared to Abraham Gen. 18. wvhereas
hey wvere three Angels. thirdly, becauſe Chriſt in this Sacrament is very
rue & principal bread & wvine, feeding & refreshing vs in body & ſoule to
uerlaſting life.

39. Not as I wvil.) A perfect example of obedience and ſubmitting
ur ſelf and our wvilles to Gods wvil and ordinance in al aduerſity: and that
wve ſhould deſire nothing temporal, but vnder the condition of his holy
leaſure and appointment.

41. Wvatch and pray.) Hereof came Vigils and Nocturnes, that is,
wvatching and praying in the night, commonly vſed in the Primitiue Church
of al Chriſtians, as is plaine by S. Cyprian. De orat. Do. nu. 15. and Adu. Vigi-
ant. ep. 53. S. Hierom. but afterwvard & vntil this day, ſpecially of Religious
perſons.

69. Wvench.) S. Gregorie declaring the difference of the Apoſtles be-
fore the receiuing of the Holy Ghoſt and after, ſaith thus: Euen this very
Paſtor of the Church him ſelf, at wvhoſe moſt ſacred body wve ſitte, howv
wveake he wvas, the wvench can tel you: but howv ſtrong he wvas after, his
anſwver to the high-Prieſt declareth, Act. 5. 29. Wve muſt obey God rather
then men. Greg. hom. 20. Io. Euang.

74. To curſe.) A goodly example and wvarning to mans infirmity, to
take heede of preſumption, and to hang only vpon God in tentations.

75. Wvept bitterly.) S. Ambroſe in his Hymne that the Church vſeth
at Laudes, ſpeaking of this, ſaith, Hoc ipſa Petra eccleſiæ canente, culpam
diluit. wvhen the Cocke crewve, the Rocke of the Church him ſelf wvashed
awvay his fault. S. Auguſt. 1. Retract. c. 21.

CHAP. XXVII.

3. Repenting him.) Note howv ſpedily the plagues of God falleth af-
ter ſinne, and ſpecially men muſt note wvhat torment of conſcience, and
deſperation often folowveth the sheading of innocent bloud.

5. Hanged him ſelf.) If he had rightly repented, notwvithſtanding
his horrible treaſon, he might haue obtained mercy: but by hanging him
ſelf he tooke awvay al meanes of mercy and ſaluation, becauſe he died fi-
nally impenitent.

6. Corbana.) This Corbana wvas a place about the Temple, wvhich
receiued the peoples gifts, or offerings, See Mat. 12. v. 42.

24. Innocent of this bloud.) Though Pilate wvas much more innocent
then the Ievves, & wvould haue been free from the murder of our Sauiour,
ſeeking al the meanes that he could (wvithout offending the people & the
Emperours lawves) to diminiſſe him: Yet he is damned for being the miniſter
of the peoples wvicked wvil againſt his owvne conſcience, euen as al Officers
be, & ſpecially the Iudges and Iuries wvhich execute lawves of temporal

Princes against Catholike men: for al such be guilty of innocent bloud, t be nothing excused by that they execute other mens vvil according to lavves, vvhich be vniust. For they should rather suffer death them selu then put an innocent man to death.

40. If thou be the Sonne.) Maruel not, vvhen thou heares our uiour in the B. Sacrament mocked at, or seest him abused of vvicked m that he straight reuengeth not such blasphemies: or that he sheweth him self there visibly and to the senses, vvhen faithles Heretikes vvil Let me see him, tast him, &c. for he suffered here the like on the Cro vvhen he might at his vvil haue come dovvne vvith as much ease as he r vvhen he vvas dead.

46. VVhy hast thou forsaken me.) Beevvare here of the detestal blasphemie of Caluin and the Caluinists, vvho thinking not the bod death of Christ sufficient, say, that he vvas also here so forsaken and ab doned of his Father, that he sustained in soule & conscience, the very fea & torments of the damned. Catechis. Calu. & Instit. li. 2. 16. n. 10. VVhich st ge doctrin vve finde also auouched in an English Catechisme set forth R. H. Anno 1583. in these vvordes: Quest. By vvhat meanes hath Christ a peased his Fatheis vvrath, and ransomed vs? Answer. By suffering death the Crosse, and the torment of Hel in soule, and conscience. Quite contra to the holie Scriptures, vvhich alvvaies attribute our Redemption to Chri death, and sheding of his most precious bloud, as to a most sufficient, & o lie ransom for al mankind. Ro. 5. 10. Heb. 9. 14. 1. Pet. 1. 19 1. Io 1. 7. And in numerable other places. But Caluin and his disciples hold this vvicked paradox, to take avvay the Article of Christs descending into Hel after death: saying that his descending vvas nothing els, but that his soule (remaining as yet in his bodie) suffered the very paines of Hel vpon the Cro se. VVhereas in deede his descending vvas in soule (parting forth of the b die) into that place, vvhere the fathers of the old Testament vvere det ned, expecting his comming to deliuer them (and that vvith triumph, a not in paine) as is proued by the Scriptures, and manie ancient Fathers, the Annotations vpon S. Luke c. 16. 22. Act 2. 27. 1. Pet. 3. 19. & in other plac And concerning the true sense of these vvordes: VVhy hast thou forsak me? as vvel by conferring them vvith other holie Scriptures, as by the v forme consent of the ancient Fathers, our Sauiour vvould signifie here that his paines (being novv so long on the Crosse, & readie to die) vv very great, and therfore according to the infirmitie of his humane natu for very anguish (as before in the garden he svveat bloud, vvhen he v but tovvard his Passion) he saith, he vvas forsaken, for tvvo causes, first cause it vvas the vvil of God not to deliuer him, but that he should die: condly, because his diuine nature did so represse it self for the time, that felt no comfort thereof at al, but vvas left to die in extreme paines, as a re man. Yea destitute of such consolation, as his holie Martyrs commo haue in their last agonie. See Origin. Tract. 35. in Mat. S. Leo ser. 17. de P sione S. Beed and others vpon this place.

59. VVrapped.) This honour and duty done to Christs body be dead, vvas maruelous gratful and meritorious. And this vvrapping of i cleane sindon may signifie by S. Hierom in hunc locum. that the body our Lord is to be vvrapped not in gold, pretious stones, and silke, but in linnen. And so in the vvhole Chur h it is obserued by S. Siluesters const tion, that the Corporal vvhereupon our Lordes body lieth on the al must be pure and plaine linnen.

CHAP. XXVIII.

1. To see the Sepulcher.) The deuout vvomen came to visite our Viours sepulcher, and for their deuotion first deserued to knovv the resu

&

tion, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thereunto in the Primitiue Church, S. Hierom declareth in these wordes. In Ep. 17. Paulæ & Eustoch. ad Marcel. to. 1. The Ievves sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rodde, and the golden Altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as we enter into, so often doe we see our Sauiour lie in the sindon: and staying there a while, we see the Angel againe sitte at his feete, and at his head the napkin wrapped together The glorie of whose Sepulcher, we know was long prophecied before Ioseph hewed it out, by Esay saying, And his rest shal be honour: to witte, because the place of our Lordes burial should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it.

19. Going therfore.) Commission to baptize and preache to al Nations geuen to the Apostles, and grounded vpon Christs soueraine authority, to whom was geuen al power in heauen and in earth.

20. With you al daies.) Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Caluin.

ANNOTATIONS.

VPON THE GOSPEL ACCORDING TO S. MARKE.

CHAP. I.

4. Vnto remission.) Iohns baptisme put them in hope only of remission of sinnes as a preparatiue to Christes Sacrament by which sinnes were in deede to be remitted. Aug. lib. 5. de bapt. c. 10.

5. Confessing their sinnes.) A certaine confession of sinnes there was euen in that penance which Iohn preached, and which was made before men were baptized. Wherby it is playn that Iohn made a preparation to the Sacrament of Penance, which afterward was instituted by Christ, as well as he did by baptizing prepare the way to Christs baptisme.

5. Their sinnes.) He doth not say that they confessed them selues to be sinners, which may be done by a general confession: but that they confessed their sinnes, which is a particular confession.

6. Clothed.) The Holy Ghost thought it worthy of speciall reporting how straitly this Prophete liued, and how he abstained from delicate meates and apparel. See Mat. c. 3.

8. With water.) Iohn with water only, Christ with the Holy Ghost, not only, as the Heretikes hold Calu. lib. 4. inst. c. 16. that say water is not necessary, but with water and the Holy Ghost, as it is plaine Io. 3. vnles a man be borne againe of water and the Holy Ghost, he shal not enter into the kingdom of heauen.

9. Baptized of Iohn.) The humility of Christ not disdaining his seruants baptisme. Which is an example for al faithful not to disdaine Christs Sacraments of any Priest, be he neuer so simple, being by the Catholike Church lawfully called. Aug. li. 5. de bapt. c. 9.

10. The Spirit.) Expresse mention of the B. Trinitie. the Father speaketh from heauen, the Holy Ghost appeareth in the likenesse of a doue, the Sonne also is recommended vnto vs. Ambros. lib. 1. de Sacram. en. c. 5.

12. Desert.) Christ doing penance by long fasting, solitarinesse, and conuersing vvith vvild beasts, gaue example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selues to the vvildernesse and prayer.

15. Be penitent.) He doth not preach beleefe or faith only, but penance also.

35. Desert place.) Christ vsed very often to retire into solitary places, no doubt for our example to teach vs that such places are best for prayer & contemplation, and that vve should often retire our selues from vvordly matters to solitary meditation of heauenly things.

44. To the high Priest.) Our Sauiour euen vvhen he healed the leper by extraordinarie miraculous povver, vvould yet for order sake send the partie to the Priest.

CHAP. II.

4. Vncouered.) Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as vvas vsed to procure this man and others, by Christ, the health of their bodies.

5. Seene their faith.) Our lord is moued to be merciful to sinners by other mens faith and desires, and not only by the parties owne meanes alvvay.

5. Sick of the palsey.) Such as this man vvas in body by dissolution of his limmes, such also vvas he in soule, by the noisome desires of the vvorld occupying his hart, & vvithdravving him from al good vvorks. Aug. de Pastor. c. 6. tom. 9.

5. Thy sinnes.) Hereby it appeareth that Christ healed this sick man first in his soule, before he took avvay his bodily infirmity: vvhich may be an instruction for al men in bodily disease, first to cal for the Sacraments, vvhich be medicines of the soule. As hereby also may be gathered that many diseases come for sinne, and therfore can not be healed til the sinnes be remitted.

10. The Sonne of man.) As Christ proueth vnto them, that him self as man, and not as God only, hath povver to remit sinnes, by that in al their sights he vvas able to do miracles, and make the sick man sodenly arise: so the Apostles hauing povver graunted them to do miracles, though they be not God, may in like maner haue authority from God to remit sinnes, not as God, but as Gods ministers.

10. In earth.) This povver that the Sonne of man hath to remit sinnes in earth, vvas neuer taken from him, but dureth stil in his Sacraments, and ministers, by vvhom he remitteth sinnes in the Church, and not in heauen only. For concerning sinne, there is one court of conscience in earth, and an other in heauen: and the iudgement in heauen folovveth and aprooueth this on earth: as is plaine by the vvords of our Sauiour to Peter first, and then to al the Apostles. VVhatsoeuer you shal bind vpon earth, shal be bound in heauen: vvhatsoeuer you shal loose vpon earth, shal be loosed in heauen: VVhereupon S. Hierom. saith, That Priests hauing the keies of the kingdom of heauen, iudge after a sort before the day of iudgement. And S. Chrysost. lib. 3. de Sacerd. paulo post princip. more at large.

20. Shal fast.) He foretelleth that fasting shal be vsed in his Church, no lesse then in the old lavv, or in the time of Iohn the Baptist. See Mat ca. 9. 15.

25. In necessity.) In necessity many things be done vvithout sinne, vvhich els might not be done: and so the very chalices and consecrated ie-

vvels

vels and vessels of the Church, in cases of necessity, are by lavvful authority turned to profane vses, vvhich othervvise to alienate to a mans priuate commoditie is sacrilege. Amb. lib. 2. off. c. 28.

28. Is lord.) The maker of the lavv may abrogate or dispense vvhen & vvhere for iust cause it semeth good to him.

CHAP. III.

10. To touch him.) The only touching of Christs holy person, or any part of his clothes, or vvhatsoeuer belonged to him, did heale al diseases.

12. Thou art the Sonne.) The confession of the truth is not grateful to God, proceding from euery person. The diuel acknovvleding our Sauiour to be the sonne of God, vvas bidden hold his peace: Peters confession of the same vvas highly allovved and revvarded. Aug. tract. 10. in ep. Ioan. Ser. 30. 31. de verb. Apost. Therfore neither Heretiks sermons must be heard, no not though they preach the truth. So is it of their prayer. and seruice, vvhich being neuer so good in it self, is not acceptable to God out of their mouthes, yea it is no better then the hovvling of vvolues. Hier. in 7. Osee.

14. Tvvelue.) This number of tvvelue Apostles is mystical and of great importance (as appeareth by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes, Gen. 49. the 12. Princes of the children of Israel, Num. 1. 12. fountaines found in Elim, Exod. 15. the 12. pretious stones in the Rational of Aaron, Exod. 39. the 12 Spies sent by Moyses, Num. 13. the 12 stones taken out of Iordan vvhereof the Altar vvas made, Iosu. 4. the 12 loues of Proposition, Leuit. 24. &c. Anselm. in Mat. c. 10. And these are the 12 foundations of heauenly Hierusalem. Apoc. 21.

16. Peter.) Peter in numbering the Tvvelue is alvvayes the first, and his name is so giuen him for signification of his calling to be the Rocke or Foundation of the Church vnder Christ: as here also the name Boanerges is giuen to other tvvo Apostles for signification, and so diuers names elsvvhere in the old Testament and in the nevv.

21. Become mad.) See here the conceite of vvorldly friendes, vvho thinke the Zeale of Religion, madnes: and therfore count them madde, that are Zelous in Gods cause, and for the Catholike faith: and the more Zelous, the more mad.

24. Kingdom against kingdom.) As this is true in al Kingdoms and Common-vveales vvhere Ciuil dissension reigneth, so is it specially verified in heresies and Heretiks, vvhich haue alvvaies diuisions among them selues as the plage of God, for diuiding them selues and others from the Church. Greg. lib. 9. ep. 3.

29. Eternal sinne.) That vvhich is here called eternal, is (as S. Matthevv expresseth it) that vvhich shal neither be remitted in this life, nor in the life to come. VVhere vve learne by S. Mark, that there ar also sinnes not eternal: and by S. Matthevv, that they are such, as shal be forgiuen either here, or in the life to come.

33. VVho is my mother.) Neither is it here said, that he had no mother, as some vpon these vvordes falsly gather: nor ingratitude to our parents is taught vs by this answer: but vve be hereby admonished to preferre the spiritual mother of the Faithful, vvhich is the Church Catholike, and our brethren in her, and their spiritual good, aboue our carnal parents or kinne. For so our Maister being occupied here about heauenly things, accounted al them his mother and brethren, vvhich did the vvil of his Father, in vvhich number our Lady his mother vvas also included, for she did his fathers vvil. August. epist. 38. Yea and aboue al others, because she had so much grace giuen her that she neuer sinned not so much as venially

11. That are vvithout.) Such as be out of the Church, though they heare and read neuer so much, they cannot vnderstand. Bed. in 4. Marc.

12. Lest they should be conuerted.) These speaches here and els vvhere, vve must not so vnderstand as though he spake in parables of purpose & to this end, that the hearers might not vnderstand, lest they should be conuerted: vvhich vvere as much to say as that he vvould not haue them vnderstand, nor be conuerted: but vve must learne the true sense of this very place in S. Matthevv and in the Actes, vvhere our Sauiour and S. Paul speak thus, They haue heard heauily, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them. Vvherby it is euident, that the speaking in parables vvas not the cause (for many beside the Apostles heard and vnderstood) but them selues vvould not heare, and vnderstand, and be conuerted: and so vvere the cause of their ovvne vvilful and obstinate infidelity. And therfore also he spake in parables, because they vvere not vvorthy to vnderstand, as the other to vvhom he expounded them.

21. Vnder a Bushel.) Christ came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the vvhole vvorld therevvith.

27. And sleep.) The Church, and Christs doctrine, (sleep vve, vvake vve) increaseth by the great prouidence of God, only the preachers must sovv, and plant, and vvater, and God vvil giue the increase, nourishing the seed in mens harts. And therfore vve may not giue ouer, or be impatient and solicitous, if vve haue not alvvaies good successe: but doing our duty, commit the rest to God.

31. Mustard seed.) If the Church and Truth had more and more decaied and been obscured after the Apostles time vnto ours, as the Heretiks hold: then had it been great in the beginning, and smal aftervvard: vvhere this Parable saith contrary, that it vvas a mustard seed first, and aftervvard a great tree. vide Chrys. to. 5. contra Gentiles in vita S. Babylæ Mart.

32. The birdes.) Of al sects or doctrine, Christs religion at the beginning vvas the smallest, and most contemptible: but the successe therof farre passed al mans doctrine: in so much that aftervvard al the vviseft and greateft of the vvorld made their residence and rest therein.

CHAP. V.

3. Could bind him.) Vve see here that mad men vvhich haue extraordinary strength, are many times possessed of the diuel: as there is also a deafe and a dumme diuel, and vncleane spirits, vvhich vvorke these effects in men possessing their bodies. Al vvhich things infidels and carnal men folovving only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleeueth that the diuel vvorketh such things.

12. Into the svvine.) It is not vvithout mysterie that the diuels desired, and Christ suffred them to enter into the svvine, signifying that filthy liuers be meet dvvelling places for diuels. Aug. tract. 6. in ep. 1o.

28. If I shal touch.) So the good Catholike faith, If I might but touche one of his Apostles, yea one of his Apostles nakins, yea but the shade of one of his Saints, I should be better for it. Act. 5. and 19. See S. Chrys. to. 5 cont. Gent. in principio, in vit. Babylæ. Yea S. Basil saith in Psal. 115. He that toucheth the bone of a martyr, receiueth in some degree holinesse of the grace or vertue that is therein.

30. Vertue.)

30. Vertue.) Vertue to heale this vvomans maladie, proceded from Christ, though she touched but his coate: so vvhen the Saincts by their Relikes or garments do miracles, the grace and force therof commeth from our Sauiour, they being but the meanes or instruments of the same.

36. Only beleeue.) It is our common speache, vvhen vve require one thing pecially, though other things also be as necessarie, and more necessarie. As the Physition to his patient, Only haue a good hart: vvhen he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelity of the Ievves, required only that they vvould beleeue he vvas able to doe such a cure, such a miracle, and then he did it: othervvise it folovveth in the next Chapter, He could not do miracles there because of their incredulity. Againe, for this faith he gaue them here & in al like places health of body, vvhich they desired. and therfore he saith not, Thy faith hath iustified thee: but, hath made thee safe or vvhole. Againe this vvas the fathers faith, vvhich could not iustifie the daughter. VVherby it is most euident, that this Scripture, and the like, are foolishly abused of the Heretikes, to proue that only faith iustifieth.

39. But sleepeth.) To Christ, that can more easily raise a dead man then vve can do one that is but a sleep, death is but sleep. Aug. de verb. Do. Ser. 44.

41. VVench arise.) Christs miracles, besides that they be vvonders and vvayes to shevv his povver, be also significatiue: as these vvhich he corporally raised from death, put vs in mind of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauiour, of vvhich three, this vvech is one, vvith in the house: an other, the vvidovves sonne in Naim, novv caried out tovvard the graue: the third, Lazarus hauing been in the graue foure daies, and therfore stinking. vvhich diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed. Aug. de verb. Do. ser. 44.

CHAP. VI.

3 The Carpenter.) As his countrie folkes seeing him not only to be a poore man, but also knovving (as they thought) his vvhole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or scandal of him: so do the Heretikes take like offence at his person in the Sacrament, saying, vvhy, this is not God: for it is bread made of corne by such a baker, of the same moulde that such a lofe is: not marking that it vvas not made Christ by baking, but by Consecration, and the vertue of Christs vvordes.

3 They vvere scandalized.) This scandal rose partly of enuy of his equals by birth, vvho reputing themselues as good as he, tooke skorne to be taught of him VVherevpon Christ saith, A Prophet is not vvithout honour but in his ovvne countrie: signifying (as it is plaine in S. Luke) the malice and enuy of the Ievves his countrie men in refusing him (Io. 1.) and that the Gentils vvould more esteeme of him.

5 He could not.) It is said that he could not vvorke miracles there, not meaning that he vvas not able, but that on their part there vvanted apt disposition to receiue them. And therfore he vvould not of congruity vvorke there, vvhere their incredulity vvas so great that it vvould not haue profited them. And for this cause he saith els vvhere to them that vvil see and enioy his miracles, Only beleeue.

8 Not tvvo coates.) He forbiddeth superfluites, and to careful prouision of bodily things, vvhen they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Matthevv, vnderstand that there he forbiddeth them to carie rod or staffe to defend themselues, here he permitteth a vvalking rod or staffe to leane and stay

vpon

vpon: there he forbiddeth shooes to couer al the foote, such as vve vvear: here he permitteth sandals, that is such as had soles only, vvhich the poore commonly vvare in Ievvry, and novv some religious men. Se S. Augustins opinion lib.2.c.30.de consensu Euang.tom.4.

13. VVith oile.) In the vvordes of the commission oile is not mentioned, and yet it is certaine by this their vsing of oile, that either Christ did then appoint them to vse it, or they might take it vp of them selues, by vertue of the general commission.

13. VVith oile.) By this it is cleere that not only the Apostles or other may haue povverto vvorke miracles, by their only vvord and inuocation of Christs name, but also by application of creatures: vvhich creatures also haue a miraculous medicinal vertue to heale diseases.

13. VVith oyle.) A preparatiue to the Sacrament of extreme vnction. Iac.5.

17. VVife of Philip.) He might & should by Moyses lavv haue maried his brothers vvife, if he had been dead vvithout issue: but this Philip vvas yet aliue, and had had also this daughter that daunced.

45. Beyond the strait.) The narrovv sea, or vvater.

CHAP. VII.

2. Common.) Common and vncleane is al one. For the Ievves vvere commaunded by the Lavv to eate certaine kindes of meates only, and not al indifferently: and because these vvere separated from other meates, and as it vvere sanctified to their vse, they called the other common and profane: and because the Lavv calleth those cleane and these vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and Act. 10.

6. VVith their lips.) They that say vvel, or teache and preache vvel, or haue Christ and his vvord in their mouth, and liue naughtily, be touched in his place.

7. Precepts of men.) Mens ordinances vvhich be repugnant to Gods commaundements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and superfluous: as many obseruations of the Pharisees vvere then, and the like traditions of Heretikes be novv. for vvhosoeuer they bragge of Scriptures, al their maner of administration and ministerie is their ovvne tradition and inuention vvithout al Scripture and vvarrant of Gods vvord. But the traditions of the Apostles and Ancients and al the precepts of holy Church vve are commaunded to keepe, as things not prescribed by man but by the Holy Ghost. Act. 15.28.41.2. Thessal. 2.15.

11. Gift.) To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that vvhich should relieue them, to God or to the Altar, that is impious ad vnnatural. And these Pharisees teaching children so to neglect their duties to their parents, did vvickedly.

15. Nothing entering into a man.) As these vvordes of our Sauiour do not import, that the Ievves then might haue eaten of those meates vvhich God forbade them: no more doe they novv, that vve Christians may eate of meates vvhich the Church forbiddeth vs. And yet both then and novv al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor vve novv abstaine, for that any meates are of their nature abominable, or defile the eaters, but they for signification, vve for obedience and chastisement of our bodies.

15. Common.) See the first annotation vpon this chapter.

33. Spitting.) Not only by Christs vvord and vvil, but also by ceremonie and by application of external creatures vvhich be holy, miracles are vvrought as by Christs spittle, vvhich vvas not part of his person, being superfluity of his body, but yet most holy. Theophil. in 7. Marci.

35. Eyle-

34 Ephphetha.) The Church doth moſt godly imitate and vſe theſe very vvordes and ceremonies of our Sauiour in the Exorciſmes before Baptiſme, to the healing of their ſoules that are to be baptized, as Chriſt here healed the bodily infirmitie, and the diſeaſe of the ſoule together. Ambroſ. lib. de Sacramen. c. 1.

CHAP. VIII.

2 Three daies.) Great feruour and deuotion in the good people, and exceeding force in our Maiſters preaching, that made them abide faſting ſo long to heare his diuine ſermons.

6 Gaue to his diſciples.) He ſerueth the people not immediatly himſelf, but by the Apoſtles miniſterie: to teach vs that vve muſt receiue Chriſtes Sacraments and doctrine, not at our ovvne hand, but of his Prieſts and our Paſtours.

7 Bleſſed them.) So is it in ſome ancient Greeke copies eulogouſas autois agreable to our Latin, and in S. Luke expresly in the common Greeke text, that he bleſſed the fiue loaues and the tvvo fiſhes: vvhich muſt be alvvayes marked againſt the Heretikes, vvhich denie this bleſsing to perraine to the creatures, but feine it alvvayes to be referred to God for thanks giuing. For if it vvere ſo, he vvould haue ſaid grace but once for that vvhole refection: but he did ſeuerally bleſſe both the bread firſt, and aftervvard the fiſhes alſo multiplying them by his ſaid bleſsing (as he did mankind and other creatures in the beginning by bleſsing them) and ſo vvorking effectually ſome change or alteration in the very creatures themſelues.

22 Touch him.) Our Sauiour vſed to vvorke much by touching, and by impoſition of his handes: that vve may learne not to contemne the corporal and external application of holy things, nor to chalenge by the ſpirit and faith only, as Heretikes doe.

35 For me and the Goſpel.) By the Goſpel is ſignified, not only the foure Euangeliſtes, but al Scriptures, and vvhatſoeuer Chriſt ſaid that is not in Scripture: for he ſaith in this very place, He that ſhal be aſhamed of my vvordes, the Sonne of man vvil be aſhamed of him, &c. Neither his ovvne vvordes only, but vvhatſoeuer the Apoſtles taught in vvord or vvriting: for our Sauiour ſaith, He that deſpiſeth you, deſpiſeth me. For defenſe of any of al theſe, and of euery Article of the Catholike faith, vve ought to die, and this is to loſe our life for Chriſt and his Goſpel.

36 Gaine the vvhole vvorld.) Let ſuch note this, that for feare or flattery of the vvorld condeſcend to obey the vniuſt lavves of men touching religion, againſt their ovvne conſciences: and be content for the reſt of a fevv daies of this life, and for ſauing their temporal goods, to loſe their ſoule and the ioyes of heauen.

CHAP. IX.

2 After ſixe daies.) See the Annotations vpon the 17. of S. Matthevv.

4 Elias vvith Moyſes.) The lavv and the Prophets ioyne vvith Chriſt and his Goſpel: the one ſignified by Moyſes, the other by Elias. By vvhoſe apparitions here vve alſo learne that ſometime there may be perſonal entercourſe betvvixt the liuing & the dead, though not ordinarily

4 Elias vvith Moyſes.) Moyſes repreſenteth the perſons of al the Saincts that ſhal be departed this life vvhen Chriſt commeth in his Maieſtie to iudgement: And Elias (vvho vvas then liuing) figureth the holy men that ſhal then be found aliue vvhen he commeth in glorie. VVho both ſhal then begin to reigne vvhith Chriſt in glorie. Beda in 9. Marc.

13 Elias alſo is come.) Elias vvas zelous for Gods lavv, a great repre-

bender of sinne, and an Eremite, and shal be the Precursor of Christ in his second Aduent: So vvas Iohn before his first Aduent, a Zelatour, a Corrector, an Eremite, and his Precursor, Theod in caten. Thoma super hunc locum. See S. Hierom in the life of Paul the Eremite, that both Elias and Iohn Baptist vvere counted principal professours of that life.

29 By prayer.) Note the great force of prayer and fasting.

38 In thy name.) Miracles are vvrought sometime by the name of Iesus, vvhatsoeuer the men be, vvhen it is for the proofe of a truth or for the glorie of God. In so much that Iulian the Apostata him selfe did driue avvay diuels vvith the signe of the Crosse: as S. Gregorie Nazianzene vvriteth orat. 1. in Iulian Theodoret. li 3. c. 3. hist. And so also Heretikes may doe miracles among the Heathen, to prooue any article of the Christian faith: but they neuer did nor euer shal vvorke any miracle to prooue any of their erroneous opinions. as, to prooue that Christ is not really in the B. Sacram.

41 His revvard.) Revvard for almes deedes, vvhereby it is euident they be meritorious.

42 Scandalize.) To giue scandal by our life to the vveake in faith, is a great sinne, specially in Priests, Preachers, and Princes.

CHAP. X.

4 Permitted) Some things are permitted, though not approued or allovved, to auoid greater inconueniences. No man may doe euil for any cause; but he may permit other mens euils for diuerse causes: as God him selfe doeth, vvho can doe no euil. So doth the Prince and Commonvvealth permit lesser euils to eschevv greater, and so may the Holy Church much more (as S. Augustine ep. 119. c. 19. saith she doeth) being placed among much chaffe and much cockle, tolerate many things: and yet vvhat soeuer is against faith & good life, she neither approueth, nor dissembleth vvith silence, nor committeth.

9 Let not man separat.) The obligation betvvixt man and vvife is so great, that during life it can not be broken.

11 And marieth an other.) That vvhich S. Matthevv vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put avvay his vvife and mary an other, is here by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that vvhosoeuer putteth avvay his vvife and marieth an other, committeth aduoutrie. Aug. li. 1. de adult. coniug. c. 11. & sequentibus.

16 Imposing hands.) Our Sauiour gaue the children his blessing, imposing his hands vpon them.

18 None is good.) None is entirely, substantially, and of him self good, but God: though by participation of Gods goodnes, men are truly also called good.

19 The commaundements.) Note that the keeping of Gods commaundements procureth life euerlasting.

21 Go sel al.) This is counsel of perfection (not a precept) vvhich the Religious professing and keeping voluntarie pouerrie, doe folovv.

25 A rich man.) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and dut[illegible] God, then lose them, as al they vvhich liue in Schisme or Heresie to saue their goods.

29 Amen. I say.) Exceding happie be they that can forsake their temporal things for religion.

30 An hundred times so much.) Sometime God doth so blesse men also in vvorldly benefites that haue forsaken al for him, as S. Greg. S. Augustin. and S. Paulinus do note: but the principal meaning is, Hiero. in 19. Mat. that he vvil giue to such men in this life aboundance of grace and spiritual

comfort

comfort & contentation and ioy of conſcience (as they feele vvhich haue xperience) the vvhich ſpiritual gifres excede the temporal commodities more then an hundred fold. in ſo much that he that hath fully forſaken but ſmal things for religion, vvould not forſake religion to haue al the vvorld.

CHAP. XI.

8 Many ſpred.) Al theſe voluntary duties vvere grateful to our Sauiour: and ſo be the like done to him in the B. Sacrament.

16 Veſſel through the temple.) He could not abide to ſee the Temple of God profaned, no nor ſuffred thoſe things to be done in it, vvhich othervviſe vvere not vnlavvful but honeſt, if they had been done in devve place. Hovv much leſſe can he abide the profaning of Churches novv vvith Heretical ſeruice and preaching of hereſie and blaſphemie?

17 Denne of theeues.) If the Temple vvas then a denne of theeues, becauſe of profane and ſecular marchandiſe: hovv much more novv, vvhen the houſe appointed for the Holy Sacrifice and Sacrament of the Bodie of Chriſt, is made a denne of the Miniſters of Caluins bread?

22 Faith of God.) Faith of God, is to beleeue that he is able, and that he vvil doe it, if it be expedient, and no impediment on our part.

26 If ſo be that.) God neuer forgiueth ſinnes to him that pardoneth not his enemies from his hart. vvhereby it is euident that more is required then only faith.

CHAP. XII.

1 A man.) This man, is god the Father. This vineyard, is (as Eſay ſaith 5.1.) the houſe of Iſrael. The ſeruants ſent, are Moyſes and the Prophets, vvhom the Ievves did diuerſely afflict and perſecute.

6 One ſonne.) His Sonne is Chriſt our Sauiour, vvhom the Ievves crucified out of the citie of Ieruſalem, as it vvere caſting him out of the vineyard.

9 He vvil come.) The Ievves and their guides to vvhom the vineyard vvas ſet, deſtroied: and Gods vineyard giuen to the Apoſtles and their Succeſſors in the Gentils.

10 The ſtone.) Chriſt is become the corner ſtone of the Synagogue and the Church in vvhich the faithful both of the Ievves and Gentils are conteined.

17 To God.) Theſe men vvere very circunſpect and vvary to doe al duries to Cæſar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Hereſies, doe not only inculcate men, dutie to the Prince, diſſembling that vvhich is devve to God: but alſo giue to the Prince more then devv, and take from God his right and dutie. But Chriſt alovving Cæſar his right, vvarneth them alſo of their dutie tovvard God. And that is it vvhich Catholikes inculcate, Obey God, doe as he commaundeth, ſerue him firſt, and then the Prince.

19 His brother shal take.) Marke vvel here, that the Lavv vvhich ſaith, Thou ſhalt not marie thy brothers vviſe, is not ſuch as admitteth no diſpenſation, as though this mariage vvere againſt nature. For here the ſame Lavv ſaith, that in ſome caſe, the brother not only might, but then vvas bound to marie his brothers vviſe.

24 Not knovving the Scriptures.) Vvho vvould haue thought that by this place of Scripture alleaged by Chriſt, the Reſurrection vvere proued? and yet vve ſee that Chriſt doth hereby deduce it, and chargeth theſe great Doctors and Maiſters (vvhich arrogated to them ſelues the knovvledge of Scriptures) that it is their ignorance, that they knevv not ſo to deduce it.

No marue l

No maruel then if the Holy Doctors and Catholike Church make the like deduction sometime and proofes, vvhere the Heretike doth not or vvil not see so much, therfore no doubt, because he knovveth not the Scriptures, vvhereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, vvhen of that place, It shal not be forgiuen in this vvorld nor in the vvorld to come, ancient fathers deduce, that there are sinnes remitted after this life in Purgatorie. See Mat. 12. 32.

24 The povver of God.) Euen so doe Heretikes erre tvvo vvaies: because they knovv not the Scriptures, vvhich they interprete contrarie to the sense of the vvhole Church and of al the ancient fathers, and because they knovv not the povver of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his povver, they dispute of al such matters, only by reason and their ovvne imaginations.

33 To loue his neighbour.) This excellencie of Charitie teacheth vs that faith only is not sufficient.

43 More then all.) God doth accept almes that are correspondent to euery mans abilities and the more able, the more must a man giue.

CHAP. XIII.

4 VVhen shal these things be?) The miseries vvhich did fal before the destruction of the Temple and citie of Hierusalem, vvere a resemblance of the extreme calamitie that shal befal before the later day at the time of Antichrist: vvhereupon Christ speaketh indifferently of both.

6 I am he.) As before the destruction of Hierusalem, diuers Seducers arose, and called them selues Christes, promising the people deliuerance from the feares and dangers they vvere in of forraine souldiars: so shal there come many tovvards the end of the vvorld, and make them selues Christes & Authors of Sectes, and shal gaine many Disciples: as in plaine vvordes folovveth in this chapter. v 22. There shal rise vp False-Christs: and False Prophets &c.

14 The abomination of desolation.) No heresie doth so properly and purposely tend to this abomination of desolation Hypolyt. li. de Antichr. & o. de Cœn. Do. nu. 2. vvhich by Antichrist shal be atchieued, as this Calvinisme: vvhich taketh avvay vvith other Sacraments and external vvorship of God, the very sacrifice of Christes Body and bloud. vvhich being taken avvay (as S. Cyprian saith) no religion can remaine.

20 Shortned the daies.) Antichrists reigne shalbe but three yeres and a halfe, Dan. 7. Apoc. 13.

22 Signes and vvonders.) False Christes and False-Prophets be seducers, vvho in the later day by the povver of the diuel shal seeme to vvorke vvonders, and yet men must not beleeue them. Much lesse these, vvhich for their false faith can not shevv so much as one false miracle.

32 Nor the sonne.) Not as though him self knevv not, as the Heretikes Agnoitæ held. but because he knevv it not for to teach it others, as being not expedient. Ambr. de fide li. 5. C. 8.

CHAP. XIV.

4 This vvast.) Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and novv in the Holy Sacrament, be of some (vnder pretence of better bestovving such things vpon the poore) condemned vniustly.

6 Let her alone.) Christ answvereth for the deuout vvoman, and for defence of her fact, as vve must answver against the ignorant and il men, when they blame good men for giuing their goods to the Church.

7 Me yea

7 Me you haue not.) Ye haue not Christ here needing our almes, as when he conuersed vpon the earth See Mat. 26. 11.

22 Bread.) This is bread before the Sacramental vvordes, but the Consecration once done, of bread is made the flesh of Christ. Ambros. li. 4. c. 4. de Sacramentis.

22 My bodie, 24 My bloud.) VVhosoeuer beleeueth it not to be true that is said, he falleth from grace and saluation. Epiph. in Ancorato. Let vs euer giue credite to God, and neuer resist him, though the thing that he saith, seeme neuer so absurd in our imagination, or farre passe al our sense and vnderstanding. For his vvordes can not beguile vs, but our sense may easely be deceiued. Seing therfore that he said, This is my body, let vs neuer doubt of the matter. Chrysost. ho. 85. in Mat. sub finem.

23 Chalice.) VVine and vvater is put into the Chalice, but is made bloud by Consecration of the heauenly vvord: though to auoid the lothsomnesse vvhich vvould be in the sight of bloud, thou receiuest that vvhich hath the likenes and resemblance thereof. Ambr. ibidem.

23 Al drank.) Al dranke, to vvit, al the tvvelue for moe vvere not presen. vvhereby is euident that the vvordes in S. Mat. (26. 27.) Drinke ye al of this, vvere spoken to al the Apostles only, vvhich here are said that they al did drinke. And so it is no general commaundement to al men.

25 Fruit of the vine.) See Annot. in Mat. c. 26. 29.

64 Condemned him.) Here vve may see that they vvere vvorthely reprobated and forsaken, according to our Sauiours prediction by the parable (Mar. 12.) The kingdom of God shal be taken from you &c.

66 A vvoman-seruants.) He feareth not aftervvard Rome the Lady of the vvorld, that in the house of Caiphas vvas afraid of the high Priestes vvench. Leo in Natiu. Pet. & Pau. ser. 1.

71 He begin to curse.) In this one Apostle Peter, the first and cheefe in the order of Apostles, in vvhom the Church vvas figured, both sortes vvere to be signified, to vvit, the strong and the vveake, because vvithout both the Church is not. Aug. ser. 13. de verb. Do. Againe, Our Sauiour vvould shevv by the example of the cheefe Apostle, that no man ought to presume of himself, vvhen neither S. Peter could auoid the danger of mutability. Aug. tract. 66. in Euang. Io. Leo Ser. 9. de Pass. Do.

CHAP. XV.

11 Cheefe Priests.) Heretikes abuse the ignorant people vvith these naughtie Priests of the old Testament, to make that name odious, & to discredite the Priests of Christ in the nevv Testament. But for these Priests, thou maist not maruel that they are so busy against Christ, Euseb. Ec. Hist. li. 1. c. 6. ex Iosepho. partly because they vvere such as vvere intruded by the secular povver of the Roman Emperour, & from yere to yere by bribery and frendship, not by succession according to the Lavv of Moyses: partly because the time vvas novv come vvhen the old Priesthod of Aaron should cease, and the nevv begin according to the order of Melchisedec: & for these causes God suffered their former priuileges of vvisedom and iudgement & discretion to decay in these later vsurpers, & that according to the prophet saying, The Lavv shal perish from the Priest and counsel from the Ancients. But the priesthod of the nevv Testament is to continevv vnto the end of the vvorld, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it al truth: and for Peter the cheefe Priest thereof vnder Christ, our Sauiour praied, That his faith should not faile: and to the rest also he said, He that heareth you, heareth me.

15 To satisfie the people.) Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an in-

nocent:

nocent : as a Christian iudge should rather suffer al extremitie, then gi sentence of death against a Catholike man for his faith.

30. Saue thy self.) So Heretikes say of the B. Sacrament, If it Christ, let him saue him self from al iniuries.

34. Forsaken me.) See (Mat.c. 7 46) the blasphemous exposition Caluin and his folovvers, and take heede thereof.

46. Lying sindon.) This dutie done to Christes body after his depart re, vvas exceding meritorious, and is therfore by holy vvrit so often co mended for an exam le to faithful men, to vse al honour and deuotion t vvards the bodies of Saincts and holy persons.

CHAP. XVI.

1. Bought spices.) As she did bestovv and consume a costly ointme vpon his body being yet aliue(c.14 3.)Christ him self defending and high commending the fact against Iudas and other, vvho accounted it to be s perfluous and better to be bestovved othervvise: So not vvithout great d uotion and merite, she and these other vvomen seeke to anoint his bo dead (though Heretikes or other simple persons may pretend such things t be better bestovved vpon the poore)and therfore, she first before the othe and they next, saw him after his Resurrection.

7 And Peter)Peter is named in special(as often els vvhere) for pre rogatiue.

12 In an other shape)Christ though he haue but one corporal shape natural to his person, yet by his omnipotencie he may be in vvhatsoeu forme,and appeare in the likenesse of any other man or creature, as he lik Therfore let no man thinke it strange, that he may be vnder the forme bread in the B. Sacrament.

16 He that beleeueth.)Note vvel, that vvhereas this Euangelist men tioneth only faith and baptisme, as though to beleeue and to be baptize vvere ynough, S. Matthevv addeth these vvordes also of our Sauiour, te hing them to obserue al things vvhatsoeuer I haue commaunded you, vvhic conteineth al good vvorkes and the vvhole iustice of a Christian man.

17 These signes shal folovv.)It is not meant, that al Christians or tr beleuers should doe miracles: but that some for the proofe of the faith of a should haue that gift. The vvhich is the grace or gift of the vvhole Church executed by certaine for th edification and profite of the vvhole.

18 Impose hands.)Miracles in the Church by imposition of hands.

ANNOTATIONS.

VPON THE GOSPEL AC CORDING TO S. LVKE.

CHAP. I.

3. Hauing diligently atteined.) Hereby vve see that, though the Ho Ghost ruled the penne of holy vvrites that they might not erre, yet d they vse humane meanes to search out and find the truth of the things th vvrote of. Euen so doe Councels, and the President of them, Gods v car, discusse and examine al causes by humane meanes, the assistance of t Holy Ghost concurring and directing them into al truth, according to Chr

stes pro

les promise Io.16.13. as in the very first Councel of the Apostles them selves at Hierusalem is manifest. Act.15.7. and 28. Againe here vve haue a familiar preface of the Author as to his frende, or to euery godly Reader (signified by Theophilus) concerning the cause and purpose and maner of his writing, and yet the very same is cont ssed Scripture, vvith the vvhole booke folovving. Maruel not then if the Author of the second booke of the Machabees vse the like humane speaches both at the beginning and in the ater end, neither do thou therfore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.

6 Iust before God.) Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deede and before God.

6. In al commaundements.) Three things to be noted directly against the Heretikes of our time: first, that good men doe keepe al Gods commaundements: vvhich (they say) are impossible to be kept. Againe, that men be iustified not by only im tation of Christes iustice, nor by faith alone, but by vvalking in the commaundements. Againe, that the keeping and doing of the commaundements is properly our iustification.

6 Iustifications) This vvord is so vsual in the Scriptures (namely in the Psal.118) to signifie the commaundements of God. becavse the keeping of them is iustification, and the Greeke is alvvaies so fully correspondent to the same, that the Heretikes in this place (otherv ise pretending to esteeme much of the Greeke) blush not to say, that they auoid this vvord of purpose against the iustification of the Papists dikaiomata. Beza in Aanot. no. Test. 1556. And therfore one vseth Tullies vvord forsooth, in Latin constitutia: & his scholers in their English Bibles say, Ordinances.

10. Praying vvithout.) VVe see here that the Priest did his dutie vvithin the people in the meane time praying vvithout: & that the Priests functions did profite them, though they neither heard nor savv his doings.

14. Ioy and exultation.) This vvas fulfilled, not only vvhen he vvas borne, but novv also through the vvhole Church for euer, in ioyful celebrating of his Natiuitie.

15. And vvine.) This abstinence foretold and prescribed by the Angel, shevveth that it is a vvorthie thing, and an act of religion in S. Iohn, as it vvas in the Nazarites.

20. Shalt be dumbe.) Zacharie punished for doubting of the Angels vvord.

23. He departed.) In the old Lavv (saith S Hierom) they that offered hostes for the people, vvere not only not in their houses, but vvere punished for the time, being separated frō their vviues, and they dranke neither vvine nor any strong drinke, vvhich are vvont to prouoke concupiscence. Much more the Priests of the nevv Lavv that must alvvayes offer sacrifices, must alvvaies be free from matrimonie. Lib.1.c.19.adu.Iouin.and ep.50 c.3. See S.Ambrose in 1. Tim.3. And therfore if there vvere any religion in Caluins Communion, they vvould at the least giue as much reuerence in this point, as they in the old Lavv did to their sacrifices, and to the loaues of proposition. 1. Reg. 21.

28. Haile ful of grace.) Holy Church and al true Christian men doe much and often vse these vvordes brought from heauen by the Archangel, as vvel to the honour of Christ and our B. Ladie, as also for that they vvere the vvordes of the first glad tidings of Christs Incarnation & our Saluation by the same, and be the very abridgement and summe of the vvhole Gospel. In so much that the Greeke Church vsed it daily in the Masse.

28. Ful of grace.) Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes vvhich make her no better then other vulgar vvomen, and therfore to take from her, fulnes of grace, they say here, Haile freely beloued, contrarie to al signification of the Greeke vvord, vvhich is at the

at the least, endued vvith grace, as S. Paul vseth it Ephes. 1. by S. Chrysostom interpretatiō: or rather, ful of grace as both (kecharitomeni. echaritose. Liturg. S. Iacobi & Chrys. S. Athan. de S. Deip. S. Ephrem in orat. de laud. B. virg. Ambro. in 1. Luc. li. 2. Hier. ep. 140. in exp. Ps. 44.) Greeke and Latin Fathers haue alvvaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, vvel is she only called ful of grace, vvho only obteined the grace, vvhich no other vvoman deserued, to be replenished vvith the author of grace. And if they did as vvel knovv the nature of these kind of Greeke vvordes, as they vvould seeme very skilful, they might easily obserue that they signifie fulnes ilkomenos. as vvhen them selues translate the like vvord (Luc. 16. 20.) ful of sores. Beza, vlcerosus.

34 Hovv shal.) She doubted not of the thing as Zacharie, but enquired of the meanes.

34 I knovv not man.) These vvordes declare (saith S. Augustine) that she had novv vovved virginitie to God. For othervvise neither vvould she say, Hovv shal this be done? nor haue added, becavse I knovv not man. Yet if she had said only the first vvordes, Hovv shal this be done? it is euident that she vvould not haue asked such a question, hovv a vvoman should beare a sonne promised her, if she had maried meaning to haue carnal copulation c. 4 de virg. As if he should say, If she might haue knovven man and so haue had a childe, she vvould neuer haue asked, Hovv shal this be done; but becavse that ordinarie vvay vvas excluded by her vovv of virginitie, therfore she asketh, Hovv? And in asking, Hovv? she plainly declareth that she might not haue a childe by knovving man, becavse of her vovv. See S. Grego. Nyssene de sancta Christi Natiuitate.

36 Elizabeth thy cosin.) By this that Elizabeth and our Lady vvere cosins, the one of the tribe of Leui, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Leui, of the kings and the Priests: him self both a king and a Priest, and the Anointed (to vvit) by grace spiritually as they vvere vvith oile materially and corporally. August. li. 2. de Consens. Euang. c. 1.

38 Behold the handmaid.) At this very moment vvhen the B. Virgin gaue consent, she conceiued him perfect God and perfect man.

41 The infant did leap.) Iohn the Baptist being yet in his mother vvombe, reioyced and acknovvledged the presence of Christ and his mother.

42 Blessed art thou.) At the very hearing of our ladies voice, the infant and she vvere replenished vvith the Holy Ghost, and she saing praises not only to Christ but for his sake to our B. Lady, calling her blessed and her fruite blessed, as the Church doeth also by her vvordes and example in the AVE MARIE.

43 Mother of my Lord.) Elizabeth being an exceding iust and blessed vvoman, yet the vvorthines of Gods mother doth so far excel hers and al other vvomen, as the great light the litle starres. Hiero. Praf. in Sophon.

48 Al generations.) Haue the Protestans had alvvaies generations to fulfil this prophecie? or do they cal her blessed, that derogate vvhat they can from her graces, blessings, and al her honour?

48 Shal cal me blessed.) This Prophecie is fulfilled, vvhen the Church keepeth her Festiual daies, & vvhen the faithful in al generations say the AVE MARIE, and other holy Antems of our Lady. & therfore the Caluinistes are not among these generations vvhich cal our Lady blessed.

63. Iohn is his name.) VVe see that names are of signification and importance, God him self changing or giuing names in both Testaments: as Abraham, Israel, Peter, and the principal of al others, Iesus: and here IOHN vvhich signifieth, Gods grace or mercie, or, God vvil haue mercie. For he vvas the Precursor and Prophet of the mercie and grace that ensued to

CHRI

CHRIST IESVS. Note also that as then in Circumcision, so now in Baptisme (which answereth thereunto) names are giuen. And as we see here & in all the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a daies to common) and rather according to the Catechisme of the holy Councel of Trent, take names of Saints and holy men, that may put vs in minde of their vertues.

75. Iustice before him.) Here also we see that we may haue true iustice, not only in the sight of men, or by the imputation of God, but in deede before him and in his sight: and that the comming of Christ was to giue men such iustice.

73. The orient.) Marcel not if Heretikes controle the old authentical translation, as though it differed from the greeke: whereas here they take much a doe to controule not only al the greeke interpretes of the old Testament, but also S. Luke himself, for the word anatoli, as differing from the Hebrew.

80. In the deserts.) Marke that he was a voluntarie Eremite, and chose to be solitarie from a childe, til he was to preach to the people. in so much that antiquitie counted him the first Eremite. Hiero. in vit. Pauli.

CHAP. II.

14. Men of good will.) The birth of Christ giueth not peace of minde or saluation but to such as be of good will, because he worketh not our good against our willes, but our willes concurring. Aug. quæst. ad Simplic. l. 1. q. 2 to 4.

19. Kept al.) Our Lady though litle be spoken of her concerning such matters in the Scriptures because she was a woman, and not admitted to teach or dispute in publick of high mysteries: yet she knew al these mysteries, and wisely noted and contemplated of al those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

26. Christ of our Lord.) See Iohn 1. 21 and 41.

34. To the ruine.) Therfore to the ruine of some, because they would not beleeue in him, and so were the cause of their owne ruine, as he is els where called, A stumbling stone, because many would stumble at him, and so fal by their owne fault. Other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speache, saying: We are to some the odour of life vnto life: to others, the odour of death, vnto death. Not that their preaching was to cause death, but because they that would not beleeue their preaching, wilfully incurred deadly sinne and damnation.

35. Thine owne soule.) Simeon prophecied not only of Christ but also of our B. Lady. specially of her sorowes: wherein she was alwaies partaker with our Sauiour, from his flight into Aegypt euen to his death.

37. A widow.) Marke that widowhod is here mentioned to the commendation thereof euen in the old testament also, and the fruite, and as it were the Profession thereof, is here commended, to witte, fasting, praying, being continually in the Temple euen as S. Paul more at large for the state of the new Testament speaketh of widowhod and virginitie, as being professions more apt and commodious for the seruice of God.

37. By fastings and praiers seruing.) Seruing, in the Greeke is latreusa, that is, doing diuine worship vnto God, as by praier, so also by fasting, so that fasting is latreia, that is, an act of Religion whereby we doe worship God, as we doe by praier, and not vsed only to subdew our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

51. Subiect to them.) Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ

him self, being God, vvould be subiect to his parents being but his crea
res.

CHAP. III.

3. Penance) Penance prepareth the vvay to Christ.

8. Fruits vvorthy.) Fruites of penance be vvorkes satisfactorie.

9. Euery tree.) A man vvithout good vvorkes is vnfruitful, and s
foe cast into euerlasting fire.

11. Tvvo coates.) Almes counseled or enioyned for sinnes and to au
damnation.

15. People imagining.) Iohn vvas so holy that many might by erro
easily thinke he vvas Christ.

16. There shal come.) Hovv say then the Heretikes that the Baptis
of Christ is of no greater vertue then Iohns?

20. He added this aboue al.) The fault of princes and other gr
men, that can not only not abide to heare their faults, but also punish
death or imprisonment such as reprehend them for the same, (specia
if they vvarne them, as Prophets & Priests dee, from God) is exced
great.

23. Of Heli.) VVhereas in S. Matthevv, Iacob is father to Ioseph, a
here Heli, the case vvas thus. Mathan (named in S. Matthevv) of his v
called Escha begat Iacob: and after his death, Melchi (named here in
Luke) of the same vvoman begat Heli : so that Iacob and Heli vvere b
thren of one mother. This Heli therfore marying and dying vvith
issue: Iacob his brother, according to the Lavv maried his vvife, and be
Ioseph, and so raised vp seede to his brother Heli. vvhereby it came to p
se, that Iacob vvas the natural father of Ioseph vvhich as (S. Matth
saith) begat him: and Heli vvas his legal father according to the Lavv, a
Luke signifieth Eusb. lib. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. lib. 2. c. 2. &
de cons. Euang.

36. Of Cainan.) Beza boldly vvipeth out of this Gospel, these vv
des, vvho vvas of Cainan: though al the Greeke copies both of the old
tament & of the nevv, haue them vvith ful consent. VVereby vve lea
the intolerable saucines of the Caluinists, and their contempt of holy S
pture, that dare so deale vvith the very Gospel it self.

CHAP. IV.

2. Fourty daies.) The Churches fast of 40 daies (called Lent) co
meth of this, & is an Apostolical Tradition. Clem. Constit. Apost. li. 5. cap.
Hier. ep. ad Marcel. adu. erro. Montani. Leo ser. 6. & 9. de Quadrages.

8. Thou shalt adore.) See the Annot in S. Matthevv c. 4. 11.

10. It is vvritten.) If the Diuel him self alleage Scripture against Chr
no maruel that Heretikes do so against Christs Church.

13. Departed vntil a time.) No maruel if the diuel be often or alv
ies busie vvith Christian men, seeing after he vvas plainly ouercome
Christ, yet did he not giue him ouer altogether, but for a time.

16. To his custome.) Our Sauiour vsed to preach in their Synagogu

22. They marueled.) He had a maruelous grace, and an extraordi
rie force in moving the harts of his hearers.

23. Done in Capharnaum.) God máketh choise of persons and pla
vvhere he vvorketh miracles or doeth benefites, though he might doe
same els vvhere, if it liked his vvisedom. So doth he in doing miracles
Saincts, not in al places, nor towards al persons, but as it pleaseth him. A
epist. 137.

30. Passing through the middes of them.) Either by making him
int

ifible, or also more vvonderfully, penetrating the multitude and passing ough them, as he did through the doore, his body either being vvithout e of place, or vvith other bodies in one place. By al vvhich & the like his ngs mentioned in the Gospel, it is euident that he can alter and order body as he list, aboue the natural conditions of a body.

38. Simons vviues mother.) It is euident that Peter had a vvife, but r his calling to be an Apostle, he leaft her, as S. Hierom vvriteth in ma places ep. 43. cap. 2. ad Iulianum. Lib. 1. adu. Iouin. See the Annot. Matth 19.

CHAP. V.

3. One ship Simons.) It is purposely expressed that there vvere tvvo ppes, and that one of them vvas Peters and that Christ vvent into that , and sate dovvne in it, and that sitting he taught out of that ship: no ubt to signifie the Church resembled by Peters ship, and that in it is the ire of Christ, and only true preaching.

6. A great multitude of fishes.) Likevvise by this significatiue miracle ought about Peters fishing, is euidently foreshevved vvhat vvonderful ccesse Peter should haue in conuerting men to Christ, both Ievves and ntils. as vvhen at one draught, that is to say, at one Sermon he drevve o his ship, vvhich is Christes Church, a great number of men, as he did vv fishes: and so continually by him self and his Successors vnto the brlds end.

7. Beckened to their fellovves.) Peter had so much vvorke that he ed for helpe and ioyned vnto him the other ship, representing to vs his partiners in the preaching of the Gospel, and the coniunction of the Sy ogue & the peo le of Gentilitie vnto Peters ship, that is, to the Church Christ. Ambro. lib. 4. in Luc. c. vlt.

10. Thou shalt be taking men.) That al this aforesaid did properly ane Peters trauailles to come, in the conuersion of the vvorld to Christ, his prerogatiue before al men therein, it is euident by Christs special mis made to him seuerally and apart in this place, that he should be ma he taker of men. though to other he giueth also, as to Peters coopera and coadiutors, the like office. Mat. 4. 19.

13. Touched him.) Our Sauiour often healeth by touching. See S. t. Annot. c 8. 4.

19. Vvent vp vpon the roofe.) A strange diligence in procuring corpo health of & by Christ: and an example for vs of the like or greater, to eine saluation of him either for our selues or our frendes, and to seeke his Church & Sacraments vvith vvhat extraordinarie paine soeuer.

20. Vvhose faith) Great is God (Saith S. Ambrose) and pardoneth one through the merites of others. therfore if thou doubt to obtaine forgi eesse of thy great offenses, ioyne vnto thy self intercessors, vse the Chur s helpe. vvhich may pray for thee, and obtaine for thee that vvhich our d might denie to thy self. Amb. lib. 5. in Luc.

24 The Sonne of man in earth) By vvhich act. (In catenæ S. Thomæ. h S. Cyril) it is cleere that the Sonne of man hath powver in earth to re sinnes: vvhich he said both for him self and vs. For he, as God being de man and Lord of the Lavv, forgiueth sinnes. And vve also haue ob ned by him that vvonderful grace. for it is said to his Disciples, Vvhose nes you shal remit, they are remitted to them. And how should not he able to remit sinnes, vvho gaue others powver to doe the same?

28. Leauing al folovved him.) The profane Iulian charged Matthevv o much lightnes, to leaue al and folovv a stranger, at one vvord. but le e hereby is seen the marueious efficacie of Christes vvord and in vvorking, that in a moment can alter the hart of a man, and

cause him nothing to esteeme the things most deere vnto him. VVhich S did not only then in presence, but also daily doth in the Church. For so S Antonie, S. Francis, and others, by hearing only the vvord of our Sauiour read in the Church forsooke all, and folovved him. Hiero. in Mat. 9. Athan in vit. S. Antonij. August. confes. li. 8. c. 12. Bonau. in vit. S. Francisci.

32. Not to cal the iust.) Christ came not to cal those, vvho presume of their ovvne iustice, and that count themselues to haue no neede of Christ.

33. Fast often.) See. S. Mat. Annot. c. 9. 14.

CHAP. VI.

1. Sabboth second first.) S. Hierom (ep. 2. ad Nepotian.) vvriteth of him self, that being at Constantinople, he asked his maister Gregorie Nazianzene the famous doctor, then Bishop there, vvhat Sabboth this vvas vvho by his answer declared that it vvas very hard to tel, neither is it yet knovven to the best learned. Yet the Protestants are vvont to say, Al is very easie.

3. Neither this haue you read.) The Scribes and Pharisees boasted most of their knovvledge of the Scriptures: but our Sauiour often shevved their great ignorance. Euen so the Heretikes that novv a daies vaunt much of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.

9. Saue a soule.) Hereby it seemeth that Christ (as other times lightly alvvaies) did not only heale this man in body, but of some correspondent disease in his soule.

12. The vvhole night.) Our Sauiour instantly prayed alone in the mount vvithout doore, al night long, as a preparation to the designement of his Apostles the day after: to giue example to the Church of praying instantly vvhen priests are to be ordered, and a lesson to vs al vvhat we should doe for our ovvne necessities, vvhen Christ did so for other mens.

13. VVhom he named Apostles.) Here it is to be noted against our Aduersaries that deceitfully measure to the simple the vvhole nature and qualitie of certaine sacred functions, by the primitiue signification & compasse of the names or vvordes vvhereby they be called. vvith vvhom as Priest is but an elder, and a Bishop, a vvatchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therfore (as they argue) Calu. Inst. lib. 4. cap. 8. can make no Lavves nor prescribe or teach any thing not expressed in his mandatum. Knovv therfore against such deceiuers, that such things are not to be ruled by the vulgar signification of the vvord or calling, but by vse & application of the holy vvriters, and in this point of Christs ovvne expresse imposition. And so this vvord. Apostle, is a calling or Office, gouernement, authoritie, and most high dignitie giuen by our Master, specially to the College of the Twelue: vvhom he endued aboue the vvhich the vulgar etymologie of their name requireth, vvith povver to bind and loose, to punish and pardon, to teach & rule his Church. Out of vvhich roome and dignitie (vvhich is called in the Psalme and in the actes a Bishoprike) vvhen Iudas fel, Mathias vvas chosen to supply it, & vvas numbered among the rest, vvho vvere as founders or foundations of our religion, as the Apostle termeth thē. Therfore to that college this name agreed by special imposition & prerogatiue, though aftervvard it vvas by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles successors: as also (by the like vse of Scriptures) to the first conuerters of countries to the faith, or their coadiutors in that function. In vvhich sense S. Paul challengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle: as vve cal S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al vvhich taking, it euer signifieth Dig-

tie,

Regiment, Paternitie, Principalitie, & Primacie in the Church of God: according to S. Paul 1. Cor. 12 He hath placed in his Church, first in deede Apostles &c. Whereby we may see that S. Peters Dignitie was a wonderful eminent Prerogatiue and Soueraintie, when he was the head not only of other Christian men, but the head of al Apostles, yea euen of the College of the Twelue. And if our Aduersaries list to haue learned any profitable lesson by the word Apostle, more profitably and truely they might haue learned, that Christ called these his principal officers, Apostles, or Sent, him selfe also specially and aboue al other being Missus, that is, Sent, and called the Apostle in the Scriptures) to warne vs by the nature of the word, that we are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent, and that al Heretikes therfore be rather Apostates then Apostles, for that they be not sent, nor lawfully called, nor chosen to preach.

14. simon.) Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother and senior by calling, see Annotat. Mat. 1. 2.

19. To touch him.) See S. Mat. Annot. c. 5. 28.

23. Be glad.) The common miseries that fal to the true preachers and other Catholike men for Christs sake, as pouertie, famin, mourning, and persecutions, be in deede the greatest blessings that can be, and are meritorious the reward of heauen. Contrariewise, al the felicities of this world without Christ, are in deede nothing but wo, and the enterance to euerlasting miserie.

26. Shal blesse you.) This woe pertaineth to the Heretikes of our daies, that delight to haue the peoples praises and blessings & shoutes, preaching pleasant things of purpose to their itching eares: as did the False-Prophets, when they were magnified and commended therfore of the carnal wives.

30. That asketh.) That is, to euery one iustly asking. For that which vniustly asked, may be iustly denied. Aug. lib. 1. cap. 40. de Serm. Dom. in monte.

35. Lend, hoping nothing.) In that we may here seeme to be moued to lend to those whom we thinke not able nor like euer to repay againe, it must be holden for a counsel rather then a commaundement, except these of necessitie. but it may be taken rather for a precept, wherein vsurie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And greate shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is.

48. Building a house.) He buildeth right & surely, that hath both faith and good workes. he buildeth on sand, that trusteth to his faith or reading or knowledge of the scripture, and doth not worke or liue accordingly.

CHAP. VII.

5. Built a Synagogue.) As at that time to found a Synagogue, was acceptable to God, and procured the praiers of the faithful people for whose vse it was made: so now much more in the new Testament, to build a Church, Monasterie, College, or any like worke for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for whose vse such things be founded.

6. I am not worthy.) See the Annotations vpon S. Matth. c. 8. 8.

23. The poore.) Pauperes euangelizantur, that is, to the poore the Gospel is preached, and they receiue it.

25. Soft garments.) Marke this wel concerning Iohns apparel and diet. See the Annotations vpon S. Matth. c. 3. 4.

30. Despised the counsel.) As they that contemned Iohns baptisme despised Gods counsel and vvisedom, so much more they that make no account of the Sacraments of the Church, despise Gods counsel and ordinance touching their saluation, to their ovvne damnation.

38. To vvater his feet.) A perfect paterne of true penance in this vvoman, vvho sought of Christ vvith open teares & other strange vvorkes of satisfaction and deuotion, remission of her sinnes.

44. Into thy house.) An exceding approbation of the extraordinary vvorkes & signes of external deuotion, vvhich seeme to carnal men (though othervvise faithful) to be often superfluous or not acceptable. This Simon vvas perhaps of a good vvil and therfore (as diuers others did els vvhere) inuited Christ to his house, not of curiositie or captiousnes, as some other did: but of affection, as it may seeme by Christs familiar talke vvith him. Not vvithstanding his duties tovvardes him vvere but ordinary. but the anointing, vvashing, kissing, vvipping of his feete in such sort as the vvoman did, vvere further signes of more then vulgar loue: such as is in deuout men or vvomen that goe on pilgrimage & kisse deuoutly the holy memories of Christ & his Saincts. VVhich is no more but an exteriour expressing of their affection, and that they loue much, as euery vulgar Christian man doth not.

47. Loued much.) Not only faith (as you may perceiue) but loue or charitie obtaineth remission of sinnes.

49. VVho is this.) As the Pharisees did alvvaies carpe Christ for remission of sinnes in earth, so the Heretikes reprehend his Church that remitteth sinnes by his authoritie.

50. Thy faith.) The remission of her sinnes being attributed before to charitie, is novv also said to come of her faith. VVhereby you may know that it commonly procedeth of both, and of hope also, though but one named. Because vvhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvhich is most prope to the purpose and time, not excluding the other. And therfore his vvorkin miracles vpon any person, is attributed to the faith of them or vvhom or vvhose desire they be done. Because he vvrought his miracles to induce men to beleeue in him, and therfore specially required faith at their hands and namely before other things, vvhether they did beleue that he vvas abl to doe that vvhich they asked at his hāds: vvithout vvhich it had ben rathe a mockrie and tentation of him, then a true desire of benefite at his hands.

CHAP. VIII.

3. That did minister.) It vvas the custome of the Ievves that vvome of their substance did minister meate drinke and cloth to their teachers, going about vvith them. vvhich because it might haue been scandalous amon the gentils, S. Paul maketh mention that he vsed it not. And they ministre to our Lord of their substance for this cause, that he vvhose spiritual benefites they reaped, might reape their carnal things.

10. That seing.) See the Annotations vpon S. Matthevv. c. 13. 14.

13. For a time.) Against the Heretikes that say, faith once had, can not be lost, and that he vvhich novv hath not faith, neuer had.

20. Thy brethren.) These brethren of our Lord, vvere not the sonnes of the B. Virgin MARIE the mother of God, as Heluidius vvickedly taught neither are they to be thought (as some others say) the sonnes of Ioseph by an other vvife: for (as S. Hierom vvriteth cont. Heluid. cap. 9.) not only our Lady vvas a virgin, but by reason of her, Ioseph also: that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren according to the vsual speach of the Scriptures) because they vvere his cosins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, vvhich Iames the

for:

re is also called the brother of our Lord.

21. My mother.) He did not here disdainfully speake of his mother, but teacheth that our spiritual kinred is to be preferred before carnal co-nation. Hilar. in 12. Mat.

24. They came.) See the Annotations vpon S. Matthew. c. 8. 24.

43. A certaine woman.) See the Annotations vpon S. Matthew. c. 9. 19.

45. Peter said.) It is an euident signe of prerogatiue, that Peter only named so often as cheefe of the company. Mar. 1. 36 Act. 5. 29. Luc. 9. 22. Mar. 16. 7. 1. Cor. 15. 5.

50. Beleeue only.) See the Annotations vpon S. Marke c. 5. 36.

55. Her spirit returned.) This returning of the soules againe into the bodies of them whom Christ and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth euidently proue a third place against our aduersaries, that say, euery one goeth straight to Heauen or to Hel. for it can not be thought that they were called from the one or the other, and therfore from some third place.

CHAP. IX.

1. Vertue and power.) To commaund Diuels and diseases either of body or soule, is by nature proper to God only: but by Gods gift, men also may haue the same, euen to forgiue sinnes.

5. For a testimonie.) A great fault to reiect the true preachers, or not to admit them into house for needful harbour and sustenance.

16. Blessed them.) Here you see that he blessed the things, and not only gaue thanks to God. See Annot. Marci. c. 8. 7.

17. They did all eate.) The miraculous prouidence of God toward such as follow Christ into deserts, prisons, banishment, or whithersoeuer.

27. Til they see.) To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this world, he would shew his glorie, and giue them a tast of his owne ioyful state and of his Saincts in heauen, calling thither Moyses and Elias, that the Law & Prophets might be witnesses of the same. See the annotation vpon S. Matthew cap. 17. 2.

41. O faithlesse.) Incredulitie hindereth the effect of Exorcismes. and other miraculous power giuen to the Church.

46. A cogitation.) Desire of preeminence is an humane infirmitie often euen among the good. Against which, Christ teacheth humility, but forbiddeth not Superiority.

50. Prohibit not.) There be some that follow not Christ precisely in life and doctrine, of whom we may make our aduantage to the propagation of Christes honour and religion, when they doe any thing for the aduancement thereof, of what intention soeuer they doe it. Philip. 1. 15.

53. Face to goe to Hierusalem.) The Samaritans were Schismatikes from the Iewes, and had a Schismatical Temple in mount Garizim, of purpose to draw men thither from Gods Temple in Hierusalem, where only was the true and as it were the Catholike seruice and Sacrifice vnto God. Therfore they did not gladly receiue our Sauiour, because they perceiued he was going to Hierusalem.

55. He rebuked them.) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or without discretion, & regard of their amendement, and example to others. Therfore S. Peter vsed his power vpon Ananias & Saphira, when he strooke them both downe to death for defrauding the Church.

58. The foxes haue holes.) This man vvould haue folovved him for temporal commodities, and therfore vvas not suffered.

62. No man looking backe.) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, & to remember vvith delight the pleasures & eases of this vvorld. for it breedeth in him discomentment of the troubles and crosses that are incident to the state of such as fully folovv Christ. In vvhich case a man should euer looke forvvard tovvards heauen, and neuer backevvard to the vvorld.

CHAP. X.

1. Seuenty tvvo.) As the tvvelue Apostles did represent the higher degree of the Clergie, called Bishops: so these Seuentie tvvo beare the figure of the inferiour Clergie, called Priests. Beda.

12. More tollerable.) Differences of paines and damnation in Hel according to the differences of demerites. Aug. lib. 5. c. 5. cont. Iulian.

14. In sackcloth.) True penance not only to lead a nevv life, but to punish the body by such things as here be recorded, for the il life past.

16. He that heareth you.) It is al one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, & theirs.

21. To litle ones.) By this place euery vulgar artificer may not presume that God hath reuealed al truth to him, & therfore refuse to be taught of the learned: for Christ did not aftervvard endevv fishers and vulgar men nor any other vvith the gifts of vvisedom and tonges, vvithout their industrie, study, and teaching, though at the beginning, of great prouidence he did it, that it might be cleere to the vvorld, that al Nations vvere conuerted to him, not by persuasion of cunning Orators or subtil Disputers, but by the plaine force of his grace and truth, vvhich S. Augustine counteth greater then al other miracles. Further vve are taught by this place, that the poore humble obedient children of the Church knovv by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin, and other like proud Scribes and pharisees.

28. This doe.) Not by faith only, but by keeping Gods Commaundements vve obtaine life euerlasting: not only by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commaundement of louing God vvith al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. 3. Reg. 14. 8. 2. Par. 15. 15. Psal. 118. 10. Ecclesiastici. 47. 9. 10 4. Reg. 20. 3. 5. Luc. 1. 5. And if it vvere impossible te keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lavvyer and others, and not taught them.

30. Halfe dead.) Here is signified man vvounded very sore in his vnderstanding and free-vvil, and al other povvers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-vvil, nor the rest, vvere extinguished in man or taken avvay. The Priest and Leuite signifie the Lavv of Moyses: this Samaritane, is Christ the Priest of the nevve Testament: the oile & vvine, his Sacraments: the host, the priests his ministers. VVherby is signified, that the Lavv could not recouer the spiritual life of mankind from the death of sinne, that is, iustifie man: but Christ only, vvho by his Passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-vvil to doe al good vvorkes. Conc. Acaus. 2. c. 25. to. 1. Conc. Conc. Trid. Sess. 6. c. 1.

35. Superogate.) S. Augustin saith that the Apostle (1. Cor. 9.) according to this place did supererogate, that is, did more then he needed or vvas bound

bound to doe, vvhen he might haue required al duties for preaching the Gospel, but vvould not. li. de op. Monach. c. 5. VVhereof it commeth, that the vvorkes vvhich vve doe more then precept, be called vvorkes of Supererogation: & vvhereby it is also euident against the protestants that there be such vvorkes. See Optatus li. 6. cont Parmen. hovv aptly he applyeth this parable to S. Paules counsel of virginitie (1. Cor. 7.) as to a vvorke of supererogation.

42. Marie the best part.) Tvvo notable examples, one of the life actiue, in Martha: the other of the life contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alvvaies some to serue God in both these seueral sorts. The life contemplatiue is here preferred before the actiue, the Religious of both sexes are of that more excellent state, and therfore our Protestants haue vvholy abandoned them out of their common vvealth, vvhich the true Church neuer vvanted. But to say truth, they haue neither Martha nor Marie. our Lord geue them grace to see their miserie. If ours vvere not answerable to their profession, or vvere degenerated, vvhy haue they no nevv ones? if our Churches Votaries vovved vnlavvful things, Chastitie, Pouertie, Obedience, Pilgrimage: vvhat other Votaries or lavvful vovves haue they? For, to offer volantarily by vovv (besides the keeping of Gods commaundements, vvherevnto vve are bound by precept & promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is in acte of soueraine vvorship belonging to God only: and there vvas neuer true religion vvithout such vovves and Votaries. If there be none in their vvhole Church that professe contemplation, or that vovv any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the vvorld knovv they haue no Church nor religion at al.

CHAP. XI.

20. Finger of God.) This finger, is the spirit of God, Mat. 12. 28.

27. Blessed is the vvombe.) Let vs also (saith Venerable Bede vpon this place.) lift vp our voice vvith the Catholike Church, of vvhich this vvoman vvas a figure: Let vs lift vp our hartes among the people, and say to our Sauiour, Blessed be the vvombe that bare thee, and the pappes vvhich thou didst sucke. for blessed in deede is the mother vvhich bare the King that ruleth heauen & earth for euer.

28. Yea, rather.) The said mother of God, in that also vvas blessed that she vvas the temporal meanes & minister of the Incarnation, but much more blessed, in that she continueth the perpetual keeper of his vvord. Beda. Aug. tract. 19. in Ioan.

29 The signe of Ionas.) Of al miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hel three daies, vvas the greatest, and most conuinceth the incredulous Ievves: and therfore a greater or more euident then that, he saith he vvil not giue them.

32. Did penance.) Meteroisan. Marke that the great penance of Ninivites (Ionæ 3) is here expressed by this Greeke vvord. See Anot. Mat. 3. 2.

41. Giue almes.) The great force of almes is here and in diuers places of holy vvrite signified. In one place, they extinguish sinne: in an other, they redeeme sinnes: in an other, they deliuer from death: in an other, to them giuen or omitted, our iudgement or hel is attributed: and here they make cleane and satisfie for the Ievves former offenses. for (as S. Augustine

faith c. 70. Enchiridij) almes-deedes profite not a man that hath a vvil so continevv in his sinnes, but they are to be done for a propitiation to God of former offenses. Novv hovv vvel the Protestants like this doctrine so euidently set forth in Scripture, let the indifferent iudge, and hovv vvel it agreeth vvith their only faith.

46. VVo to you Lavvyers.) These vvere Doctors of Moyses Lavv, ethervviſe called Scribes. Shal vve therfore crie out against al Lavvyers novv, or ought the name of Lavvyer be odious vvith vs, becauſe of these naughty Lavvyers among the Ievves? much leſſe ought the name of Priests to be odious (as Heretikes vvould haue it) becauſe of the Ievves Priests that vvere ſo buſy against our Sauiour.

47. The monuments.) Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slevv the Prophets. Ambroſ.

CHAP. XII.

5. Feare him.) The feare of Hel alſo is profitable: contrarie to the protestants, teaching ſecuritie of ſaluation, and that feare of Hel maketh men hypocrites.

8. Euery one that confeſſeth.) A Catholike man is bound to confeſſe his faith, being called to account or examined by Ievv, Heathen, or Heretike, concerning the ſame. Neither is it vnough to keepe Chriſt in his hart, but he muſt alſo acknovvledge him in his vvordes & deedes. And to deny Chriſt, or any Article of the Catholike faith, for ſhame or feare of any vvorldly creature, hath no leſſe punishement, then to be denied, refuſed, and forſaken by Chriſt at the houre of his death before al his Angels: vvhich is an other maner of preſence and Conſiſtorie, then any Court or Seſſion that men can be called to for their faith, in this vvorld.

10. Euerie one.) See Annot. Mat. 12. 32.

11. Be not careful.) That the poore vnlearned Catholike should not be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſvver cunning Heretikes, nor to giue a reaſon of his beleefe, and therfore muſt ſuffer or ſay any thing rather then come before them: our Maiſter gineth them comfort promiſing that the Holy Ghoſt shal euer put into their hartes at the time of their appearance, that vvhich shal be ſufficient for the purpoſe: not that euery one vvhich is conuented before the Aduerſaries of faith, should alvvaies be endued vvith extraordinary knovvledge to diſpute and confute, as the Apoſtles and others in the primitiue Church vvere: but that God vvil euer giue to the ſimple that truſteth in him, ſufficient courage and vvordes to confeſſe his beleefe. For ſuch an one called before the Commiſſioners, faith vnough and defendeth him ſelf ſufficiently, vvhen he anſvvereth that he is a Catholike man, & that he vvil liue and die in that faith vvhich the Catholike Church through out al Chriſtian countries hath and doth teach, & that this Church can giue them a reaſon of al the things vvhich they demaund of him. &c.

14. VVho hath appointed?) Chriſt refuſed to medle in this temporal matter, partly becauſe the demaund proceded of couetouſnes and il intention, partly to giue an example to Clergie men, that they should not be vvithdravven by ſecular affaires and controuerſies from their principal function of praying, preaching, and ſpiritual regiment: but not vvholy to forbid them al actions pertaining to vvorldly buſines, ſpecially vvhere and vvhen the honour of God, the increaſe of religion, the peace of the people, and the ſpiritual benefite of the parties doe require. In vvhich caſes S. Auguſtin (as Poſſidonius vvriteth) vvas occupied often vvhole daies in ending vvorldly controuerſies, and ſo he vvriteth of him ſelf alſo, not doubting but to haue revvard therfore in heauen. In vita c. 19. Li. de op. Monach. c. 29.

17. VVhen

20. Thou foole.) A goodly vvarning for al riche men.

21. Riche to God vvard.) He is riche tovvards God, that by his goods bestovved vpon the poore, hath store of merits, and many almes-mens prayers procuring mercie for him at the day of his death & iudgement, vvhich is here therfore called treasure laid vp in heauen, vvhere the barnes be large ynough. The necessitie of vvhich almes is by Christ him self here shevved to be so great, and so acceptable to God, that rather then they should lacke the fruite thereof, they should sel al they haue and giue to the poore.

22. Be not carefull.) He forbiddeth not competent prouidence, but to much carefulnes, See Annot. vpon S. Matth. c. 6. 25.

32. Litle flock.) It vvas litle at the beginning, & is stil in comparison of al the reprobate: but in it self very great, as in the parable of the great tree that grevv of the litle mustard seed. Mat. 13.

34. VVhere your treasure is.) If the riche man vvithdravven by his vvordly treasure, can not set his hart vpon heauen, let him send his money thither before him, by giuing it in almes vpon such as vvil pray for him, & his hart vvil folovv his purse thither.

35. Loynes be girded.) To girde our loines, is to keepe chastitie and continencie. Gregor. hom. 13.

51. Giue peace.) He meaneth the naughtie peace that is betvvene vvorldlings & sinnes, the agreement that is in infidelity, in Heresie, or in any other vvickednes. he came to breake this peace. See Annot. Matth. c. 10. 34.

58. VVhen thou goest.) See Annot. Mat. 5. 25.

CHAP. XIII.

2. These Galilæans.) It is Gods mercie that he straight punisheth not al offenders, but some fevv for a vvarning to al: as that for Schisme he striketh not al such as haue forsaken the Church and the lavvful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus. and al that vovv and reuoke their gifts to God, as Ananias & Saphira. Some fevv therfore for their iust deserts, be so handled for exampie, to reuoke al others guilty of the same crimes to doe penance. VVhich if they doe not in this life, they shal al assuredly perish in the next vvorld. Optatus lib. 1. cont. Parmen. sub finem.

3. Vnles you haue penance.) Or as it is vttered in other places, do penance, vvhich in the nevv Testament signifieth perfect repentance. See Annotations Mat 3. 2. 11. 21.

6. A figtree.) The figtree vvith only leaues & no fruite is the Ievves synagogue, & euery other people or person vvhich hath faith and faire vvordes, and no good vvorkes.

16. This daughter.) VVe may see diseases that many vvhich seeme natural, doe procede of the Diuel by Gods permission, either for sinne, or for probation: and both those kindes Christ specially cured, for that no natural medicins could cure them, and specially because he came to dissolue the vvorkes of Satan both in body and soul.

19. A mustard seed.) See Annota. Matth 13. 31.

24. Strive to enter.) Christians in their liues must seeke the strait vvay, but in religion the ancient common vvay.

24. By the narrovv.) Our Lord is not contrarie to him self in that he answereth, the gate to be straite, and fevv to be saued, vvhereas els vvere he said, that many should come from the East & VVest &c. & ioy vvith Abraham in the kingdom of heauen. Mat. 8. 11. For though they be fevv in respect of the vvicked of al sortes, yet they be many in them selues and in the societie of Angels, the vvheate cornes are scarce seen at the threshing

vvhen they are medled vvith the chaffe: but vvhen the il are remoued, the vvhole barne of heauen shal be filled. So saith S. Aug. ser. 32. de verbis Do.

24. Shal seeke.) Many vvould be saued and looke to be saued, but can not, because they vvil not take paines to enter in at so straite a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the delicates of this vvorld, and suffer persecution and losse of their goods and liues for Christes sake.

26. Eate before thee.) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chalenge heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments vvhich the Catholike Church had, but yet seuered themselues from other Christian countries by Schisme. cont. lit. Petil. lib. 2. c. 55.

30. They are last.) The Gentils comming into Gods fauour later, are preferred before the Ievves vvhich vvere first.

33. It cannot be.) Non capit ouk endechetai.

34. Thou vvouldest not.) The Ievves lost their preeminence, by their ovvn free vvil, & not by Gods causing: vvho ceased not to cal and crie vpon them, and they vvould not heare. vvherby free vvil is plainly proued.

CHAP. XIV.

14. For recompense.) Revvard for charitable deedes, and that they may be done for revvard against our Aduersaries.

18. Bought a farme.) VVorldlines, vvealth, and voluptuosnes, are the things that specially hinder men from God.

23. Compel them.) The vehement persuasion that God vseth both externally by force of his vvord and miracles, and internaly by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their ovvne vvilles, but that he can alter & mollifie an hard hart, and make him vvilling that before vvould not. S. Augustine also referreth this compelling to the penal lavves vvhich Catholike Princes do iustly vse against Heretikes and Schismatikes, prouing that they vvho are by their former profession in Baptisme, subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vnitie and societie of the vniuersal Church againe, and therfore in this sense, by the tvvo former partes of the parable the Ievves first, and secondly the Gentils, that neuer beleeued before in Christ, vvere inuited by faire svveete meanes only: but by the third, such are inuited as the Church of God hath povver ouer, because they promised in baptisme, and therfore are to be reuoked not only by gentle meanes, but by iust punishment also. ep. 50. paulo post princip. & ep. 204. & li. 1. cont. ep. Gaudent. c. 25.

26. Hateth not his father and.) No creature so deere vnto vs, vvhich vve must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Saluation.

33. Renounce all.) He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

CHAP. XV.

4. VVhat man.) This man, is our Sauiour Christ: vvhose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should folovv.

7. Then vpon ninethy nine iust.) Neither God, nor the Saincts in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that continevv iust and godly: though by the soden motion and pre-

and present affection of joy that man taketh and expresseth in such alteration and newe fallen good, it be here signified that the conuersion of euery sinner is exceding acceptable to God, and giueth his Saincts newe cause of ioy and thankes giuing to God in an other kinde then for the continuance of the iust.

8 What woman.) This woman is the catholike Church, which also continually seeketh her lost children.

10 Before the Angels.) The Angels and other celestial spirits in heauen, do reioyce at euery sinners conuersion: they knowe then and haue care of vs yea our harties and inward repentance be open to them: howe then can they not heare our prayers? And betwixt Angels and the blessed soules of saincts there is no difference in this case, the one being as highly exalted as the other and as neere God, in whom and by whom only they see and knowe our affaires, as the other.

20 And when.) Gods wonderful and tender mercie towarde penitent sinners.

23 The fatted calfe.) This feasting and festiuitie (saith S. Augustine li. 2 qu. Euang. c. 33. to 4.) are nowe celebrated throughout the whole world, the Church being dilated and spred for, that calfe is the body and bloud of our Lord, is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in baptisme: and the rest, other graces and giftes giuen vs in the other Sacraments.

CHAP. XVI.

8 The lord praised.) This mans deceiuing his maister is not praised, nor we warranted by his fact to gaine vniustly for to haue wherewith to giue almes: but his prudence, in that he prouided so substancially for him selfe whilest his maisters goods were in his handes, is commended, not for a vertue, but for a wordly pollicie: and proposed as an example of the careful prouision that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailiship and be called to account, which is the day of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shal out of their offices, and wel knowing they might gaine saluation by their money, haue so litle regard thereof.

9 Mammon.) Mammon (saith S. Hierom. q 6. ad Algas.) in the Syriake tongue signifieth riches. Mammon of iniquitie, because they are often ill gotten, or ill bestowed, or occasion of euil, or at the least wordly & false & not the true heauenly riches.

9 They may receiue.) A great comfort to al great almes men, and a wonderful force and vertue in almes, which beside the merite of the worke of mercie, which (as in other places of Scripture is said), urgeth sinne and gaineth heauen, procureth also not only the praiers of their beadsmen in earth, but their patronage in heauen also. Whereby also the praiers of Saincts for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their frendes which were once their benefactors, into their mansions in heauen, notwithstanding the farmers whom the il stewarde pleasured, might receiue their freend into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, who by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in necessitie, though that be of exceding great merite also. See al this in these Doctors following. Hiero. qu. 6. ad Algas. to. 3. Ambros. in Luc. August. ser. 35. de verb.

Dom.

De.c.1.Gregor.moral.li.21.c.14.Augu.li.2.q.Euang.qu.34. Chrys. ho. 33. ad po.Antioch.to.5.

16 And marieth.) The good of Mariage through out al nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holines of Sacrament: vvhereby it commeth to passe that it is a heinous crime to mary againe, though there be a diuorce made, so long as the parties liue. Aug. de bono coniug. c.24. to.6. See the Annotations vpon Marke 10.11.

22 Of the Angels.) Angels carie good mens soules to heauen novv, as they did then his to Abrahams bosome. See the revvard of pouerty, affliction, and patience: and on the contrarie, the end and revvard of vvealth ioyned vvith vnmercifulnes. Note also here that at the day of euery mans death there is a particular iudgement, and therfore the soule sleepeth not, nor hangeth in suspense til the general iudgement.

22 Abrahams Bosome.) The Bosome of Abraham is the resting place of al them that died in perfect state of grace before Christs time, heauen before being shut from men. It is called in Zacharie, a lake vvithout vvater, and sometimes a prison, but most commonly of the Diuines Limbus patrum, for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lovver then the same, vvhich therfore be called Infernum inferius (Aug. in Ps.85. Ep. 99.) the lovver hel. VVhere this mansion of the fathers stood, or vvhether it be any part of Hel, S. Augustine doubted: but that there vvas such a place, he, nor no Catholike man euer doubted: as al the fathers make it most certaine, that our Sauiour descending to Hel, vvent thither specially, and deliuered the said fathers out of that mansion. Iren. li.4.c.19. Euseb. Demost. Euang. li.10 c.8. sub finem. Nazian. orat.2. de Pasch. Chrysost. tó 5. in de mond. Quod Christus sit Deus paulo post initium Epipha. in heref. 76. Tauini Ambros. de myst. Pasch. c.4. Hiero. in 9. Zacharia. August ep. 99. & li.10. de Ciuit. c: 15. Paulinus in Panegyrico Celsi Cyrillus in Io li.12.c.6. ad illud, Inclinato capite Gregor. li. 6. ep. 179. vvhich truth and place though of al the ancient vvriters confessed and proued by this and other scriptures: yet the Aduersaries deny it (as they do Purgatorie) most impudently.

23 Abraham a fare of.) Lazarus in Abrahams bosome, and rest, but both in hel, and not in the kingdom of heauen before Christ. Hiero. ep. 3. Epithoph. Nepot.

25 Receiue good things.) To be in continual pleasures, ease, vvealth, peace, and prosperity in this vvorld, is perilous, & a signe of paines in the next. S. Hiero.

26 A great chaos.) A great distance betvvixt Abrahams bosome and the inferiour Hel. Some iudge Purgatorie to be placed there, from vvhence (no doubt) Christ also deliuered some at his descending to hel. for, these in Abrahams bosome vvere not in paines. and S. Augustine saith the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the hel of the damned. VVhat other place then can that be but Purgatorie?

28 Left they also.) If the damned had care of their frendes aliue novv & for vvhat cause soeuer, much more haue the Saincts and saued persons. And if those in hel haue meanes to expresse their cogitations and desires, and to beyonde flood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saincts and be heard of them: betvvixt earth (that is to say) the Church militant and heauen, being continual passage of soules, and Angels ascending and descending by Iacobs ladder. Men must not for al that be curious to searche hovv the soules of the deceased expresse their mindes, and be heard one of an other, and so fal to blasphemie, as Calain doth Calu. li.3. Instit. c.22. sect.24. asking vvhether their eares be so long to heare so far of, and vvickedly measuring al things by

mortal

mortal mes corporal grosse maner of vttering cõceits one to an other. Which vvas not here done by this damned nor by Abraham, vvith corporal instruments of tongue, teeth, and eares: though for the better expressing of he dãneds case, Christ vouchsafed to vtter it in termes agreeing to our capacitie.

29 They haue Moyses.) Abraham had knowvledge of things in earth vvhich vvere not in his time as that they had Moyses and the Prophets bookes vvhich he neuer savv. August. de cura pro mor. c. 14.

CHAP. XVII.

1 It is impossible.) Not of mere necessitie, for then it vvere no fault: but præsupposing the great vvickednes of men, it is impossible but there shal be scandals, & therfore it folovveth, vvo to him by vvhom they come.

10 Vnprofitable seruants.) If our Sauiour had said that the keeping of Gods commaundements had bene vnprofitable & not available to our selues, then might the Protestants haue truly argued therby that our vvorkes deserue not heauen or any revvard at Gods hand: but so he said not, but that our seruice is to God vnprofitable, vvho calleth for it as duety, & not as a thing needeful or profitable to him self. And though here our Maister teach vs so humbly to conceiue of our owvne doings tovvard him, yet him self elsvvhere calleth not his seruants vnprofitable vvhen they haue done their labour, but speaketh thus, Good & faithful seruant, because thou vvast faithful in a litle, I vvil place thee ouer much: enter into the ioy of thy Lord. Yea of such as serue him in the grace of the nevv Testament, he affirmeth that he vvil not novv name them seruants but frendes, yea & take them for his ovvne children, and as his frendes and sonnes he counteth of vs and our vvorkes tovvards heauen, though vve in humilitie and truth must confesse alvvaies that vve be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by clensing our selues from sinful vvorkes, vve shal be profitable vessels to our Lord. 2. Tim. 2 21.

14 To the priests.) This leprosie signifieth sinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therfore let no man despise Gods ordinance nor say that it is vnough to confesse to God though he neuer come at the priest. Ii de visit. infirm. apud August.

14 As they vvent.) A man may sometimes be so contrite and penitent, that his sinne is forgiuen before he come to the Priest, but then also he must notvvithstanding goe to the Priest, as these lepers did specially vvhereas vve are neuer sure hovv contrite vve are and because there is no true contrition, but vvith desire also of the Sacrament in time and place.

19 Because thy faith.) And yet vve see here it vvas not only faith, but also his thankfulnes & returning to giue glorie to God.

21 The kingdome of God.) Vvhiles they aske and looke for a temporal kingdom in pompe and glorie, loe their king & Messias vvas novv among thẽ vvhose spiritual kingdome is vvithin al the faithful that haue dominion ouer sinne.

23 Go not.) No man must runne out of the Church after Schismatikes to heare them preach Christ in corners, Christs doctrine being open in al the vvorld. See annot. Mt. 24. 23.

CHAP. XVIII.

1 Alvvais to praie.) Vve should pray alvvaies by faith, hope, and charitie, and by vvorking the things that be acceptable to God: though special times of vocal praiers in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.

8 Shal he finde faith?) The Luciferians and Donatists vsed this place to excuse their fal from the Church, as our Aduersaries novv doe, saying that it

vvas

vvas decaied in faith, vvhen they forsook it. To vvhom vve answver as S. Hierom and S. Augustin answvered them Hier. cont. Lucif. c. 6. Aug. de vnit. Ec c. 15. & de verb. Do. Ser. 36. that Christ saith not that there should be no faith leaft in earth: but by this maner of speache insinuateth, that at the later day in the great persecution of Antichrist, faith should be more rare, and the faithful amõg so many vvicked not so notorious: specially that perfect faith containing deuotion, trust and affection tovvard God, vvhich our Maister so praised in certaine vvon vvhom he vvrought miracles, and by force vvhereof mountaines might be moued, vvhich is rare euen vvhen the Church florisheth most.

12 I fast tvvise in a vveeke.) To take pride of fasting, tithing, or any good vvorke, is naught: though the vvorkes them selues be very good.

13 Knocked his breast.) So doe the Priests and people at the holy Altar knocke their breasts, & say vvith the humble Publican, Deus propitius. August. Ps. 31. conc. 3.

17 As a child.) In matters of faith & religion vve must be as humble & obedient to the Catholike Church as yong children to their parents.

20 The commaundements.) Not faith only but also keeping the commaundements purchase life euerlasting. See annot. Mat. 19. 16.

22 Sel all.) This is not a commaundment or precept, but counsel: vvhich the religious do folovv. See Annot. Mat. 19.

29 Left vvife, or.) The Apostles among other things left their vviues also, as S. Hierom noteth out of this place. li. 1. adu. Iouin.

30 Life euerlasting.) Life euerlasting the revvard for leauing or losing vvillingly our goods for Christs sake.

CHAP. XIX.

4 VVent vp.) Not only invvard deuotion of faith and charitie tovvards Christ, but external offices of seeing, folovving, touching, receiuing, harbouring him, are recommended to vs in this example. euen so our manifold exteriour deuotion tovvards his Sacraments, Saincts, and seruants, be grateful: specially the endeuour of good people not only to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

8 I restore fourefold.) That vvhich vve giue of our ovvne, is almes and satisfaction for our sinnes: but that vvhich vve restore of ill gotten goods by Extortion, Vsurie, Simonie, Bribrie, Theft, or othervvise, that is called here Restoring. And it is of duty & not of free almes, and must be rendred not to vvhom vve list, but to the parties annoyed if it be possible, othervvise it must be bestovved vpon the Poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yelded fourefold, that vvas more then he vvas bound, but very satisfactorie for his former sinnes also. And herevvith vve may note, that it is not the giuing of a peny, grote, or crovvne, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large bestovving vpon Christ, to sel al and giue it in almes, to giue the moytie of our goodes, to render foure times so much for that vvhich is vvrongfully gotten, that extinguisheth sinnes. The poore vvidovves brasse peny vvas very grateful, because it vvas al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.

17 Ten cities.) Marke here against the aduersaries, that the revvards of these tvvo good seruants be diuers & vnæqual, according to the diuersitie or inæqualitie of their gaines, that is, their merites. & yet one receiueth the peny (Mt. 20. 9.) as vvel as the other, that is, heauen or life euerlasting.

43 The

43 The daies shal come.) This was fulfilled 40. yeres after the death of Christ by Titus & Vespasianus, when besides incredible miseries of famine and other distresses, there perished eleuen hundred thousand, and were taken captiues 97000. the siege beginning in the very same feast & greatest solemnitie of Easter when they put Christ to death. Euseb. li. 3. Hist. c. 6. 7. 8. Ioseph. li. 7. c. 17.

CHAP. XX.

2 Tel vs.) See Annot. Mat. c. 21. 23.

35 Shal be counted worthie.) This truth and speach that good men be worthy of heauen, is according to the Scriptures, and signifieth that mans workes done by Christs grace do condignely or worthely deserue eternal ioy. as Sap. 3. God proued them, and found them worthy of him self. and Mat. 10. He that loueth his father more then me, is not worthy of me. and Colos. 1 That you may walke worthy of God. and most plainly Apocal. 3. They shal walke with me in white, because they are worthy. as of Christ (c. 1. Thou art worthie o Lord to receiue glorie &c. And that, to be counted worthie, & to be worthie, is here al one, it is plaine, by the Greeke word kataxiothinai. axiothinai. which S. Paul vseth so, as the aduersaries owne English Testaments do testifie, reading thus) Hebre. 10. Of how much sorer punishment shal he be worthie, which &c. The new Testament. an. 1580. And it must needes signifie, because men for sinnes are not only counted, but are in deede worthie of punishment, as them selues do graunt. They do greatly therfore forget them selues, and are ignorant in the Scriptures, and know not the force nor the valure of the grace of God, which doth not only make our labours grateful to God, but worthie of the reward which he hath prouided for such as loue him. See the Annot, 2. Thess. 1. 5.

35 Counted worthy.) The greeke oi kataxiothentes importeth also this much They that are made worthie, to wit, by the grace of God, and so they are in deede worthie. as also in the next chapter verse 36. & 2. Thess. 1. 5.

36 Equal to Angels.) Saincts of our kinde, now in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saincts of greater merite shal be aboue diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady aboue al the orders of holy spirits in dignitie and blisse, and no maruel, our nature by Christ being so highly exalted aboue al Angels.

CHAP. XXI.

4 Of her penurie.) To offer or giue almes of our superfluites, is not so acceptable nor meritorious, as to bestow some of that which is of our necessarie prouision and which we may hardly spare from our selues: for, that procedeth of greater zeale, will, and intention, which be more respected of God then the substance of the gift.

6 Not be left a stone.) This was fulfilled 40. yeres after the death of Christ, the 19. of August, being the very moneth and day wherein the Babylonians burnt it: from the first building thereof by Salomon 1130. yeres, from the reedifying thereof vnder Cyrus. 639. yeres. Ioseph. de bel. Iud. li. 7. cap. 10.

8 Many will come.) Many false prophets & Heretikes. See An. Mt. 24. Mar. 13.

12 Lay their hands vpon you.) Great persecution of Catholike men.

36 Acounted worthy.) in kataxiothite See Annot. c. 20. 35.

37 In the mount.) Solitarinesse or eremitage (as S. Gregorie Nazianz. saith) is a goodly thing. this doth the mount Carmel of Elias teach, Iohns desert, & that mount vnto which Iesus often retired, & was quietly alone with him self. Ser. 26. de amore pauperum.

CHAP.

CHAP. XXII.

15 VVith desire I haue desired.) This great desire he had to eate this Paschal lambe, vvas not for it self, vvhich he had celebrated many yeres before: but because he meant immediatly after the Paschal of the Lavv vvas sacrificed & eaten, to institute the other nevv Paschal in the oblation and eating of his ovvne body, by vvhich the old Paschal should end and be fulfilled, and in vvhich the old Testament and Lavv ceasing, the Kingdom of God (vvhich is the state of the nevv Testament and of hi Church) should begin. For, the very passage from the old Lavv to the nevv vvas in this one supper.

17 Taking the chalice.) This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cuppe of vvine vvhich belonged as a libament to the offering and eating of the Paschal lambe. vvhich being a figure specially of the holy Chalice, vvas there drunken by our Sauiour, and giuen to the Apostles also, vvith declaration that it should be the last cuppe of the Lavv, not to be drunken any more, til it should be drunken nevv in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his bloud of the nevv Testament. And by this place it seemeth very like that the vvordes in S. Mat. thevv, I vvil not drinke of the vine &c. vvere pertaining to this cuppe of the old Lavv, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

19 This is my body.) Al though sense tel thee it is bread, yet it is the body; according to his vvordes, let faith confirme thee, iudge not by sense. after the vvordes of our Lord let no doubt rise in thy minde. Cyril. mystag. 4. Of the veritie of flesh and bloud there is left no place to doubt: by the profession of our Lord him self, and by our faith it is flesh and bloud in deede. Is not this truth? To them be it vntrue, vvhich deny IESV CHRIST to be true God. Hilar. li. 8. de Trinit

19 VVhich is giuen.) As the former vvordes make and proue his body present, so these vvordes plainely signifie, that it is present, as giuen, offered or sacrificed for Vs: and being vttered in the present tence, it signifieth not only that it should aftervvard be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. vvhereby it is inuincibly proued that his Body is present as an Host or Sacrifice: and that the making or consecrating thereof must needes be Sacrificing. And therfore the holy Fathers in this sense call it a Sacrifice. Nissen. orat. 1. de resur. Leo ser. 7. & 8. de Pass. [illegible] c. 2. in Leuit. c. 8. Grego ho. 37. in Euang. & Dial. li. 4. c. 59. Cyrill. [illegible] mystag. 5. Dionys. Eccl. Hier. c. 3. Ignat. ep. 6. ad Smyrn. Iustinus dial. cum tryph. circ. med. Iren. li. 4. c. 32 & 34. Tertul. de cult fœm. & ad vxor. li. 2. Cypr. ep. ad Cæcil. & de Cæn. Do. Euseb. Demonst. euang. li. 1. c. 10. Nazian. orat. 1. cont. Iulianum. Chrys. ho. 83. in 26. Mat. & li. 6. de Sacerd. Ambros. li. 4. de Sacram. c. 6. & li. 1. Offic. c. 48. Hiero. in ep. ad Hebid. q. 2. & ad Euagr. ep. 126 to. 3. Aug. in psal. 33. conc. 1. & alibi sæpe Græci omnes in 9. Hebr. & Primasius. Conc. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6. can. 32. Nicen. 2. act. 6. to. 3. Lateran. Constant. Flor. Trid.

19 Doe this.) In these vvordes the holy Sacrament of Order in instituted, because povver and commission to doe the principal act & vvorke of Priesthod, is giuen to the Apostles: that is, to doe that vvhich Christ then did concerning his body: vvhich vvas, to make & offer his body as a Sacrifice for vs and for al that haue neede of Sacrifice, & to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe vvas first sacrificed, and then eaten: so vvas his body: and thus to doe he here giueth commission and authoritie to the Apostles, & to al Priests vvhich be their successors in this matter. Dionys. cæl. Hierar. c. 3. Iren. li. 4. c. 32. Cypr. ep. ad Cæcil. Chrys. hom. 17. in ep. ad Hebr. Ambros. in Psal. 38. & in c. 10. ad Hebr.

19 For

19. For a commemoration.) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a liuely representation, exemplar, and forme of his Sacrifice vpon the crosse. Of vvhich one oblation on the crosse, not only al other sacrifices of the Lavv vvere figures, but this also: though this in a more nigh high, mystical, and maruelous sort then any other. for in them Christs death vvas signified as by resemblance and similitudes of exteraal creatures and bodies of brute beasts: but in this of the nevv Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacrament and vnder the shapes of bread and vvine, is most neerely and perfectly resembled, and therfore this is most properly commemoratiue, as most neerely expressing the very condition, nature, efficacie, sort, and substance of that on the crosse. Ambr. in 1e. Hebr. Chrys. hom. 17. in ep ad Hebr. For vvhich the holy fathers cal it the self same sacrifice (though in other maner) vvhich vvas done on the crosse, as it is the self same thing, that is offered in the Sacrament, & on the crosse. Vvhereby you may see the peruersitie of the Protestants or their ignorance, that thinke it therfore not to be Christs body because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true sacrifice because it is a commemoratiue sacrifice. for as the thing that more liuely, neerely, & truely resembleth or representeth, is a better figure then that vvhich shadovveth it a far of: so this his body in the Sacrement, is more perfectly a figure of Christs body & Sacrifice, then any other Christ him self the Sonne of God is a figure & character of his Fathers person, being yet of the self same substance, and Christs body transfigured on the holy Mount, vvas a figure and resemblance of his person glorified in heauen. euen so is his body in the Sacrament to a faithful man that knovveth by his beleefe grounded on Christs ovvne vvord, that in the one forme is his body, in the other his bloud, the most perfect representation of his death that can be. As for the sacrifice, it is no lesse a true Sacrifice, because it is commemoratiue of Christs Passion, then those of the old Testament vvere the lesse true, because they vvere prefiguratiue. for that is the condition annexed to al sacrifice of euery Lavv, to represent Christs Passion.

20. This is the.) The Greeke is here so plaine, that there vvas very bloud in the chalice, shed for vs, that Beza saith it is a corruption in the greeke. See the Annota. vpon this place.

20. The nevv Testament in my bloud.) Moyses tooke the bloud of the first sacrifice that vvas made after the giuing of the Lavv Exod. 24. & vvith bloud confirmed the couenant & compact betvvixt God and his people, and so dedicated the old Testament, vvhich vvithout bloud (saith S. Paul) vvas not dedicated. Moyses put that bloud also into a standing peece, & sprinkled al the people &c. vvith the same, & said these formal vvordes. This is the bloud of the couenant &c. or (as it is read in S. Paul) of the Testamēt vvhich God hath deliuered vnto you. Vnto al vvhich, Christ in this action about the second part of this his Sacrifice, in euery of the Euangelists most cleerely alludeth, expressing that the nevv Testament is begonne, and dedicated in his bloud in the Chalice, no lesse then the old vvas dedicated, begonne, and ratified in that bloud of calues conteined in the goblet of Moyses. Vvith vvhich his ovvne bloud he sprinkled invvardly his Apostles as the first fruits of the nevv Testament, imitating the vvordes of Moyses, and saying, This is the Chalice the nevv Testament &c. Vvhich the other Euangelists spake more plainly, This is my bloud of the nevv Testament. By al vvhich it is most certaine, that Christs bloud in the Chalice, is the bloud of Sacrifice, & that in this sacrifice of the altar consisteth the external religion and proper seruice of the nevv Testament, no lesse then the soueraine vvorship of God in the old Lavv did consist in the sacrifices of the same. For though Christs Sacrifice on the Crosse and his bloud shed for vs there, be the general

general price, redemption, and satisfaction for vs al, and is the last & perfect sealing or confirmation of the newv lavv & Testament: yet the seruice & Sacrifice vvhich the people of the newv Testament might resort vnto could not be that violent action of the Crosse, but this on the Altar, vvhich by Christs ovvne appointment is & shal be the eternal office of the newv Testament, & the continual application of al the benefites of his Passion vnto vs.

20 VVhich shal be shed.) It is much to be obserued that the relatiue, vvhich, in these vvordes is not gouerned or ruled (as some vvould perhaps thinke) of the nouvne bloud, but of the vvord chalice. VVhich is most plaine by the Greeke vers. 20. calix qui, the chalice vvhich to poirion to ekchunnomenon vvhich taketh avvay al cauillations and shifts from the Protestants, both against the real presence & the true Sacrificing. For it shevveth euidently, that the bloud as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as vpon the crosse. And therfore as it folovveth thereof inuincibly, that it is no bare figure, but his bloud in deede, so it ensueth necessarily, that it is a Sacrifice, and propitiatorie, because the chalice (that is the bloud contained in the same) is shed for our sinnes. For al that knovv the maner of the Scriptures speaches, knovv also that, bloud to be shed for sinne, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainly, that Beza condemneth the Gospel it self of falshod and impossibilitie. Annot. no. Test. 1556. Beza turneth him self roundly vpon the H ly Euangelist, charging him vvith Solœcisme or false Greeke, or els that the vvordes (vvhich yet he confesseth to be in al copies Greeke & Latin) are thrust into the text out of some other place: vvhich he rather standeth vpon them that S. Luke should speake incongruously in so plaine a matter. And therfore he saith plainely that it can not be truely said neither of the chalice it self nor of the contents thereof: vvhich is in deede to giue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falshod put vnto, God be thanked.

24 Contention.) The Apostles perceiuing Christs departure from them and his kingdom to be neere, as infirme men and not yet endevved vvith the spirit of God, began to haue emulation & cogitations of Superiority one ouer an other. vvhich our Maister represseth in them by exhortation to humilitie and by his ovvne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, & contempt of their inferiours.

30 Sit vpon thrones.) Straight after the former louing checke & admonition, he promiseth to them al that haue bene partakers vvith him of his miseries in this life, greater preeminence in heauen, then any Potentate can haue in this vvorld, & therfore that they neede not be careful of dignitie or Supremacie.

31 Simon Simon.) Lastly to put them out of doubt, he calleth Peter twise by name, and telling him the Diuels desire to fifte & trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, & that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. VVhich is to say, that Peter is that man vvhom he vvould make Superiour ouer them and the vvhole Church. VVhereby vve may learne that it vvas thought fit in the prouidēce of God, that he vvho should be the head of the Church, should haue a special priuilege by Christes praier & promise neuer to faile in faith, & that none other either Apostle, Bishop, or priest may chalenge any such singular or special prerogatiue either of his Office or person, othervvise then ioyning in faith vvith Peter, and by holding of him. The danger (saith S. Leo) vvas commō to al the Apostles, but our Lord tooke special care of Peter, that the state of al the rest might be more sure, if the head vvere inuincible: God so dispēsing the aide of his grace, that the assu-

rance

fauce & ſtrength vvhich Chriſt gaue to Peter, might redoũd by Peter to the reſt of the Apoſtles: S. Auguſt. alſo Chriſt praying for Peter, prayed for the reſt, becauſe in the Paſtor & Prelate the people is corrected or commended. And S. Ambroſe vvriteth, that Peter after his tentation vvas made Paſtor of the Church becauſe it vvas ſaid to him, Thou being conuerted, confirme thy brethren. Serm. 2. Aſſump. ad Pontif. Lib. 9. Nouat. Teſt. 9 75. tom. 4. Neither vvas this the priuilege of S. Peters perſon, but of his Office, that he ſhould not faile in faith but euer confirme al other in their faith. For the Church, for vvhoſe ſake that priuilege vvas thought neceſſarie in Peter the Head thereof, vvas to be preſerued no leſſe aftervvard, then in the Apoſtles time. vvhercupõ al the Fathers apply this priuilege of not failing & of confirming other in faith, to the Romane Church and Peters ſucceſſors in the ſame. To vvhich (ſaith S. Cyprian. ep 55. num 6. Bernard. ep. 190.) infidelitie or falſe faith can not come. And S. Bernard ſaith vvriting to Innocentius Pope, againſt Abailardus the Heretike, vve muſt referre to your Apoſtleship al the ſcandals and perils vvhich may fal, in matter of faith ſpecially. For there the defects of faith muſt be holpen, vvhere faith can not faile. For to vvhat other See vvas it euer ſaid, I haue prayed for thee Peter, that thy faith do not faile? So ſay the Fathers. not meaning that none of Peters ſeate can erre in perſon, vnderſtanding, priuate doctrine or vvritings, but that they can not, nor ſhal not euer iudicially conclude or giue definitiue ſentence for falſhod or hereſie againſt the Catholike faith, in their Conſiſtories, Courts, Councels, Decrees, Deliberations or Conſultations kept for deciſion and determination of ſuch controuerſies, doubts, or queſtions of faith as ſhalbe propoſed vnto them: becauſe Chriſtes prayer & promiſe protecteth them therein for confirmation of their brethren. And no maruel that our Maiſter vvould haue his vicars Conſiſtorie & Seate infallible, ſeeing euen in the old Lavv the high Prieſthod and Chaire of Moyſes vvanted not great priuilege in this caſe, though nothing like the Churches and Peters prerogatiue. But in both, any mã of ſenſe may ſee the difference betvveen the perſon, and the Office, as vvel in doctrine as life. Liberius in perſecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fal to Hereſie, and more then al this, ſome Iudas might creepe into the Office: and yet al this vvithout preiudice of the Office and Seate, in vvhich ſaith S. Auguſtin. ep. 166. in fine. our Lord hath ſet the doctrine of truth. Caiphas by priuilege of his Office prophecied right of Chriſt, but according to his ovvne knovvledge and faith knevv not Chriſt. The Euangeliſts and other penners of holy vvrite, for the execution of that function had the aſſiſtance of God, and ſo far could not poſſibly erre: but that Luke, Marke, Salomon or the reſt might not erre in other their priuate vvritings, that vve ſay not. It vvas not the perſonal vviſedom, vertue, learning, or faith of Chriſts Vicars, that made S. Bernard ſeeke to Innocentius the third: S. Auguſtine and the Biſhops of Afrike to Innocentius the firſt, and to Celeſtinus, ep. 90. 92. 95. S. Chryſoſtome to the ſaid Innocentius: S. Baſil. to the Pope in his time ep. 52. S. Hieron. to Damaſus ep. 57. 58. tom. 2. but it vvas the prerogatiue of their Office and higher degree of Vnction, & Chriſts ordinance, that vvould haue al Apoſtles and Paſtors in the vvorld, for their confirmation in faith and Eccleſiaſtical regiment, depend on Peter. The lacke of knovvledge and humble reuerence of vvhich Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cauſe of al Schiſmes and Hereſies, ſaith S. Cyprian. A point of ſuch importance, that al the Tvvelue being in Apoſtleship like, Chriſt vvould yet for the beteer keeping of vnity and truth, haue one to be head of them al, that a head Being once appointed, occaſion of Schiſme might be taked avvay, ſaith S. Hierom. lib. 1. adu. Iouinian. c. 14.

CHAP.

CHAP. XXIII.

34. Forgiue them.) A perfect example of charitie in our Saviour praying for his crucifiers, vvhich the first martyr S. Steuen did folovv, Act. 7. and the praiers of both vvere heard: Christs praier taking effecte in the Centurion and others, Steuens in Paul.

43. In Paradise) Thou maist not hereupon differre thy conuersion or amendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith & confession of Christ vvithout good vvorkes, nor to goe straight to heauen vvithout satisfaction, penance, or punishment for thy former sinnes & life ill spent, nor chalenge securitie & certaine knovvledge of thy saluation. for this good theeues case is not common, but a rare example of mercie & prerogatiue. but for the first point, learne only not to despaire, though thou hast been ill to the last moment of thy life. for the second, that faith, hope, and charitie, repentance, and good vvil be sufficient, & good vvorkes not required, vvhere for vvant of time & opportunitie they cannot be had. for the third, that Christ gaue to this happy man for his zelous confession of him & reprehending his felovv not only remission of his sinnes, but also by extraordinarie grace, a pardon of al penance and satisfaction due either in this life or the next for the same. euen as the holy Church by his example and commission giueth pardons also to some of her zelous children, of al punishment due for their offenses, and suche goe straight to heauen. lastly, that euery one hath not a reuelation of his saluation as this man had, and therfore can not be so sure as he vvas.

45. The sunne vvas darkned.) This eclipse vvas seene and vvondred at as a thing aboue nature, of Dionysius Areopagita at Thebes, vvhen he vvas yet a Pagan. Dionys. ep. ad Policarp. & ep. ad Apollophanem.

53. Vvherein neuer.) As in the vvombe of MARIE none vvas conceiued before nor after him, so in this monument none vvas laid before nor after him: vvhich prerogatiue (no doubt) vvas of Gods prouidence, this Ioseph no lesse abstaining aftervvard to be buried in it, then the other Ioseph from copulation vvith the mother of our Lord. S. Augustine.

55. Savv the monument.) These good vvomen of great deuotion obserued the sepulchre for the honour of the holy body. Vvhereupon the deuotion of faithful folke vvatching and visiting on Good-Friday and easter eue the sepulchre made in euery Church for memorie of our Lords burial, is exceding good and godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

CHAP. XXIV.

1. First of the Sabboth.) That is, first after the Sabboth, vvhich is (saith S. Hiero. q. 4 ad Hedib. dies Dominica. our Lords day, vvherein he arose. for the vveeke is deuided into the Sabboth & the 1.2.3.4.5.6. of the Sabboth. & the Apostle (1. Cor. 16.2.) commaunded a collection of money to be made on the first of the Sabboth. vvhereby vve learne, both the keeping of Sunday, & the Churches count of daies by the 2.3 4. of the Sabboth, to be Apostolical. vvhich S. Syluester aftervvard named, 2.3.4. feriam &c. Breuiar. Roman. Decemb. 31.

30. Toke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. Author operis imperf. hom. 17. S. Augustine lib. 39. de concensu Euang. cap. 25. & serm. 140. de temp. & epist. 59. ad Paulinum q. 8. Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place Theophylacte vpon this place. And that it should

should be meant of the holy Sacrament, the forme of solemne taking the
read into his handes, blessing it, breaking it, and reaching it to his disciples
exceding proper to the consecration, and common to none other vulgar be-
diction, nor any where vsed but in Christs miraculous multiplying the
anes) and the singular effect in notifying Christ vnto them, do proue. And
it be the Sacrament (as it is most probable) then is it an euident exam-
le and warrant of ministration in one kinde.

47 Pœnance to be preached.) He shewed vnto them out of the Scri-
ures, not only the things that were now accomplished in him self, but
lso that were yet to come about his Church: as, where it should begin, to
wit, at Hierusalem: & how farre it should goe, to wit, to al nations: that
e might not suffer vs (saith S. Augustine) to erre neither in the bridegro-
e nor in the bride. For this maketh manifestly against al Heretikes and
chismatikes, that set vp newe churches in particular countries, drawing the
ople from the foresaid only true Church which from Hierusalem so
roweth ouer al nations, til the end of the world come.

47. And penance.) As he shal be Anathema (saith S. Aug.) which
reacheth that Christ neither suffered nor rose againe, because we learne
y the Gospel, That it behoued Christ to suffer and to rise againe the third
ay: so he shal also be Anathema, whosoeuer preacheth the Church to be
s where rhem in the communion of al nations: because by the self same
ord we learne in the wordes next folowing, & penance to be preached
n his name & remission of sinnes through out al nations. August. ep. 42.

50. Blessed them.) Christ our high priest, prefigured specially therein
y Melchisedec, often gaue his blessing to his: somtimes by wordes, as,
eace be to you: somtimes by imposing his handes: & now here by lifting
p his hands ouer his Disciples as it were for his farewel. In what forme,
he Scripture doth not expresse, but very like it is that in forme of the cros-
e, as Iacob the Patriarch blessed his nephewes for signification of Christs
enediction for now the crosse began to be glorious among the faithful, and
he Apostles (as it is most certaine by the fathers which cal it an ancient
radition) vsed that signe for an external note of benediction. Tertul. de co-
on. milit. num. 3. Basil. de Sp. sanct. cap. 27. Yea S. Augustine saith (in Psal.
. Con. 3.) that Christ him self not without cause would haue his signe
o be fixed in our foreheads as in the seate of shamefastnes, that a Christian
man should not be ashamed e of the reproche of Christ. and what forme
n a Christian man vse rather to blesse him self or others, then that which
was dedicated in Christs death, and is a conuenient memorial of the sa-
ne? Howsoeuer it be, that the Bishops and Priests of Gods Church blesse
with an external signe, no man can reprehend, being warranted by Christs
wne example and action.

ANNO-

ANNOTATIONS.

VPON THE GOSPEL ACCORDING TO S. IOHN.

CHAP. I.

1. VVas the vvord.) The ſecond Perſon in Trinitie vvhich is the natural, only, and eternal Sonne of God the Father, is called the VVORD: not as the holy Scriptures or ſpeaches of the Prophets and Apoſtles (vvritten and ſpoken by Gods commaundement for the vttering of his diuine vvil towards man) be called his vvord, but in a more diuine, eminent and ineffable ſort, to expreſſe vnto vs in a ſort, by a terme agreable to our capacitie, that the Sonne of God ſo is and ſo from euerlaſting is borne of God the Father, as our prime concept (vvhich is our internal and mental vvord) is & iſſueth out of our intelligence & minde. This VVORD then, Sonne, or ſecond Perſon in the holy Trinitie, vvas & had his being then already, vvhen other creatures (of vvhat ſort ſo euer) had but their beginning, and therfore cannot be a creature, as many Hereſikes before the vvriting of this Goſpel thought, and as the Arians after taught. And this firſt ſentence of the Goſpel not only the faithful, but the Platonikes did ſo admire (as S. Auguſtine vvriteth de Ciu. Dei lib. 10. cap. 29.) that they vvished it to be vvriten in gold.

1. VVith God.) Becauſe a man might ſay, If the VVORD vvere before any thing vvas created, vvhere or hovv could he be? the Euangeliſt preuenting that carnal concept, ſaith firſt, that he vvas vvith God, vvhoſe being dependeth not vpon time, place, ſpace, or any other creatures, al vvhich vvere made by him. Secondly, he giueth vs to vnderſtand, that the VVORD hath his proper ſubſiſtence or perſonalitie diſtinct from God the Father, vvherby Sabellius the old Heretike is refuted. Thirdly, here is inſinuated the order of theſe tvvo perſons, one tovvardes the other, to vvit, that this Sonne is vvith and of the Father, and not the Father of the Sonne. Fourthly, yet may confute here the blaſphemie of Caluin, holding the ſecond Perſon to be God, not as of God the Father, but as of him ſelf. Calu. inſt. lib 10. 13. ſect. 23. & 25. And yet ſuch are the bookes that our youth novv read commonly in England, and that by commaundement.

1. God vvas the vvord.) Leſt any man vpon the premiſſes, vvhich ſet forth the relation, and diſtinction of the ſecond Perſon from the firſt, might thinke that the Father only vvere God, the Euangeliſt expresly teacheth, the VVORD to be God. for though the vvordes ſeeme to lie othervviſe (becauſe vve haue of purpoſe folovved the elegancie vvhich the Euangeliſt him ſelf obſerued in placing them ſo, and therfore they ſtand ſo both in Greeke and Latin) yet in deede the conſtruction is thus The VVORD vvas God, and (as in his firſt Epiſtle the ſame Apoſtle vvriteth) true God: leſt any might ſay (as the Arians did) that he vvas God in deede, but not truely & naturally, but by common adoption or calling, as good men in the Church be called the ſonnes of God. VVhat vvonderful vvrangling and tergiuerſation the Arians vſed to auoid the euidence of this place, vve ſee in S. Auguſtine lib. 3. de Doct. Chriſt. cap. 2. euen ſuch as the Proteſtants do, to auoid

uoid the like vvordes, This is my body, concerning the B. Sacrament.

3 By him.) Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the VVord or Sonne, vvith God the Father, because by him al things vvere created. al things he saith, both visible of this vvorld: and inuisible, as Angels and al spiritual creatures. VVhereupon it is euident also, that him self is no creature, being the Creator of al: neither is anie of his creation, being a defecte of a thing, rather then a thing it self, and therfore neither of nor by him.

12 He gaue them povver.) Frec vvil to receiue or acknovvledge Christ, & povver giuen to men, if they vvil, to be made by Christ the sonnes of God: but not forced or dravven thereunto by any necessitie.

12 Povver.) Beza falsly translateth dignitatem for potestatem. xousian.

14 The vvord made flesh.) This is the high and diuine testimonie of Christs incarnation and that he vouchsaued to become man. for the acknovvledging of vvhich inexplicable benefite & giuing humble thankes for the same, al Christian people in the vvorld by tradition of the Fathers prostrate them selues or kneele dovvne, vvhen they heare it sung or said at the holy Masse, either in this Gospel: or in the Crede by these vvordes. ET HOMO FACTVS EST.

15 Is made before me.) He is preferred & made of more dignitie and excellencie then I, because he vvas before me & al things eternal God.

18 No man hath seen.) Neuer man in this mortalitie savv God in the very shape and natural forme of the diuine essence, but men see him only in the shape of visible creatures, in or by vvhich it pleaseth him to sheevv him self vnto many diuersly in this vvorld: but neuer in such sort as vvhen he shevved him self in the person of the Sonne of God, being made truely man and conuersing vvith men.

22 Art thou the Prophet?) By like the Ievves ignorantly vnderstood not the place in Deuteronomie, of Christ, and therfore they aske also vvhether he be the Prophet there spoken of. See also c. 7. 40.

26 I baptize.) He doth often here signifie the great difference of his baptisme & of Christs, as of his person & Christs. See Annot, Mat. 3.

32 The Spirit.) Here is an euident testimonie of the third Person in Trinitie, vvhich is the Holy Ghost: so that in this one Chapter vve finde expresly against al Heretikes, Ievves, & Pagans, set forth the truth of the Churches doctrine concerning the vvhole Trinitie.

41 VVe haue found Messias.) Messias in Hebrue, in Greeke Christ, in English Anointed, to vvitte, vvith the spiritual oile of grace aboue his brethren. Ps. 44.

42 Looking vpon him.) This beholding of Simon, insinuateth Christs designement and preferring of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar, and therfore vpon that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, Cephas, vvhich is a Syriake vvord, as much to say as, Rocke or stone. And S. Paul commonly calleth him by this name Cephas, vvhereas other both Greekes and Latines cal him altogether by the Greeke vvord, Peter, vvhich signifieth the self same thing: vvhereof S. Cyril saith Li. 2. c. 12. in Ioan. that our Saiour by foretelling that his name should no more not vvbe Simon, but Peter, did by the vvord it self aptly signifie, that on him, as on a rocke and stone most firme, he vvould build his Church.

42 Called Cephas.) Cephas in Syriake, & Peter in Greeke, in English Rocke. See Mat. 16. 18.

CHAP. II.

2 Iesus also vvas called.) By his vouchsafing to come vvith his to the Mariage, he approueth the custome of the faithful in meeting at honest feastes and recreations for maintenance of loue, peace, and amitie among themselues: he reproueth the heresie of Tatian, Marcion, and such like condemning vvedlocke: lastly (as S. Cyril saith in 2. Io. c. 22.) he sanctifieth and blesseth the Mariage of the Faithful in the nevv Testament, making it a nevv creature in him, and discharging it of the manifold maledictions and disorders vvherein it vvas before. By vvhich benediction the often diuorces, remariages, and pluralities of vviues, and the vvomens seruile subiection and imparitie in that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament. See S. Aug. de nupt. & concup. li. 1. c. 10. & 21. li. 1. de adult coniug. c 8.

3 They haue no vvine.) Our Lady many vvaies vnderstood that nov the time approched of manifesting him self to the vvorld by miracles and preaching, and nothing doubted but that he vvould nov begin at her request. Vvhereby vve learne that Christ ordinarily giueth not his graces, but humbly asked and requested thereunto, and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

4 Vvhat is to me and thee?) Because this speach is subiect to diuers senses, vve keepe the vvordes of our text, lest by turning it into any English phrase, vve might straiten the Holy Ghosts intention to some certaine sense either not intended, or not only intended, and so take avvay the choise and indifferencie from the reader, vvhereof (in holie Scripture specially) al Translatours must bevvare. Christ then may meane here, vvhat is that, vvoman, to me & thee being but strangers, that they vvant vvine? as some interpret it. or (vvhich is the more proper vse of that kinde of speach in holy vvrite) vvhat haue I to doe vvith thee? that is, vvhy should I haue respect to thy desire in this case? in matters touching my charge & the commission of my father for preaching, vvorking miracles, and other graces, I must not be tied to flesh and bloud. Vvhich vvas not a reprehension of our Lady, or signification that he vvould not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent sheevveth the contrarie. but it vvas a lesson to the companie that heard it, and namely to his Disciples, that respect of kinred should not drav vv them to doe any thing against reason, or be the principal motiue vvhy they doe their duties, but Gods glorie.

5 Vvhatsoeuer he shal say.) By this you see, our Lady by her diuine prudence and entiere familiaritie and acquaintance vvith al his maner of speaches, knevv it vvas no checke to her, but a doctrine to others: & that she had no repulse, though he seemed to say his time vvas not yet come to vvorke miracles: not doubting but he vvould begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did. li. 2. in Io. c. 23. and therfore she admonisheth the vvaiters to marke vvel, & to execute vvhatsoeuer Christ should bid them doe.

9 Tasted the vvater.) He that seeth vvater turned into vvine, needeth not dispute or doubt hovv Christ changed bread into his body.

15 Cast them out.) By this chastising corporally the defilers & abusers of the Temple, he doth not only shevv his povver, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellovves: but also his soueraine authoritie ouer al offenders, and that not vpon their soules only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spiritualitie may learne, hov far, and in vvhat cases, for iust zeale of Christs Church, they may vse an exercis

rercise both spiritually and temporally their forces and faculties against offenders, specially against the prophaners of Gods Church, according to the postles allusion 1. Cor. 3. If any defile the Temple of God, him will God destroy.

24 IESVS committed not him self.) S. Augustine Tract. in Io. 11. pplieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christ not committing his Person to them as yet, to the Churches like warinesse and wisedom, in not opening nor giuing to them our Lord in the B. Sacrament, because al were not to be trusted with that high point without full trial of their faith.

CHAP. III.

5 Borne againe of water.) As no man can enter into this world not haue his life & being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the Pelagians, & Caluinists be condemned, that promise life euerlasting to yong children that die without Baptisme, and al other that thinke only faith to serue, or the external element of water superfluous or not necessarie: our Sauiours wordes being plaine & general. August hæres. 88. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace ex opere operato, that is, of the worke it self (which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world.

8 Where he will.) We follow rather S. August. & those ancient fathers, which most commonly vnderstand this place of the Holy Ghost, & not of the winde: although both senses be good.

18 Is iudged already.) He that beleeueth in Christ with faith which worketh by charitie (as the Apostle speaketh) shal not be condemned at the later day nor at the houre of his death, but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in him self, of his owne free will, the sentence both of Christ and of the Church.

31 He that commeth from aboue.) As though he should say, No marvel that men resort to Christ so fast and make lesse account of me: for, his baptisme and his preaching and his person are al from heauen immediatly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit and graces are aboue al measures or mens gifts, euen according

to his Manhod: and al povver temporal and spiritual, the kingdom and the Priesthod, and al soueraintie in heauen and earth are bestovved vpon him as he is man also.

CHAP. IV.

2 Iesus did not baptize.) He did not baptize ordinarily. yet that he baptized his Apostles, S. August. thinketh it very probable, ep. 108.

7 Cometh a vvoman.) This vvoman is a figure of the Church, not yet iustified, but novv to be iustified. Aug. tract. 15. in Ioan.

9 Ievves do not communicate.) There vvere many other causes vvhy the faithful Ievves could not abide the Samaritans, but their precise abstaining from their companie & conuersation, vvas their Schismatical Temple and Seruice in mount Garizim.

20 Our fathers adored.) By adoration is meant doing of sacrifice. for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their vvorshiping there to be more ancient then the Ievves in Hierusalem, referring it to Iacob: vvhereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Lavv giuen, made nothing for their Schisme: vvhich vvas begone by Manasses a fugitiue Priest, only to hold his vnlavvful vvife thereby, and to obtaine Superioritie, in Schisme. Ioseph. li. antiq. 11. c. 8. vvhich he could not doe in the vnitie of his brethren: long after the Temple of Hierusalem, from vvhich reuolt vvas made. Therfore Christ giueth sentence for the Ievves and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritans none at al.

Iosephus also recordeth hovv the Samaritans demaunded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Ievves as the other, and to vvorship the same God. but their Schismatical hypocrisie vvas easely spied and dimissed vvith nothing. An other time the Ievves and Samaritanes (as the same vvriter testifieth Ioseph li. 13. antiq. c. 6.) made a great sturre in Alexandria about the truth and antiquitie of the Schismatical Temple and seruice in Garizim, and the other true Temple of Salomon: in so much that the matter vvas put to arbitrement by Ptolomæus the kings commaundement, only to trie vvhether of the tvvo vvas first. And the Schismatikes (as their custome is) per saltum, can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatikes do novv to Christ and the Apostles. But vvhen the trial vvas made, only they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time vvhen the Schismatikes vvent out from them, that theirs vvas the lavvful, and the other the false Temple and false adoration. and so it vvas iudged, and the Samaritanes put to silence. Aftervvard the said Schismatikes (vvhich is lightly the end of al Schismes) reuolted quite from the Ievves religion, and dedicated their Temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and vvine is like at length to come to the sacrifice of Ceres and Bacchus.

23 In Spirit and veritie.) Our Sauiour foretelleth her that the end & ceasing of their Sacrifice & adoration in both the Temples should shortly be, and euen then vvas begone to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be throughou

roughout al Nations according to the Prophecie of Malachie. Secondly, it the grosse and carnal adoration by the flesh and bloud of beastes and ner external terrene creatures not hauing in them grace, spirit, and life, ould be taken avvay, & an other Sacrifice succede, vvhich should be it self inuisible celestial, diuine, ful of life, Spirit & grace. And thirdthat this adoration & Sacrifice should be the veritie it self vvhereof al e former sacrifices and hostes vvere but shadovves & figures. And he lleth that here spirit and truth, vvhich in the first Chapter is called ace and truth. Al vvhich is no more but a prophecie and description of e Sacrifice of the faithful Gentils in the bodie and bloud of Christ: not at it is not by external meanes giuen to vs (for othervvise vve being men nsisting of flesh and bloud could not be capable thereof) but that it is rit and life in it self, being the flesh of the VV O R D of God. And if man enlarge the vvord of Adoration, (vvhich here as is said, signieth properly the vvorship of God by Sacrifice) to al the Sacraments of the vv Lavv, they al likevvise be spirit and grace, the Holy Ghost vvorng inuisibly and internally vpon our soules by euery one of them. VVheupon our Baptisme, is vvater & the Holy Ghost: our Penance, the vvord of absolution and the Holy Ghost: our Confirmation, oile & the oly Ghost by imposition of handes: finally, al the adoration of the atholike Church, is properly spiritual, though certaine external creatus for our natures, state and necessitie, be ioyned thereunto. Take hee therfore thou gather not of Christs vvordes that Christian men should aue no vse of external office tovvards God: for that vvould take avvay Sacrifice, Sacraments, Praiers, Churches, and societie of men in his eruice.

39 The vvoman giuing testimonie.) This vvoman mystically being e Church, it is here signified, that they vvhich at the first belecue becaue the Church teacheth so, aftervvard be much confirmed, finding it in the cripture also, and by other instructions.

CHAP. V.

2 Vpon Probatica.) By our latin text and the Greek, this miraculous ond vvas in or vpon Probatica, that is, a place vvhere the sheep to be crificed, vvere kept. But by other latin copies, S. Hierom, and some Greek fathers, Probatica is the very pond it self: so called, becaus the sheep f sacrifice vvere there vvashed.

2 A pond.) This is as great a vvonder and vvorke as vvas in the old avv, yet neuer recorded in the Scripture before: the conditions & circumtances of the same much to be distinctly vveighed against the miscreants t this time for many causes. First, that God vvithout derogation to his onour, yea to the great commendation of it, doth giue vertue of miraes and cure to vvater or other creatures. Secondly, that he giueth such ertues to these creatures specially vvhich be by vse & occupying in sacred unctions or othervvise, as it vvere sanctified: for this pond vvas it vvhein the carcasses of sheepe (therfore called Probatica) & other beasts to e sacrificed, vvere first vvashed, to vvhich being alvvaies red (as S. Hierom aith de locis Hebr. post med.) vvith the bloud of hostes, this force vvas giuen, for the commendation of the sacrifice of the Lavv there offered. Hovv much more may vve acknovvledge such vvorkes of God miraculously done n or about the Sacrifice or Sacraments of the nevv Testament, vvhich faithlesse men vvholy reiect and condemne for fables. becaus they knovv not the Scriptures nor the povver of God. Thirdly, that this operation vvas giuen at one time more then an other, & rather on great festiual

daies then other vulgar times (for this vvas the feast of Pasche or of Pentecost) as daies more sanctified, & vvhen the people made greater concourse: vvhich shevveth that vve should not vvonder to see miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saincts are Presidents or Patrons of such places of miracle, and vvorkers also vnder God of the effects that there extraordinarily be done. VVhich ought to make Christians lesse doubt, that the force of diuers vvaters in the vvorld is iustly attributed by our forefathers and good stories to the prayers and presence of Saincts, vvhich profane incredulous men referre only to nature, vntruely pretending that God is more glorified by the vvorkes of nature, vvhich be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinarie prouidence. Fiftly, that miracles be not vvrought on men by their faith only and as vvel by their presence in spirit as in body, or vpon the parties desire or deuotion only, according to the Heretikes pretext that God is a like present by his povver & grace to euery man and place: and therfore that men neede not to go from their ovvne houses or countries to seeke holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue benefite of this vvater but he that could touch it, and be in it corporally, and at that iust time vvhen the vvater vvas in motion by the Angel. Yea sixtly, vve may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his ovvne vvil & commaundement, vvithout al rules of our reasons and questioning thereon, none could be healed but that person vvho first could get into the pond after the Angel came & stirred the same. Seuethly, that these graces of corporal cures giue to this vvater, Hiero. con. Lucifer. c. 3. to. 2. prefigure the like force of the Sacrament of Baptisme for the cure of soules, though vve neede not seeke the correspondence thereof to the figure in euery point.

Lastly, Christ by his povver of excellencie and prerogatiue could and did heale this poore man that could get no body to help him into the vvater, because he earnestly and long desired the remedie by God appointed, but vvas excluded by necessitie: as our Lord saueth al such as die vvithout Baptisme, if they in their ovvne persons earnestly intended, desired, and sought for the same.

14 Sinne no more.) VVe may gather hereby that this mans long infirmitie vvas for punishment of his sinnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the vvorld in vaine, vvhen the sinne for vvhich it vvas sent, remaineth, or is not repented of: and therfore that in al infirmities men should first turne to God and goe to their Ghostly father, and then al for the vvordly Phisicions aftervvard.

29 Done good things.) Not faith only, but good and il deedes shal be counted, and accordingly revvarded at the day of iudgement.

34 I receiue not.) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on vvorldly vvitnesses, or mens commendations: though to vs such testimonies be agreable and necessarie. And so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyses the Prophets: and departing out of this vvorld, to send forth al his Apostles, and in them al Bishops and Lavvful Pastors, to be his vvitnesses from Hierusalem to the end of the vvorld.

39 Searche the Scriptures.) He reprehendeth the Ievves, that reading daily the Scriptures and acknovvledging that in them they should finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be CHRIST their King, Lord, Life, and

Sauiour,

iuiour. For the special maisters & Scribes of the Ievves then, vvere like vnour Heretikes novv, vvho be ever talking and turning and shuffling the criptures, but are of al men most ignorant in the deepe knovvledge thereof. nd therfore our Maister referreth them not to the reading only, or learning hem vvithout booke, or having the sentences thereof gloriously painted r vvritten in their Temple, houses, or coates: but to the deepe searche of the meaning and mysteries of the Scriptures, vvhich are not so easily to be seen a the letter.

39 Search the scriptures.) Catholikes searche the scriptures, and finde here, Peters & his successors Primacie, the Real presence, the Priests povver o forgiue sinnes, Iustification by faith & good vvorkes, Virginitie preferred efore matrimonie, breach of the vovv of continencie damnable, Voluntarie ouertie, Penance, almes, and good deedes meritorious, diuers revvardes in eauen according to diuers merites, & such like.

43 An other shal come.) He meaneth specially Antichrist. Hovv then an the Pope be he, seing the Ievves receiue him not?

CHAP. VI.

23 Giuing thankes.) These vvordes do plainly import, that the giuing hankes vvas an effectual blessing of the bread and vvorking the multiplication thereof.

27 VVork not the meate.) By their greedy seeking after him for meate of the bodie, he taketh occasion to dravv them to the desire of a more excellent foode vvhich he had to giue them, and so by litle to open vnto them the great meate and mysterie of the B. Sacrament: vvhich (as he proueth) doth not only far passe their ordinarie bread or his maruelous multiplied loaues, but Manna it self, vvhich they thought came from heauen, and so much vvondered at it.

32 Amen.) VVhy vve keepe the hebrue vvord, Amen, and translate it not. See the Annot. c. 8. vers. 34.

32. The true bread.) Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signified by eating and feeding: yet the causes vvhy they should be recommended vnto vs in such termes, vvere, that he vvas to be eaten and drunken in deed in the formes of bread and vvine: for the vvhich cause his bodie on the crosse is called his bread: & his bloud shed on the crosse, the bloud of the grape: no doubt because the same bodie & bloud vvere in Holy Sacrament to be eaten and drunken. In vvhich speaches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament, the true bread is not taken properly and specially for that substance vvhich is of corne, and called vvith vs bread: but generally for food or meate, and therfore it hath ioyned vvith it lightly a terme signifying a more excellent sort of sustenance: as the true bread, the bread of heauen, the bread of life, Supersubstantial bread. in vvhich sort the holy Sacrament vvhich is Christs bodie, is both here, and in S. Luke & S. Paul also, often called bread euen after consecration: not only for that it vvas made of bread, but because it is bread more truly, and by more excellent property and calling, then that vvhich ordinarily is named bread.

44 Dravv him.) The Father dravveth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs vvith his ovvne substance in the Sacrament. not compelling or violently forcing any against their vvil or vvithout any respect of their consent, as Heretikes pretend: but by the svveete internal motions and persuasions of his grace and spirit he vvholy maketh vs of our ovvne vvil and liking to consent to the same.

49 Manna, and died.) The Heretikes holding the fathers of the old

Testament to haue eaten of the same meate, & to haue had as good Sacraments as vve, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna vvas only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it vvas made by God miraculously, our Sacrament more: it vvas to be eaten for the time of their peregrination, our Sacrament more: it vvas to euery man vvhat he liked best, our Sacrament more: a litle thereof serued and sufficed as vvel as much, our Sacrament more: it vvas reserued for such daies as it could not be gathered, and our Sacrament much more: it vvas kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both bodie and soule much more. Aug. cont. duas Ep. Pelag. li. 1. c. 19. & Ser. 2. de verb. Ap. c. 2.

52 Hovv can this man?) It came not to their minde that nothing vvas impossible to God, that vvickedly said, Hovv can this man giue vs his flesh? but vve may make great profite of their sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, Hovv? for it is a Ievvish vvord and vvorthy al punishment. so saith S. Cyril. lib. 4 c. 13. in Io. Neuertheles if one asked only for desire to learne in humilitie, as our Ladie did touching her hauing a childe in her virginitie, then he must take the Angels answver to her, That it is of the Holy Ghost. so saith S. Damascene li. 4. c. 14.

53 Vnles you eate.) Christ commending the Sacrament of the faithful vnto vs, said Except you eate, &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a lier, this meate shal be death & not life to him. August. Ser. 2. de verb. Ap. c. 1. And S. Leo Ser. 6. de ieiun. 7. mens. thus, Becausе our Lord saith, Except you eate &c. let vs so cōmunicate that vve nothing doubt of the truth of Christs bodie & bloud: for that is receiued vvith mouth, vvhich is beleeued in hart: and they answver Amen in vaine, that dispute against that vvhich they receiue.

53 And drinke.) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (vvho lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith only) it can make nothing for one kinde or other. And in respect of vs Catholikes, vvho beleeue Christs vvhole person both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be vvholy receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.

53 You shal not haue life.) Though the Catholikes teach these vvordes to be spoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish, vvhich to hold, vvere heretical. Neither did S. Augustine meane Li. 1. depec. merit. c. 20. applying these vvordes to infants also, that they could not be saued vvithout receiuing sacramentally, as not only the Heretikes, but Erasmus did vnlearnedly mistake him: but his sense is that they vvere by the right of their Baptisme ioyned to Christs bodie Mystical, and therby spiritually partakers of the other Sacrament also of Christs bodie & bloud. As al Catholike men that be in prison, ioyning vvith the Church of God in hart & desire to receiue & be partakers vvith the Church of this Sacrament, and those specially that deuoutly heare Masse and adore in presence the bodie & bloud of Christ, ioyning in hart vvith the Priest, al these receiue life & fruite of the Sacrament, though at euery time they receiue not Sacramentally in one or both kindes. And although in the Primitiue Church the holy

holy Sacrament in the second kind vvere often giuen euen to infants to ctifie them, yet (as the holy Councel hath declared con. Trid. Sess. 21. c. 4.) it as neuer ministred vnto them vvith opinion that they could not be saued ithout it. & therfore the Heretikes do vntruly charge the Church & the thers vvith that errour.

54 I vvil raise him.) As the Sonne liueth by the Father, euen so do e liue by his flesh, saith S. Hilarie. li. 8. de Trin. And S. Cyril. li. 4 c. 14. 15. aine thus, Though by nature of our flesh vve be corruptible, yet by partiation of life vve are reformed to the propertie of life. For not only our ules vvere to be lifted vp by the Holy Ghost to life euerlasting, but this e grosse terrestrial body of ours is to be reduced to immortalitie, by touing, tasting, & eating this agreable food of Christs body. And vvhen Christ th, I vvil raise him vp, he meaneth that this body vvhich he eateth, shal se him. Our flesh (saith Tertullian de resur. car. nu. 7.) eateth the body and oud of Christ, that the soule may also be fatted. therfore they shal both ue one revvard at the Resurrection. And S. Irenæus, Hovv do they affirme t our bodies be not capable of life euerlasting, vvhich is nourished by e body and bloud of our Lord? Either let them change their opinion, or cease to offer the Eucharist. S. Gregorie Nyssene in orat. cathech. magna. o saith, That liuely bodie entering into our bodie, changeth it and maketh like and immortal.

55 Meate in deede.) Manna, vvas not the true meate: nor the vvater the rocke, the drinke in deede: for they did but driue avvay death or famifor a time and for this life. But the holy Bodie of Christ is the true food urishing to life euerlasting, and his bloud the true drinke that driueth dea avvay vtterly, for they be not the bodie and bloud of a mere man, but him that being ioyned to life is made life: and therfore are vve the bo: and members of Christ, because by this benediction of the mysterie vve ceiue the Sonne of God him self. So saith S. Cyril li. 4. c. 16. in Io.

53 He that eateth this bread.) By this place the holy Councel proueth nc. Trid. Sess. 21. c. 1. that for the grace and effect of the Sacrament, vvhich the life of the soule there is no difference vvhether a man receiue both ides or one: because our Saviour vvho before attributed life to the eating d, drinking of his bodie & bloud, doth here also affirme the same effect, hich is life euerlasting, to come of eating only vnder one forme. Therfore e Heretikes be seditious calumniators that vvould make the people belee, the Catholike Church and Priests to haue defrauded them of the grace benefite of one of the kindes in the Sacrament. Nay, it is they that haue frauded the vvorld, by taking avvay both the real substance of Christ, and grace from one kinde and both kindes, and from al other Sacraments. e Church doth only (by the vvi edom of Gods Spirit and by instruction Christ & his Apostles, according to time and place, for Gods most hour, the reuerence of the Sacrament, and the peoples most profite therby) ipose of the maner and order hovv the Priest, hovy the people shal recei and al other Particular pointes, vvhich him self (saith S. Augustine Ep. .c. 6. ad Ianuarium.) did not take order for, that he might commit that to Apostles, by vvhom he vvas to dispose his Churches affaires: though h he and the Apostles and the Fathers of the primitiue Church left vs nple of receiuing vnder one kind. Christ at Emmaus, The Apostles Acts 2. The primitiue Church in giuing the bloud only to children, Cypr. li. de sis. nu. 10 in reseruing most commonly the bodie only, Tertul. li. 2. ad . nu. 4. Cypr. li. de lapsis, nu. 10. in hallowing the sicke therwith, Euseb. hist. li. 6. c. 36. in the holy Eremites also that receiued and reserued it monly and not the bloud, in the vvildernes, Basil. ep ad Cæsariam Patrin. and in diuers other cases vvhich vvere to long to rehearse.

Vvhereby the Church being vvarranted and in the ruling of such things ly taught by Gods Spirit, as vvel for the reproving of certaine heresies,

that Christ God and man vvas not vvhole and al in euery part of the Sacrament, as specially for that the Christian people being novv enlarged, and the communicants often so many at once, that neither so much vvine could be conueniently consecrated, nor vvithout manifold accidents of shedding or abusing, be receiued, (vvherof the Protestants haue no regard, because it is but common vvine vvhich they occupie, but the Church knovving it to be Christs ovvne bloud, must haue al dreadful regard) therfore I say she hath decreed and for some hundreth yeres put in vse, that the Priest saying Masse, should alvvaies both consecrate and also receiue both kindes because he must expresse liuely the Passion of Christ, and the separation of his bloud from his bodie in the same, and for to imitate the vvhole action & institution as vvel in sacrificing as receiuing, as to vvhom properly it vvas said, Do this, for that vvas spoken only to such as haue povver therby to offer and consecrate. But the Lay men, and the Clergie also vvhen they do not execute or say Masse them selues should receiue in one kinde, being therby no lesse partakers of Christs vvhole person and grace, then if they receiued both. For (as S. Paul saith) He that eateth the hostes, is partaker of the altar. He that eateth, saith he: for though there vvere drink-offerings or libaments ioyned lightly to euery sacrifice, yet it vvas ynough to eate only of one kinde, for to be partaker of the vvhole.

62 If you shal see.) Our Saviour seemeth to insinuate, that such as beleeue not his vvordes touching the holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized & tempted after they savv or knevv him to be ascended into heauen. Vvhich is proued true in the Capharnaites of this time. Vvhose principal reason against Christs presence in the Sacrament is, that he is ascended into heauen: yea, vvho are so bold as to expound this same sentence for them selues thus, It is not this body or flesh vvhich I vvil giue you, for that I vvil carie vvith me to heauen. Vvhereby if they meant only that the condition and qualities of his body in heauen should be other then in the Sacrament, it vvere toletable: for S. Augustin speaketh sometime in that sense. but to deny the substance of the body to be the same, that is vvicked.

63 The flesh profiteth nothing.) If this speach vvere spoken in the sense of the Sacramentaries, it vvould take avvay Christs Incarnation, manhod, & death, no lesse then his corporal presence in the Sacrament. for if his flesh vvere not profitable, al these things vvere vaine. Therfore CHRIST denieth not his ovvne flesh to be profitable, but that their grosse and carnal conceiuing of his vvordes, of his flesh, & of the maner of eating the same, vvas vnprofitable vvhich is plaine by the sentence folovving vvhere he vvameth them, that his vvordes be spirit and life, of high Mystical meaning, and not vulgarly & grosly to be taken, as they tooke them. And it is the vse of the Scripture to cal mans natural sense, reason, and carnal resistin, or not reaching supernatural truthes, flesh or bloud, as, Flesh and bloud reuealed not this to thee &c. Mat. 16.

This carnalitie then of theirs, stood in tvvo points specially: first, that they imagined that he vvould kil him self, & cut & mangle his flesh into partes, & so giue it them ravv or rost to be eaten among them. Vvhich could not be meant, saith S. Augustin de Doct. Chr. li. 3. c. 13. for that had conteined an heinous and barbarous fact, and therfore they might & should haue bene assured, that he vvould commaund no such thing: but some other svveete sense to be of his hard, mystical, or figuratiue vvordes, & to be fulfilled in a Sacrament, mysterie, and a marudous diuin

sort

ort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, & of a dead man also, which should come to be eaten of which kind of flesh Christ here pronounceth, that it profiteth nothing. Whereupon S. Cyril lib. 4. cap. 23. in Io. saith, This body is not of Peter or Paul or any other like, but of Christ Iesus who is the life it self: and therfore this Body giueth life, the very fulnes of the Diuinitie dwelling in it. And the holy Councel of Ephesus in the 11 Anathematisme expounded also by the said S. Cyril. The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD it self But the Heretike Nestorius dissolueth the vertue of this Mysterie, holding mans flesh only to be in the Eucharist. Thus there. And S. Ignatius cited of Theodorete dial. 3. and many other Fathers haue the like. Whereby we may see that it commeth of the Diuinitie & Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

64. That beleeue not.) It is lacke of faith, you see here, that causeth men to spurne against this high truth of the Sacrament: as also it may be learned here, that it is the great & merciful gift of God that Catholike men do against their senses & carnal reasons, beleeue & submit them selues to the humble acknowledging of this Mysterie: lastly, that it may wel by Christs insinuation of Iudas, be gathered, that he specially spurned against our Maisters speaches of the holy Sacrament.

66. Went back.) It can be no maruel to vs now that so many reuolt from the Church, by offense or scandal vniustly taken at Christs body and bloud in the Sacrament: seeing many of his disciples that saw his wonderful life, doctrine, and miracles, forsooke Christ him self, vpon the speach & promise of the same Sacrament. for the mysterie of it is so supernatural & diuine in it self, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we eate it: that the vnfaithful and infirme do so stumble at Christ in the Sacrament, as the Iewes & Gentils did at Christ in his humanitie For, the causes of contradictions of the incarnation & Transubstantiation be like. And it may be verily deemed, that whosoeuer now can not beleeue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleeued that Christ had bene God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread and wine, nor any Metaphorical or Allegorical speech, that could make such a troupe of his disciples reuolt at once. When he said he was a doore, a vine, a way, a Pastor, and such like; (vnto which kinde of speaches the Protestants ridiculously resemble the wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeues, and said, Goe not away my maisters, he speaketh parables. The cause therfore was their incredulitie, and the height of the Mysterie, for that they neither knew the meanes how it might be present, nor would beleeue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter at this day.

68. Peter answered.) Peter answereth for the Twelue, not knowing that Iudas in hart was already naught, and beleeued not Christs former wordes touching the B. Sacrament, but was to reuolt afterward as wel as

the other. Cypr. ep. 55. num. 3. Wherein as Peter beareth the person of the Church & al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of Schismatikes, Heretikes, or Apostates, either for this Sacrament or any other Article, will euer forsake Christ: So Iudas was the chiefest suborner maintayner and father of this heresie against the real presence of Christs bodie and blond in the B. Sacrament, and of the reuolt from him for the same. as S. Augustin teacheth in enarratione Psal. 54. ad vers. 22. & Psal. 55. ad vers. 7. declaring withal that this was the first heresie against Christs doctrine, and worthily commending S. Peter for his humble obedience, in receiuing Christs speach, and firmly beleeuing his wordes to be true and good, which he did not yet vnderstand. By whose example therfore when company draweth vs to reuolt, let vs say thus: Lord, whither or to whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such: and forsake thee and thy Church with the vnfaithful multitude? No, thou hast the wordes of life, and we beleeue thee, & thy Church will not nor can not beguile vs. Thou hast (saith the same S. Augustine Tract. 27. in Euang. Io.) life euerlasting in the ministration of thy bodie and bloud. and a litle after. Thou art life euerlasting it self, and thou giuest not in thy flesh and bloud but that which thy self art.

CHAP. VII.

2. The festiual day.) Scenopegia (Leu. 23. skynon eorty) is the feast of Tabernacles, which the Iewes kept from the 7 of octob. for eight daies together, by Gods commaundement, for a memorie that their fathers dwelt by Gods protection fourtie yeres in tabernacles or tentes, and not in houses, comming out of AEgypt. See Leuit. 23. 34.

17. Will do the will.) The way to come to know the truth, is to liue wel.

18. He that speaketh.) It is spoken of Antichrist specially, and it is true in al Heretikes. Augustr. tract. 29. in Euang. Io.

20. Thou hast a diuel.) No maruel, when these speake thus to Christ him self, if Heretikes call his vicar Antichrist.

39. As yet the spirit.) This was fulfilled on whitsunday Act. 2. & afterward alwaies by imposition of hands in the Sacrament of Confirmation: visibly in the primitiue Church, and inuisibly to the end of the world.

50. He that came to him.) Christ hath some good alwaies euen among the wicked, which secretly serue him and by wise delaies auert the execution of vniust lawes against him and his people, as Nicodemus and Gamaliel.

CHAP. VIII.

7. He that is without sinne.) We can not conueniently reprehend or condemne other mens faults, if our selues beguilty of the same or other greater. Cyril. in Io. See Annot. Mat. 7. 1.

11. Neither will I condemne thee.) S. Augustine by this example of our Maister proueth that Clergie men specially should be giuen much to mercie: and that they ought often, as the cause and time require, to get pardon of the secular Magistrates for offenders that be penitent. Ep. 54.

25. The beginning.) So read S. Cyril, S. Ambrose, & S Augustine: expounding it of Christes person, that he is the beginning or cause of al creatures.

31. If you abide in my word.) Only faith is not sufficient without perseuerance or abiding in the keeping of his commaundements.

34. Amen, amen.) What is it (saith S. Augustr. vpon this place) when our Lord said, Amen, amen? He doth much commend and vrge the thing that he so vttereth, doubling it. It is a certaine ordre of his, if a man may so say, for Amē in Hebrue signifieth verū, a truth. Yet is it not translated, whereas it might haue been said, verū verum dico vobis, but neither the Greeke interpreter durst doe it, nor the Latin, the Hebrue word hath remained stil, that so it might be the more esteemed. Tract. 41. in Ioan. by which wordes

& the

the like recorded in other places of this nevv Teſtament, the Reader may e great reaſon, vvhy vve alſo ſay, Amen, amen, and durſt not translate it d ſuch like vvordes into our Engliſh tongue.

36. Shalbe free indeed.) Man vvas neuer vvithout free vvil: but ha- ng the grace of Chriſt, his vvil is truly made free (as S. Auguſtine ſaith) om ſeruitude of ſinne alſo. tract. 41. in Euang. Io.

39. Do the vvorks.) Not only faith, but good vvorkes alſo make men e children of Abraham according as S. Iames alſo ſpeaketh of Abrahams vorkes. cap. 2.

44. He vvas a mankiller.) S. Auguſtin compareth Heretikes in their ſpiritual murder by driuing Chriſtian men out of the Church, to the Diuel hat droue our parents out of Paradiſe. Cont. lit. Petil. lib. 2. c. 12.

49. I haue no diuell.) He denieth not that he is a Samaritane, be- uſe he is our keeper or protector, as the vvord ſignifieth and becauſe he is decde that merciful Samaritane in the parable of the vvounded man Luc. 0.33. Aug. tract. 43. in Ioan.

CHAP. IX.

3. Neither hath this man.) Though many infirmities fal for ſinne, yet ot al: ſome comming for probation, and ſome ſent, that God by the cure hereof may be glorified.

4. No man can vvork.) The time of vvorking, and meriting, is in this life: after death vve can deſerue no more by our deedes, but muſt only re- eiue good or il, according to the difference of vvorkes here.

6. Made clay.) Chriſt that could haue cured this man by his only vil or vvord, yet vſed certaine creatures as his inſtruments in vvorking, nd diuers circumſtances and ceremonies, clay, vvater, annoynting, vvashing, &c. No maruel then that he and his Church vſe ſuch diuerſities of Sacra- ments and ceremonies externa l in curing our ſoules.

7. Goe vvashe.) This vvas a figure of Baptiſme to vvhich al men borne in ſinne and blindnes are ſent for health & ſight Ambr. lib. 3. c. 2. de Sacramentis.

22. Put out of the Synagogue.) The Heretikes vntruly translate here (& verſ. 35.) Excommunicate: to make the ſimple conceaue the Churches Extommunication to be no other, or no better, or no more rightly vſed a- gainſt them, then this caſting out of the Synagogue of ſuch as confeſſed our Sauiour. They might as vvel haue Translated for Synagogue, Church: for the old Teſtament, the nevv: for Lavv, grace: for fleſh, ſpirit. for Moyſes, Chriſt. For no leſſe difference is there betvveen caſting out of the Synagogue, and Excommunication. Beſides that, not euery one vvhich vvas not of the Ievves Synagogue, vvas therfore out of the commu ion of the Faithful, many true beleeuers being in other partes of the vvorld not ſubiect to the Ievves Synagogue, Lavv, nor Sacraments. And therfore it vvas not al one to be out of the Synagogue, and to be excommunicated. as novv, vvhoſoeuer is out of the Churches communion, either by his ovvne vvil, or for his inſt de- ſerts thruſt out of it by the ſpiritual Magiſtrate, he is quite abandoned out of al the ſocietie of Saincts in heauen and earth, ſo long as he ſo conti- nueth.

As for the cauſe of thruſting this poore man & ſuch other out of the Synagogue, & excommunicating Heretikes, there is as great odds as be- vvixt heauen and hel: he being vſed ſo for folovving Chriſt and his Church, theſe for forſaking Chriſt and his Church. Some more agreement there is betvveen that corrupt ſentence of the Ievves againſt the folovvers of Chriſt, & the pretended excommunication executed againſt Catholike men by our Heretikes: although in truth there is no great reſemblance. For the

Ievves though they abused their povver sometimes, yet had they authoritie in deed by Gods lavv so to punish contemners of their Lavv, & therfore it vvas feared and respected euen of good men. But the excommunication vsed by Heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. for, out of their Synagogues al faithful men ought to flee, and not tarie to be thrust out: according to the vvarning giuen against Core and Dathan. Be ye separated from their tabernacles, left you be vvrapped in their sinnes

24. Giue glorie to God.) So say the Heretikes vvhen they derogat from miracles done by Sancts or their Relikes, pharisaically pretending the glorie of God. As though it vvere not Gods glorie, vvhen his Sancts do it by his povver and vertue: yea his greater glorie, that doth such things by his seruants, & by the meanest things belonging to them, as Peters shadovv Act. 5. & Paules napkins Act. 19.

CHAP. X.

1. Climeth an other vvay.) Vvhosoeuer taketh vpon him to preach vvithout lavvful sending, to minister Sacraments, & is not Canonically ordered of a true Catholike Bishop, to be a Curate of soules, Person, Bishop, or vvhat other spiritual Pastor so euer, and commeth not in by lavvful election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men, and by humane lavves, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succede them in roome and doctrin. And generally euery one that descendeth not by Lavvful succession in the knovven ordinarie line of Catholike Bishops and Pastors that haue been in al Countries since their conuersions. And according to this rule S. Irenæus lib. 3. c. 3. trieth the true shepeheards from the theeues and Heretikes. So doe Tertul. de Præscr. num. 11. S. Cypr. de vnit. Ec num. 7. S. August. epist. 165. & cont. epist. Manich. cap. 4. and Lirinensis.

1. A theefe.) The theefe, is the heretike specially, & any other that vnlavvfully breke in vpon the sheepe to kil & destroy them by false doctrine and othervvise.

4. He goeth before.) That is the fashion of Ievvrie & other countries, signifying that the shepeheard or Pastor must teach the sheepe, and not they him.

12. Good Pastor.) The good Pastor, is he vvhose special care is not of his ovvne aduantage, but of the safty of the flocke. The hireling, is he that respecteth not the profite and good of the flocke, but his ovvne lucre. The vvoulfe, is the Heretike, or any persecutor of the Church, vvhich is Christs flocke.

13. Fleeth.) Euery Bishop and Pastor is bound to abide vvith his flocke in times of danger & persecution euen to death, except him self be personally sought for, rather then the flocke, or the flocke it self forsake him, for in such cases the Pastor may flee, as the Apostles did, and S. Athanasius, and others. S. Athan. Apol. de fuga. August. epist 180.

15. I yeld my life.) Christes death vvas so necessarie for the flocke, that vvhen he might haue escaped, he voluntarily offered him self to death for his flocke.

22. The dedication.) This is the feast of Dedication instituted by Iudas Machabæus lib. 1. Mach. c. 4. Christ vouchsafed to honour and keepe that feast instituted by him: & our Heretikes vouchsafe not to pray and sacrifice for the dead, vsed and approued by him. The Dedication also of Christian Churches is vvarranted thereby, vvith the annual memories thereof. And it proueth that such things may be instituted vvithout any expresse commaundement in Scripture.

29. That

29. That vvhich he gaue me.) Thus read also diuers of the Fathers, namely S. Hilar Trin. lib. 7 post medium. S. Ambr. de Sp. S. li. 3. ca. 18. S. Aug. in Io. tract. 48. S. Cyril. li. 7. in Io. c. 12. and vse it to proue that Christ had his science and nature of the Father. And therfore some Heretikes of our time vickedly accuse the Councel of Laterane for falsifying this place & applying it to the same purpose VVhich they leese can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. See the 2. Annot. in 1. Io. ver. 1.

CHAP. XI.

44. Loose him.) S. Cyril li. 7. c. vlt in Io. and S. August. Tract. 49. in Io. apply this to the Apostles and Priests authoritie of absoluing sinners: affirming Christ to reuoue none from sinne, but in the Church & by the Priests ministerie.

48. Take avvaie our place.) Amen, but specially Nations must take heede, that vvhiles to saue their temporal state, they forsake God, they loose not both as the Iewes did. Aug. tract. 49. in Io.

51. Being the high Priest.) Maruel not that Christ preserueth his truth in the Church as vsed by the vnvvorthy as the vvorthy Prelates thereof: the giftes of the Holy Ghost following their Order and office, as vve see here in Caiphas, and not their merites or person. And if this man being many vvaies vvicked, and in part an vsurper, and the Lavv & Priesthod being to decline & to giue place to Christs neve ordinance, had yet some assistance of God for vtterance of truth vvhich him self meant not, nor knevv not: hovv much more may vve be assured, that Christ vvil not leaue Peters Seate, vvhose faith he promised should neuer faile, though the persons vvhich occupie the same, vvere as ill as the blasphemous & malitious mouthes of Heretikes do affirme?

CHAP. XII.

3. Marie therefore.) Of this vvomans extraordinarie offices of deuotion, & hovv acceptable they vvere to Christ, see the Annot. Mat. 26.

5. Vvhy vvas.) So vvicked, vncertain, and facrilegious persons reprehend good men for bestovving their goods vpon Church ornaments &c. vnder pretence of better bestovving them on the poore. such prouide for the poore as Iudas did.

6. A theefe.) Iudas did not then first perish vvhen he sould our Lord, for he vvas a theefe before: and being left he vvent alovvd Christ, not in hart, but in bodily vvhich our Master tolerated, to giue vs a lesson to tolerate theirs, rather then driue the body. Aug. tract. 50 in Io.

7. Vvife may spare.) The deuout offices of bathing and anointing the dead bodies of the faithful are here also allovved.

8. But me you shal not.) Not in visible and mortal condition, to receiue alms of you or such like offices for supply of our necessities.

20. Came vp to adore.) Vve may note here is a great difference vvhere a man pray or adore, at home or in the Church & holy places: vvhen the Gentils also came vpon deuotion a pilgrimage to the Temple in Hierusalem.

40. Could not beleeue.) If any man aske (saith S. Augustine) vvhy they could not beleeue? I answer roundly, because they vvould not. Tract. 53. in Io. See the meaning of this speach Annot. Luc. 13. 15. Mar. 4. 12.

42. The pharises did not confesse.) This is the case of many principal men in such countries vvhere heresie hath the vpperhand vvho knovv & beleeue the Catholike faith: but making choise rather to keepe mans fauour then Gods, they dare not confesse the same. Such may pray that God and the vvorld agree together: for els it is seen vvhose part they vvil take.

CHAP.

CHAP. XIII.

2. VVhen supper vvas done.) By supper, he meaneth the eating of the Paschal lambe, for the institution of the B. Sacrament vvas after this.

5. Began to vvash.) This lotion vvas not only of curtesy, such as the Ievves vsed tovvard their ghests, nor only for example of humilitie: but for mysterie and signification of the great puritie that is required before vve come to receiue the holy Sacrament, vvhich straight after this vvashing vvas to be instituted and giuen to the Apostles. Ambr. lib. 3. de Sacram. c. 1. Bernard. de cœna Domini Sermon. 1.

10. To vvash his feet.) The foulnes of the feete, vvhen al the rest is cleane, signifieth the earthly affections and relikes of former sinnes remitted: vvhich are to be cleansed by deuout actes of charitie and humilitie, as S. Ambrose lib. de Sacr. c 1 and S Augustin. epist. 108. & tract. 56. in Io. do note. And because this vvas only a ceremonie, & yet had such force, both novv and aftervvard vsed of the Apostles, that it purged smaller offenses and filthines of the soule, as S. Ambrose and S. Bernard gather, it may not seeme strange that holy vvater and such ceremonies may remit venial sinnes.

14. You also ought.) Our Maister neuer spake plainer, nor seemed to commaund more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed by the Holy Ghost vve knovv this to be no Sacrament nor necessarie ceremonie, and the other to be And vvhy do they beleeue the Church in this, and do not credit her affirming the chalice not to be necessarie for the communicants?

29. Iudas had the purse.) Christ had some prouision before hand giuen him by the Collections of the faithful, vvhich vvas vsed both in his ovvne necessities, & bestovved vpon the poore.

34. A nevv commaundement.) The commaundement of mutual loue vvas giuen before, but manifoldly misconstrued, and abridged by the Ievves to freends only, to this life only, for earthly respects only: but Christ renevveth it and enlargeth it after the forme of his ovvne loue tovvard vs & giueth grace to fulfil it.

CHAP. XIV.

2. Many mansions.) These mansions signifie differences of glorie in heauen. Hiero. lib. 2. adu. Iouin.

12. Greater then these.) S. Chrysostom in a vvhole booke against the Pagans proueth that this vvas fulfilled not only in Peters shadovv, and Paules garments, vvhich as vve read in the Actes, healed infirmities: but also by the Reliques and monuments of Saincts Lib. de Babyla Mart. tom. 5. namely of S. Babylas, of vvhom he there treateth: thereby inferring that Christ is God, vvho could and did performe these vvonderful vvordes, by the very ashes of his seruants. The Protestans cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauiour had promised these & the like miraculous vvorkes in vaine, either not meaning or not able to fulfil them, so they discredite al the approued histories of the Church concerning miracles vvrought by Saincts, namely that S. Gregorie Thaumaturgus remoued mountaine See Annot. Mat. 17. 20. the miracles of S. Paul the eremite and Hilarion vvritten by S. Hierom. the miracles of S. Martin vvritten by Seuerus Sulpitius, the miracles testified by S. Augustin de Ciuit. Dei, the miracles approued by S. Gregorie in his Dialogues, the miracles reported by S. Bede in his Ecclesiastical storie and liues of Saincts: & al other miracles

er so faithfully recorded in Ecclesiastical vvritters. In al vvhich things ue their reach of reason and nature, they are as litle persuaded and haue more faith then had the Pagans, against vvhom S. Chrysostom in the said booke, & S. Augustin de Ciu. Dei lib. 22. c 8. and other Fathers here fore haue vvritten. No man therfore needeth to maruel that the very age of our Lady, & the like, doe miracles, euen as Peters shadovv did: vvonder, if such things seeme stranger and greater then those vvhich rist him self did: vvhereas our Sauiour to put vs out of doubt, saith ex- sly, that his Saincts shal doe greater things then him self did.

15. If you loue me.) It is then possible both to loue Christ and to pe his commaundements.

16. An other Paraclete.) Paraclete by interpretation is either a com- ter, or an aduocate: and therfore to translate it by any one of them on- is perhaps to abridge the sense of this place.

16. For euer.) If the Holy Ghost had been promised only to the Apo- s, their successors & the Church after them could not haue chalenged it. t it vvas promised them for euer. VVhereby vve may learne, both that the uileges and promisses made to the Apostles vvere not personal, but per- ning to their offices perpetually: and also that the Church and Pastors in ages had and haue the same Holy Ghost to gouerne them, that the Apo- s and primitiue Church had.

17. The spirit of truth.) They had many particular giftes and graces the Holy Ghost before, and many vertues by the same, as al holy men ue at al times: but the Holy Ghost here promised to the Apostles and eir successors foreuer, is to this vse specially promised, to direct them in truth and veritie: and is contrarie to the spirit of errour, heresie, and falsi- d. And therfore the Church can not fall to Apostasie or Heresie, or to no- ing, as the Aduersaries say.

26. Teach you all things.) See the Annot. vpon the 16 Chap. vers. 12. 13.

28. Father is greter then I.) There is no place of Scripture that seemeth y thing so much to make for the Sacramentaries, as this and other in rvvard shevv of vvordes seemed to make for the Arians, vvho denied the ualitie of the Sonne vvith the Father. VVhich vvordes yet in deede right- vnderstood after the Churches sense, make nothing for their false secte, it only signifie that Christ according to his Manhod vvas inferior in dee- , and that according to his Diuinitie he came of the Father. And if the eresie or disease of this time vvere Arianisme, vve should stand v- on these places and the like against the Arians, as vve novv do vpon hers against the Protestants, vvhose secte is the disease and bane of this me.

CHAP. XV.

2. Euerie branch in me.) By this it appeareth that Christ hath some ranches in his bodie mystical that be fruitles. therfore il liuers, also may e members of Christ and the Church, though none can be saued but uitful branches.

2. More fruite.) This proueth that a iust man may continually in- ease in iustice and sanctification so long as he liueth.

3. For the vvord.) S. Augustin expounderh it of the Sacramental vvord f Baptisme, and not as Heretikes do, of preaching only. Tract. 80. in Io.

4. Vales it abide.) VVhosoeuer by Heresie, or Schisme, or for anie o- er cause, is cut of, or separated from the Church, he can do no meritorious vork to saluation. neither can he heard, pray he neuer so much in Schis- e, because he is not in the bodie of Christ, vvhich is a condition necessarily equired in prayer ver. 7.

4. Vales

4. Vnles you abide.) These conditional speaches, If you remaine in the vine, If you keepe my commaundements, and such like, giue vs to vvit that vve be not sure to persist, persevere, nor to be saued, but vnder conditions to be fulfilled by vs. Aug. de corrept. & grac. 13.

12. Keepe my precepts.) This careful and often admonition of keeping his commaundements, proueth that a Christian mans life is not only or principally in faith, but in good vvorkes.

20. Yours also.) He foreshevveth that many vvil not obey the Churches vvordes & no maruel, because they contemned Christs ovvne precepts.

24. If I had.) If the Ievves had not sinned by refusing Christ in case he had not done greater miracles then any other: then vvere it a great folly of Catholikes to beleeue Luthers or Caluins nevv opinions vvithout any miracles at al.

26. VVhom I vvil send.) The Holy Ghost is sent by the Sonne, therefore he procedeth from him also, as from the Father: though the late Schismatical Greekes thinke otherwise.

27. You shal giue.) He vouchsafeth to ioyne together the testimonie of the Holy Ghost, and of the Apostles: that vve may see the testimonie of truth ioyntly to consist in the Holy Ghost & in the Prelats of the Church. See the Annot. Act. 15. v. 28.

CHAP. XVI.

2. VVill cast you.) The Heretikes translate, Excommunicate you. See vvhat corruption this is, and the reason thereof, Annot. c. 9. 22.

12. Yet many things.) This place conuinceth that the Apostles and the faithful be taught many things, vvhich Christ omitted to teach them for their vveaknes: and that it vvas the prouidence of God that Christ in presence should not teach and order al things, that vve might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that him self deliuered.

13. He shal teach you.) If he shal teach al truth, & that for euer (as before c. 14. 16.) hovv is it possible, that the Church can erre or hath erred at any time or in any point?

13. The Spirit of truth.) Euer note that the Holy Ghost in that he is promised to the Church, is called the spirit of truth. vvhich Holy spirit for many other causes is giuen to diuers priuate men and to al good men, to sanctification: but to teach al truth & preserue in truth and from error, he is promised and performed only to the Church and the cheefe Gouerner and general Councels thereof.

23. In my name.) Vpon this the Church concludeth al her praiers, Per Christum Dominum nostrum, euen those also that be made to Saincts.

CHAP. XVII.

1. Glorifie thy sonne.) The Father glorifieth the Sonne by raising him from death, exalting him vp to his right hand, making al creatures to bovv dovvne at his Name, and geuing him al povver and iudgement. The Sonne againe glorifieth the Father, by making his honour, vvhich only in a maner vvas in Ievvrie before, nevv knovven to al Nations.

3. Life euerlasting.) Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knovvledge of God: that, in perfect vision: this, in faith vvorking by charitie. for, knovvledge of God vvithout keeping his commaundements, is not true knovvledge, that is to say, it is an vnprofitable knovvledge. 1. Io. 2.

11. Kee-

11. Keepe them.) His petition is specially to keepe the Apostles and Church in vnitie and from Schismes.

17. Sanctifie them.) Christ prayeth that the Apostles, their successors, al that shal be of their beleefe, may be sanctified in truth: vvhich is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from error. vvhich prier of Christ had not been heard, if the Church might erre.

19. I do sanctifie my self.) To sanctifie him self, is to sacrifice him self, dedicating his holy body and bloud to his Father, both vpon the Crosse and in the holy Sacrament.

20. But for them.) He expresseth (and it is a great comfort) that he prieth not only for the Apostles, but for the vvhole Church after them, that is, for al beleeuers. And al this profound & diuine prier is resembled in the holy Cannon of the Masse before the consecration, as here it vvas made before his visible Sacrifice on the crosse.

CHAP. XVIII.

17. I am not.) It is al one for a man to deny Christ, and, that he is a Disciple of Christ, or a Catholike, or a Christian man, vvhen he is demaunded Aug. tract. 113. in Io. for so Peter here denieth Christ, in denying him self to be his Disciple.

35. Thy nation.) It pleased God, that Christ vvho vvas to die both for the Iewes & the Gentils, should be betraied of the one, and put to death of the other.

CHAP. XIX.

14. The sixt houre.) He meaneth midday, counting from sunne rising. For so doth the Scripture count the houres of the day. Mat. 20. Mar. 15. Luc. 23. Io. 4. Act. 3. & 10.

17. His owne crosse.) This crosse, for that it vvas the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred body & bloud of our Lord, is called the Holy Crosse: & hath been endued vvith vertue of miracles, both the vvhole & euery litle peece thereof. For the vvhich causes, & specially for the most neere memorial of Christs Passion, it hath been visited in Pilgrimages, honoured by festiual daies & othervvise, reserued & reuerenced of the ancient fathers vvith al deuotion: as contrarivvise it hath been abused of Pagans, Apostates, and Heretikes, seeking in vaine to defase and destroy it. See S. Cyril li. b. cont. Iulian. S. Hierom ep. 17. S. Paulinus ep. 11. Ruffinus lib. 1. c. 7. & 8. Euagr. histo. lib. 4. c. 25. S. Leo ep. 72. and Ser. 8. de Passione. Paulus Diac. lib. 18.

20. In Hebrevv, Greek and Latin.) These three tongues being for other causes most famous before in al the vvorld, are novv also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conueniently vvritten, taught, & preserued.

23. Coat vvas vvithout seame.) This coate vvithout seame is a figure of the vnitie of the Church. Cypr. de vnit. Ec. And Euthymius and other vvrite that our Lady made it.

25. His mother.) The great loue, faith, courage compassion, and sorovves, that our Lady had: vvho forsooke not the Crosse & her sonne, vvhen so many vvere fled from him, and his cheefe Apostles denied him.

26. To his mother.) The maruelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her euen from the crosse in the middes of his infinite adguishes and mysteries a vvorking for mankind.

27. To the

27. To the Disciple.) A great honour to Iohn and charge, to haue that blessed ievvel in keeping : & an vnspeakable comfort, that from that day forvvard the one vvas to the other mother and sonne, Virginem virgini commendauit, saith S. Hierom lib. 2. adu. Iouinian. He commended the virgin to a virgin.

34. Bloud and vvater.) This pearsing of Christs side, though on the souldiars part it vvas done blindly and insolently, yet by Gods ordinance it conteined great mysteries, and vvas prefigured by Moyses striking the rocke vvith his rodde : as this streame of bloud and vvater dravven miraculously out of his dead body, running in the Sacraments of the Church after the people of God, vvas signified by the vvater of the same rocke folovving the Israelites in the desert. Out of this side (saith S. Augustin) issued the Sacraments. Hence (saith S. Chrysostom) the great mysteries haue their beginning Tract. 9. in Ioan. Hom 84. in Ioan. VVho vvarneth vs, that vvhen vve come to drinke of the holy chalice, vve should so approche, as though vve drevv the bloud out of Christs side. And both bloud and vvater apart did flovv forth, to shevv vs the fountaine of the tvvo principal Sacraments and their seueral matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church vvho is Christs spouse and his coadiutrice in applying the bloud and vvater to the benefite of the Faithful, vvas here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as Eue vvas of Adams side, vvhen he vvas cast a sleepe in Paradise.

CHAP. XX.

1. First of the Sabboth.) That is, the first day of the vveeke, as some interprete it, taking Sabboth (as sometime it is) for a vveeke. This is our Sunday, called Dies Dominica, because of our Lords Resurrection.

11. At the monument.) The Sepulchres of Martyrs (saith S. Hierom ep. 17.) vve do honour euery vvhere, & putting their holy ashes to our eyes, if vve may, vve touch it also vvith our mouth: and be there some that thinke the monument vvherein our Lord vvas laid, is to be neglected: vvhere the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stoode before the iudgement seate of Christ?

19. The doores vvere shut.) Such Heretikes as deny Christs body to be or that it can be in the B. Sacrament, for that it is in heauen, & can not be in tvvo places at once, nor vvithout the natural maner of the quantitie, space or place agreable to the condition of his humanitie, be inuincibly refuted by Christs entering into the Disciples, the doores shut: & by that that his true natural body, vvhole & perfect in al his limmes, length, bredth, & thicknes, distinct & diuers from the substance & corpulence of the vvood, vvas in the same proper place that the vvood vvas in, and passed through the same: as he also came out of his mothers vvombe the clausure not sturred : and passed through the stone, out of his Sepulcher. By al vvhich the Heretikes being plainely reproued, & conuinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift them selues from the euidence therof, that their impudencie is specially to be marked in this point.

Some say, that he came in at the vvindovv: some, that the doore opened of it self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the euening, at vvhat time men vse to shut their doores: and such other flights to defend falshod against expresse Scriptures, & against the Apostles testimonie, vvho therfore spoke him to be a Spirit, because they savv him stand sodenly in the mid-

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es of them, al the houſe being cloſe shut. And the Fathers al confeſſe that e vvent in the doores being shut. See S. Ambr. lib. 19. in Lucam cap. 24. S. ugu in ep. 3. ad Voluſian. & lib. 22. de ciuit. c. 8. & S. Cyril, in Io. lib. 12. cap. 3. & S. Hiero. lib. 1. cont. Iouinianum cap. 21. VVe knovv it is the natural ourſe of Gods ordinance, that euery body should haue but one & his ovvne proper place fitted to the lineaments, quantitie, termes & limites of the ſame: vvithout vvhich naturally the bodies vvere no vvhere, & conſequently not at al, as S Auguſtin ſaith ad Dardanum ep. 57. but that God ſupernaturally & miraculously can not by his omnipotencie diſpoſe of hervvife of his ovvne body, then the natural forme or quantitie or qualitie thereof require, that is great incredulitie, ſeing vve muſt beleeue that he can do ſo vvith any other body of mere men or other creatures, the ſcriptures being plaine that he can make a camel paſſe through a nedles eie, continuing in his natural figure and quantitie ſtil: & S. Auguſtin telleth of a vvoman vvhoſe ring fel from her girdle, both being faſt and vvhole ca. 8. de ciu. Dei. & Rupertus of a Religious man, vvhoſe girdle faſt buckled fel dovvne before him from his body. De off Eccl.

Therfore it is to much vnfaithfulnes, by rules of place to embarre Chriſt of his vvil or vviſedom to be in the Sacrament hovv him ſelf liſt, and on as many Altars or places as he liketh. VVe deteſt for al that, the vvicked hereſie of certaine Proteſtants, holding quite contrarie to the Zuinglians, that Chriſt according to his Humanitie is in euery place vvhere the Diuinitie is: vvhich is both againſt faith, and the common rules of nature and diuinitie.

21. Peace be to you.) Though he gaue them his peace harde before, yet novv entering to a nevv diuine action, to prepare their hartes to grace & attention, he bleſſeth them againe.

21. As my Father.) As vvhen he gaue them commiſſion to preach & baptize through the vvorld, he made mention of his ovvne povver therein: ſo here before he inſtitute the Sacrament of Penance, and giue them authoritie to remitte ſinnes, leſt the vvicked should aske aftervvard, by vvhat right they do ſuch great functions, he shevveth his fathers commiſſion giuen to him ſelf, and then in plaine termes moſt amply impartech the ſame to his Apoſtles: that vvhoſoeuer deny the Apoſtles & their ſucceſſors, the Prieſts of Gods Church, to haue right to remitte ſinnes, should deny conſequently Chriſt as man to haue authoritie to doe the ſame.

22. He breathed.) He giueth the Holy Ghoſt in and by an external ſigne, to his Apoſtles, not viſibly and to al ſuch purpoſes as aftervvard at vvhitſuntide, but for the grace of the Sacrament of Orders. as S. Auguſtin ſaith no. Teſt. qu. 93. Cont. epiſt. Parmen. lib. 2. cap. 11. and that none make doubt of the Prieſts right in remiſſion of ſinnes, ſeing the Holy Ghoſt is purposly giuen them to doe this ſame. In vvhich caſe if any be yet contentious, he muſt deny the Holy Ghoſt to be God, & not to haue povver to remitte ſinnes. It is not abſurd (ſaith S. Cyril. lib. 12. cap. 56. in Io.) that they forgiue ſinnes, vvhich haue the Holy Ghoſt. For vvhen they remitte or reteine, the Holy Ghoſt remitteth or reteineth in them, and that they doe tvvo vvaies, firſt in Baptiſme, & then in Penance. As S. Ambroſe alſo (lib. 1. cap. 7. de pœnitentia) refelling the Nouatians (a Sect of old Heretikes vvhich pretending Gods glorie as our nevv Sectaries do, denied that Prieſts could remitte ſinnes in the Sacrament of Penance) asketh, vvhy it should be more dishonour to God, or more impoſſible or inconuenient for men, to forgiue ſinnes by penance then by Baptiſme, ſeing it is the Holy Ghoſt that doeth it, by the Prieſts office and miniſterie in both.

23. VVhoſe ſinnes.) Povver to offer Sacrifice vvhich is the principal function and act of Prieſthod, vvas giuen them at the inſtitution of the B. Sacrament, the ſecond & next ſpecial facultie of Prieſthod, conſiſting in re-

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mitting sinnes, is here bestowed on them. And withal the holy Sacrament of Penance implying Contrition, Confession, & Satisfaction in the Penitent, and absolution on the Priests part, is instituted. for in that, that expresse powver & commission is giuen to Priests to remitte or reteine al sinnes: & in that, that Christ promiseth, whose sinnes soeuer they forgiue, they be of God forgiuen also: & whose sinnes they reteine, they be reteined before God: it folowveth necessarily, that vve be bound to submit our selues to their iudgement for release of our sinnes. For, this vvonderful powver vvere giuen them in vaine, if none vvere bound to seeke for absolution at their handes. Neither can any rightly seeke for absolution of them vnles they confesse particularly at least al their mortal offences, vvhether they be committed in minde, hart, vvil and cogitation only, or in vvord and vvorke, for Gods priests being in this Sacrament of Penance constituted in Christs stede as iudges in causes of our conscience, can not rightly rule our cases vvithout ful & exact cognition & knowvledge of al our sinnes, and the necessarie circunstances & differences of the same. Cyp. de lapsi. num. 11. Hiero. in 16. Mat. Which can not otherwise be had of them being mortal men, then by our simple, sincere & distinct vtterance to them of our sinnes, vvith humble contrite hart, ready to take & to doe penance according to their iniunction. For that authoritie to reteine sinnes, consisteth specially in enioyning satisfaction & penitential vvorkes of praying, fasting, almes, & such like. Al vvhich Gods ordinance vvhosoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some careless Catholike may perhaps doe, let them be assured they can not be saued. Neither must any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God only, vvithout this Sacrament: (vvhich vvas the old Heresie of the Nouatians. Ambro li. 1. de pœnit. c. 2 Socrat. li. 7. Ec. hist. c. 25.) more then any may hope to be saued or haue his original or other sinnes before Baptisme, forgiuen by God vvithout the same Sacrament. Let no man deceiue him self: this is the seeond table or borde after shipvvracke, as S. Hierom calleth it, vvhosoeuer take not hold of it, shal perish vvithout al doubt, because they contemne Gods counsel & order for their saluatiō Hiero. ad Demetria dem. cap. 6. to. 1. & therfore S. Aug. (ep 180) ioyning both together, saith it is a pitiful case, vvhē by the absēce of Gods Priests, mē de, art this life, aut non regenerati, aut ligati, that is, either not regenerated by Baptisme, or fast bound, and not absolued by the Sacrament of penance and reconciliation: becausе they shal be excluded from eternal life, and destruction folowveth them. And S. Victor (li. 2. de persecut. Vandalica) telleth the miserable lamentation of the people, vvhen their Priests vvere banished by the Arian Heretikes. VVho (say they) shal baptize these infants? vvho shal minister penance vnto vs, & loose vs from the bandes of sinnes &c? And therfore S. Cyprian very often (namely ep 54.) calleth it great cruelties, & such as Priests shal answver for at the later day, to suffer any man that is pœnitent of his sinnes, to depart this life vvithout this reconciliation and absolution: becausе (saith he) the Lavvmaker him self (Christ) hath graunted, that things bound in earth, should also be bound in heauen: & that those things should there be loosed, vvhich vvere loosed before here in the Church. And it is a vvorld to see, hovv the Heretikes vvrastle vvith this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing Gods threates vpon sinners, and to vve can not tel vvhat els. though to our English Protestants this authoritie seemeth so cleere, that in their order of visiting the sicke, their Ministers acknovvledge & chalenge the same, vsing a formal absolution according to the Churches ord r, after the special confession of the partie See the Communion booke. But to conclude the matter, let euery one that list to see the true meaning of Christs vvordes, and the Priests great powver & dignitie giuen them by the same vvordes and other, marke vvel these vvordes of S. Chrysostome. For, saith he l. 3. de Sacerd. they

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at dvvel on the earth, and conuerie in it, to them is commission giuen to spenſe thoſe things that are in heauen. to them it is giuen to haue the ovver vvhich God vvould not to be giuen neither to Angels nor Archan-els for, neither to them vvas it ſaid, VVhatſoeuer you shal binde in earth, al be bound in heauen: and vvhatſoeuer you shal looſe in earth, al be looſed in heauen. The earthly Princes in deede haue alſo povver to nde, but the bodies only: but that bond of Prieſts vvhich I ſpeake of, tou-ieth the very ſoule it ſelf, and reacheth euen to the heauens. in ſo much hat vvhatſoeuer the Prieſts shal doe beneath, the ſelf ſame God doth ratifie aboue, and the ſentence of the ſeruants the Lord doth confirme. for in eede vvhat els is this, then that the povver of al heauenly things is graun-ed them of God? VVhoſe ſinnes ſoeuer, ſaith he, you shal reteine, they are teined. VVhat povver (I beſeche you) can be greater then this one? The ather gaue al povver to the Sonne: but I ſee the ſame povver altogether de-uered by the Sonne vnto them. And as this concerneth the Prieſts high uthoritie to abſolue, ſo thereupon concerning confeſſion alſo to be made nto them, the ancient Fathers ſpeake in this ſort. S. Cyprian de Lapſis num. . They (ſaith he) that haue greater faith and feare of God, though they d not fal in perſecution, yet becauſe they did only thinke it in their min-, this very cogitatio they confeſſe to Gods Prieſts ſorovvfully and plai-ely, opening their conſcience, vttering and diſcharging the burden of their inde, and ſeeking holeſome medicine for their vvoundes though but ſmal nd litle. And a litle after, Let euery one (my brethren) I beſeeche you, cō-ſſe his ſinne, vvhiles he is yet aliue, vvhiles his confeſſion may be admit-d, vvhiles ſatisfaction and remiſſion made by the Prieſts is acceptable be-re God. S. Cyril (or as ſome thinke, Origen) li 2. in Leuit calleth it a great rt of penance, vvhen a man is ashamed, & yet openeth his ſinnes to our rds Prieſt. See alſo Tertul. li. de Pœnit. S. Hiero. in c. 10 Eccleſiaſtæ. S. Baſil r Regulis breu. q 229. VVho cōpare ſinners that refuſe to confeſſe, to them hat haue ſome diſeaſe in their ſecrete partes, & are ashamed to shevv it to he Phyſicion or Surgeon, that might cure it. VVhere they muſt needes meane ecrete confeſſion to be made to them that may abſolue. And S. Leo ep. 80. oſt plainely (as before S. Cyril) expreſly nameth Prieſts. That confeſsion is fficient vvhich is made firſt to God, then to the Prieſt alſo. And again, It is fficient that the guiltines of mens conſciences be vttered to the Prieſt only y the ſecrecie of confeſsion. S. Hierome in 16. Mat. ſaith, that Prieſts looſe or nde, audita peccatorū varietate, hauing heard the varietie & differences of nnes S. Paulinus vvriteth of S. Ambroſe in vita D. Ambr. prope finē. that as ten as any cōfeſſed his ſinnes vnto him for to receiue penance, he ſo vvept r compaſsiō, that thereby he cauſed the penitēt to vveepe alſo. He addeth oreouer, that this holy Doctor vvas ſo ſecrete in this caſe, that no man evv the ſinnes confeſſed, but God and him ſelf. And S. Aug. ho. 49. de 50. omliijs to. 10 ſaith thus, Doe penāce ſuch as is done in the Church, Let no an ſay, I doe it ſecretly, I doe it to God in vaine then vvas it ſaid, VVhat-euer you shal looſe in earth, shal be looſed in heauen. See S. Ambroſe de enitentia throughout S. Cyprian. de Lapſis, the booke de vera & falſ. pœ-t. in S. Auguſtin. beſide al antiquitie vvhich is ful of theſe ſpeaches con-rning abſolution, and confeſſion.

26. Dores being shut.) See the annotation on the 19 verſe of his Chapter.

29. Bleſſed are they.) They are more happy that beleeue vvithout e-ple argument or ſight, then ſuch as be induced by ſenſe or reaſon to be-eue.

CHAP. XXI.

7. Simon Peter.) See in S. Auguſtin tract. 122. in Io. the great myſterie reof concerning the Church, and in S. Gregorie hom. 24. in Euang. and S. rnard: li 2. c. 8. de conſid. Peters Primacie here myſtically ſignified.

14. The third time.) Not the third apparition, but the third day of his parities. for he appeared in the very day of his Reſurrection often, againe

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vpon Lovv Sunday, then this third time, And S Marke saying, last he appe
red, cap. 16. 14. meaneth his last apparition the first day.

17. Feede my sheepe.) As it vvas promised him Mat. 16. that t
Church should be builded vpon him, & that the keies of heauen should
giuen to him: So here it is performed, & he is actually made the gene
Pastor & Gouerner of al Christs sheepe. For though the other ten (as Ma
thias & Paul also aftervvard) vvere Apostles Bishops, Priests, & had auth
ritie to binde and loose, to remitte & retaine, to preach, baptize, and suc
like, as vvel as he: Yet in these things and al other Gouerment, Chr
vvould haue him to be their head, and they to depende of him as head
their College, & consequently of the vvhole flocke of Christ: no Apostle n
no Prince in earth (if he acknowledge him self to be a sheepe of Chri
exempte from his charge. And that Christ maketh a difference betvv
Peter & the rest, & giueth him some greater preeminence & regiment th
the rest, it is plaine by that he is asked vvhether he loue our Lord m
then the other Apostles do: vvhere, for equal charge no difference of lo
had bene required. To Peter (saith S. Cyprian de vnit. Ec.) our Lord after h
Resurrection said, Feede my sheepe, and builded his Church vpon him al
ne, & to him he giueth the charge of feeding his sheepe. For although aft
his Resurrection he gaue his povver alike to al, saying, As my Father se
me, so I send you, take the Holy Ghost, if you remitte to any their sinne
they shal be remitted &c. Yet to manifest vnitie, he constituted one Chaire
& so disposed by his authoritie that vnitie should haue ori inc of one. T
rest of the Apostles vvere that Peter vvas, in equal fellovvship of hono
and povver, but the beginning commeth of vnitie: the Primacie is giuen
Peter, that the Church of Christ may be shevved to be one, & one Chai
S. Chrysostom also lib. 2. de Sacerd. saith thus: Vvhy did our Lord shede h
bloud? truly to redeeme these sheepe, the cure of vvhich he committed bo
to Peter and also to his Successors. And a litle after, Christ vvould haue P
er indued vvith such authoritie, and to be far aboue al his other Apostle
for he saith: Peter, dost thou loue me more then al these do? Vvhereup
our Maister might haue inferred, If thou loue me Peter, vse much fastin
sleepe on the hard floure, vvatch much, be patrone to the oppressed, fath
to the orphans, and husband to the vvidovves: but omitting al these thing
he saith, Feed my sheepe. For, al the foresaid vertues certes may be done eas
ly of many subiects, not only men but vvomen: but vvhen it commeth t
the gouernement of the Church, and committing the charge of so ma
soules, al vvoman kind must needes vvholy giue place to the burden a
greatnes thereof, and a great number of men also. So vvriteth he.

And because the Protestants vvould make the vnlearned thinke, that S
Gregorie deemed the Popes Supremacie to be vvholy vnlavvful and An
christian, for that he condemned Iohn of Constantinople for vsurping t
name of vniuersal Bishop, resembling his insolence therein to the pride
Antichrist: note vvel the vvordes of this holy father in the very same pla
and Epistle against the B. of Constantinople, by vvhich you shal easily
that to deny him to be vniuersal Bishop, is not to deny Peter or the Po
to be head of the Church, or supreme Gouerner of the same, as our Adue
saries fraudulently pretend. It is plaine to al men, saith he, that euer read t
Gospel, that by our Lordes mouth the charge of the vvhole Church vvas c
mitted to S. Peter Prince of the Apostles. for to him it vvas said, Feede m
sheepe: for him vvas the prayer made that his faith should not faile: to hi
vvere the keies of heauen giuen and authoritie to binde and loose: to hi
the cure of the Church and principalitie vvas deliuered: and yet he vv
not called the vniuersal Apostle. This title in deed vvas offered for the h
nour of S. Peter Prince of the Apostles, to the Pope of Rome by the hol
Councel of Chalcedon: but none of that See did euer vse it, or consent to t
ke it. Thus much S. Gregorie See lib. 1. 72. 75. lib. 2. epist. 37. 45. lib. 4. epist. 9

lib.

b. 7. epist. 63. VVho though he both practised iurisdiction throughout al hristendom, as other of that See haue euer done, and also acknowledged e Principalitie and Soueraintie to be in Peter and his Successors: yet ould he not for iust causes vse that title subiect to vanitie & misconstruion. But both he & al the Popes since haue rather called them selues, Serus Seruorum Dei, the Seruants of Gods seruants. Though the vvord, vniersal Bishop, in that sense vvherein the holy Councel of Chalcedon offed it to the See of Rome, vvas true & Lavvful. For that Councel vvould not iue giuen any Antichristian or vniust title to any man. Only in the B. of onstantinople and other, vvhich in no sense had any right to it, and vvho ed it in a very false & tyrannical meaning, it vvas insolent, vniust, and ntichristian See also the Epistles of S. Leo the Great concerning his prase of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard lib. 2. cap. 8. de consider. (that you may better perceiue at the gener. charge of Christs sheepe vvas not only giuen to Peters Person, but also to his successors the Popes of Rome, as S. Chrysostom also bere alleaged doth testifie) vvriteth thus to Eugenius, Thou art he to vvhom e keies of heauen are deliuered, & to vvhom the sheepe are committed. ere be other Porters of heauen, & other Pastors of flockes: but thou hast herited in more glorious & different sort. For they haue euery one their rticular flocke, but to thee al vniuersally, as one flocke to one man, are edited, being not only the Pastor of the sheepe, but the one Pastor of al e Pastors them selues, but thou vvilt aske me hovv I proue that? euen by r Lordes vvord. for to vvhom of al, I say not only Bishops, but Apostles, ere the sheepe so absolutly & vvithout limitation committed? If thou ue me Peter, feede my sheepe. He saith not, the people of this kingdom or at citie, but my sheepe, vvithout al distinction. So S. Bernard. And hereunto may be added that the second, feede, is in greeke a vvord that signifieth vvith rule to gouerne & rule poimaine. as Psal. 2. Mich. 5. Mat. 2 Apoc. & therfore it is spoken of Dauid also & other temporal Gouerners (as e Hebrevv vvord answering thereunto) in the Scriptures often, and the eecke in prof. ne vvriters also.

18. An other shal gird thee.) He Prophecieth of Peters Martyrdom, of the kinde of death vvhich he should suffer, that vvas, crucifying. VVhich e Heretikes fearing that it vvere a sleppe to proue he vvas martyred in me, deny: Beza in hunc locum. vvhereas the Fathers and ancient vvriters as plaine in this, as that he vvas at Rome. Origen. apud Euseb. lib. 3. cap. Euseb. lib. 2 c. 24. Hist. Ec. Tertul. de præscript num. 14. Aug. tract. 123. in n Chrysost. Beda in hunc locum.

22. So vvil I haue him.) So readeth S. Ambrose in Psalm. 45. & serm. in Psalm. 118. S. Aug. tract. 124. in Io. & most ancient copies and uice bookes extant in Latin. other reade, If I vvil: other, If so I vvil,

25. Many other things.) Hovv fevv things are vvritten of Christs es & doctrin in comparison of that vvhich he did and spake: and yet the retikes vvil needes haue al in Scripture, trusting not the Apostles ovvne ching, or report of any thing that our Maister did or said, if it be not tten.

ANNOTATIONS.

VPON THE ACTES OF THE APOSTLES.

CHAP. I.

1. Of all things.) Not al particularly, (for the other Euangelists vvrite diuers thinges not touched by him) but al the principal and most necessarie thinges.

2. Giuing commaundement.) He meaneth the povver giuen them to preach, to baptize, to remit sinnes, and generally the vvhole commission & charge of gouernement of the Church after him and in his name, steede, & right. the vvhich regiment vvas giuen them together vvith the Holy Ghost to assist them therein for euer.

5. VVith vvater.) Iohns Baptisme gaue not the Holy Ghost.

5. Shalbe baptized.) The aboundant povvring of the Holy Ghost vpon them on vvhitsunday, he calleth baptisme.

7. It is not for you.) It is not for vs, nor needful for the Church, to knovv the times & moments of the vvorld, the comming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith shal be preached, & the Church spred through out al Nations, the Holy Ghost concurring continually vvith the Apostles & their Successors for the same.

11. Assumpted from you.) By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: O miracle, he that sitteth vvith the Father in heauen aboue, at the very same time is handled of men beneath. Christ ascending to heauen, both hath his flesh vvith him, and left it vvith vs beneath. Elias being taken vp, left to his Disciple his cloke only: but the Sonne of man ascending left his ovvne flesh to vs. Li. 3. de Sacerd. Hom. 2. ad po. Ant. in fine. Ho. de diuit. & paup. in fine.

13. Peter and Iohn.) This visible companie vvas the true Churche of Christ, vvhich he left, & commaunded to keepe together til the cummin of the Holy Ghost, by him to be further informed & furnished to gaine nations to the same Societie.

14. The vvomen.) The Heretikes, some in the text, other in the margent, translate, vviues, to vvit, of the Apostles, most impudently, knovving in their consciences that he meaneth the Maries & other holy vvomen that followed Christ as Lu. 8. 2. 24. 10. See Beza and the Engl Bible 1579.

14. Marie the mother of Iesus.) This is the last mention that is made in holy Scripture, of our B. Lady. for though she vvere ful of al diuine vvisedom, & opened (no doubt) vnto the Euangelistes and other vvriters of holy Scriptures, diuerse of Christs actions, speaches, and mysteries, vvherein she had both experimental and reuealed knovvledge: Yet for that she vvas vvoman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time vvith the Christians (as here she is peculiarly named and noted among them) & specially vvith S. Iohn the Apostle, to vvhom our Lord recommended her. VVho prouided for her al necessaries, her spouse Ioseph (as it may be thought

thought) being deceased before. The common opinion is that she liued 63 yeares in al. At the time of her death, (as S. Denys first (Dionys. ep ad Timotheum. (& after him S Damascene de dormit. Deipar. writeth) al the Apostles then dispersed into diuers nations to preache the Gospel, were miraculously brought together (sauing S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. who saith that him self, S. Timothee, and S. Hierotheus were present testifying also of his owne hearing, that both before her death & after for three daies, not only the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani. but for S. Thomas sake, who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumpted into heauen. as the Church of God holdeth, being most agreable to the singular priuilege of the mother of God, & therfore celebrateth most solemnely the day of her Assumption. And that is consonant not only to the said S. Denys and S. Damascene, but to holy Athanasius also, who auoucheth the same, Serm. in Euang. de Deipara. of which Assumption of her body, S. Bernard also wrote fiue notable sermons extant in his workes.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any sway now a daies with the Protestants, that haue aboli hed this her greatest feast of her Assumption, who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleeue not that her body is assumpted, yet they will not (we trow) deny that she is dead, & her soule in glorie: neither can they aske scriptures for that, no more then they require for the deathes of Peter, Paul, Iohn, & other, which be not mentioned in scriptures, & yet are ful celebrated by the Protestants. But concerning the B. Virgin Marie, they haue blotted out also both her Natiuitie, & her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at al.

But contrariwise. to consider how the auncient Church & fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs (were there nes impietie) that can not abide the praises of her whom al generations should call blessed, & that esteeme her honours a derogation to her sonne. Some of their speeches we will set downe, that al men may see, that we neither praise her nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical spirits and euery order of them honoured & praised her with the Aue, wherewith S. Gabriel saluted her: we also, saith he, of al degrees vpon the earth extol thee with loude voice saying, Aue gratia plena &c. Haile ful of grace, our Lord is with thee pray for vs o Maistresse, & Lady, and Queene, o mother of God. Most holy & ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, Intemerata deipara &c. Mother of God vndefiled, Queene of al, the hope of them that despaire, my lady most glorious, higher then the heauenly spirits, more honorable then the Cherubins, holier thē the Seraphins, & without coparison more glorious thē the supernatural hostes, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after. Virgo ante partū, in partu, & post partū, by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the hauē for thē that are tossed with stormes, the solace of the world, the deliuerer of the emprisoned, the helpe of orphans, the redemption of captiues. And afterward, Vouchsafe me thy

seruant to praise thee. Haile lady Marie ful of grace, haile Virgin most blessed among vvomen. And much more in that sense vvhich vvere to long to repeate.

S. Cyril hath the like vvonderful speaches of her honour, hom. 6. contra Nestorium. Praise and glorie be to thee o holy Trinitie: to thee also be praise, holy mother of God, for thou art the pretious pearle of the vvorld, thou the candle of vnquencheable light, the crovvne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the vvorld: by thee heauen reioyceth, Angels & Archangels are glad, diuels are put to flight, and man is called againe to heauen, and euery creature that vvas held vvith the errour of Idols, is turned to the knovvledge of the truth: by thee Churches are founded through the vvorld: thou being their helper, thee Gentils come to penance. and much more vvhich vve omit. Likevvise the Greeke Liturgies or Masses of S. Iames, S. Basil, and S. Chrysostom, make most honorable mention of our B. Lady, praying vnto her, saluting her vvith the Angelical hymne, Aue Maria, and vsing these speaches, Most holy, vndefiled, blessed aboue al, our Queene, our Lady, the mother of God, Marie, a virgin for euer, the sacred arke of Christs Incarnation, broder then the heauens that didst beare thy creatour, holy mother, of vnspeakable light, vve magnifie thee vvith Angelical hymnes. al things passe vnderstanding, al things are glorious in thee o mother of God. by thee the mysterie before vnknovven to the Angels is made manifest and reuealed to them on the earth, thou art more honorable then the Cherubins, and more glorious then the Seraphins. to thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, VVhich art a sanctified temple, a spiritual paradise, the glorie of Virgins, of vvhom God tooke flesh and made thy vvombe to be his throne. &c.

And S. Augustine Serm. 18. de Sanctis to. 10. or (as some thinke) S. Fulgentius: O Blessed Marie, VVho can be able vvorthily to praise or thanke thee, receiue our praiers, obtaine vs our requestes, for thou art the special hope of sinners, by thee vve hope for pardon of our sinnes, & in thee, o most blessed, is the expectation of our revvardes. And then folovv these vvordes novv vsed in the Churches seruice: Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto fœmineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God vvhich didst deserue to beare the redemer of the vvorld, VVho liueth and reigneth for euer. S. Damascene also ser. de dormitione Deiparæ. Let vs crie vvith Gabriel, Aue gratia plena, Haile ful of grace, Haile sea of ioy that can not be emptied, haile the Vnicum leuamen only ease of greefes, haile holy virgin, by vvhom death vvas expelled, & life brought in. See S. Ireneus. lib. 3. c. 33. & lib. 5. circa medium. & S. Aug. de fide & Symbolo. & de agone Christiano. VVhere they declare hovv both the sexes concurre to our saluation, the man and the vvoman, Christ and our Lady, as Adam & Eue both vvere the cause of our fal. though Adam far more then his vvife, and so Christ far more excellently & in an other sort then our Lady vvho (though his mother) yet is but his creature and handmaid, him self being truely both God & man. In al vvhich places alleaged & many other like to these See S. Greg. Nazian. in ti. trag. Christus patiens. if it please the reader to see and read, and make his ovvne eyes vvitnesses, he shal perceiue that there is much more said of her, & to her, then vve haue here recited, and that the very same or the like speaches & termes vvere vsed then, that the Church vseth novv, in the honour and inuocation of the B. Virgin. to the confusion of al those that vvilfully vvil not vnderstand in vvhat sense al such speaches are applied vnto her. to vvit, either because of her praier and intercession for vs, vvhereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, vvhereby she is

she is the mother of mercie, and grace, and life, and vvhatsoeuer goodnes vve receiue by Christ.

15. Peter rising vp.) Peter in the meane time practised his Superioritie in the companie or Church, publishing an election to be made of one to supply Iudas roome. VVhich Peter did not vpon commaundement of Christ vvritten, but by suggestion of Gods spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense vvhereof Christ had opened to the Apostles before his departure, though in more ful maner aftervvard at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the maner thereof, is so euident for his Supremacie, that the Aduersaries confesse here that he vvas, Antistes, the cheefe and Bishop of this vvhole College and companie.

22. There must one.) No smal mysterie, that the number of the twelue Apostles must needes be made vp againe.

26. Lottes.) VVhen the euent or fal of the lot is not expected of Diuel, nor of the starres, not of any force of fortune, but looked and praied for to be directed by God and his holy Saincts: then may lottes de vsed lavvfully. And sometimes to discerne betvvixt tvvo things mere indifferent, if they be necessarie, as S. Augustin teacheth ep. 180 ad Honoratum.

CHAP. II.

1. The daies of Pentecost.) As Christ our Pasche, for correspondence to the figure, vvas offered at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Lavv-giuing in Mount Sinai, he sent dovvne the Holy Ghost iust on the day of their Pentecost. vvhich vvas alvvaies on Sunday, as appeareth Leuit. 23. 15. Both vvhich daies the Church keepeth yerely for memorie of Christs death and Resurrection, and the sending dovvne of the Holy Ghost: as they did the like for record of their deliuerie out of AEgypt, & their Lavv-giuing afore said. the said feastes vvith vs conteining, besides the remembrance of benefites past, great Sacraments also of the life to come. Aug. ep. 119. c. 16.

4. Al replenished.) Though the Apostles and the rest vvere baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: Yet as Christ promised them they should be further indued vvith strength and vertue from aboue, so here he fulfilleth his promes, visibly povvring dovvne the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially vvith al truth, vvisedom, and knovvledge necessarie for the gouernement of the Church, and giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them al vvith the gift of diuers strange tonges: al (I say) there present, as vvel our Ladie, as other holy vvomen and brethren, besides the Apostles. though the Heretikes fondly argue, for the desire they haue to dishonour Christs mother (Beza Annot. in hoc cap. vers. 1.) that neither she nor they vvere there present, nor had the gift of tongues, contrarie to the plaine text that saith, They vvere al together, to vvit, al the 120 mentioned before cap. 1. 15.

23. By the determinate counsel of God deliuered.) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the act vvas holy and Gods ovvne determination. But the Iewes and others vvhich betraied and crucified him, did it of malice and vvicked purpose, and their fact vvas damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable

fact to the good of our saluation. Therfore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Paules conuersion, beside the false translation of Beza, saying for Gods prescience or foreknowledge (in the Greeke, prognosis) Gods prouidence.

24. Loosing the sorowes.) Christ was not in paines him self, but loosed other men of those dolours of Hel, wherewith it was impossible him self should be touched. See S. Augustin Lib. 12. cap. 13. de Gen. ad lit.

27. Leaue my soule in hel.) Who but an infidel (saith S. Augustine) will deny Christ to haue descended to Hel? ep. 99.

27. To see corruption.) As his soul suffered no paines in Hel, so neither did his body take any corruption in the graue.

27. My soul in Hel.) Where al the Faithful, according to the Creede euer haue beleeued, that Christ according to his soul, went downe to Hel, to deliuer the Patriarches, and al iust men there holden in bondage til his death, & the Apostle here citing the Prophets wordes, most euidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Caluinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew (which for want of conuenient hebraical letters are here omitted) & Greeke wordes (psychi hdou) frō their most proper and vsual significations of, Soule, and Hel, into, body and, graue: saying for, my soule in Hel, thus, my body, (Eng. Bible. 1579.) life, person, yea (as Beza in his new testament an. 1556) my carcas in the graue. and this later they corrupt almost through out the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrues & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrue & Grecke wordes are as proper, peculiar and vsual to signifie, soul and Hel as anima and infernus in Latin, yea as soul and Hel in English do properly signifie the soule of man, and Hel that is opposite to heauen: and that they are as vnproperly vsed to signifie body and graue, as to say in English, soul for body, or Hel for graue. Secondly, it doth so mislike the Heretikes them selues, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, in inferno translateth, in Orco: that is in Hel. Thirdly, Beza him self partly recanteth in his later edition, and confesseth that, Carcas, was no fit word for the body of Christ, and therfore, I haue (saith he) changed it, but I retaine and keepe the same sense stil. meaning, that he hath now translated it, soule, but that he meaneth thereby as before, Christs dead body. fourthly, (No. Test. an. 1556. annot. in 2. Act. v. 27. & 24. & in 1. Pet. 3. 19.) he saith plainely, that trāslating thus, Thou shalt not leaue my carcas in the graue, he did it of purpose against Limbus Patrum, Purgatorie, and Christs descending into Hel, which he calleth foul errours, and marueleth, that most of the ancient fathers were in that errour: namely of Christs descending into Hel, and deliuering the old fathers. What neede we more? He opposeth him self both against plaine scriptures and al auncient fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our Crede. Whereby it is euidently false which some of them say for their defense, that none of them did euer of purpose translate falsely. See the Annotation vpon 1. Pet. 3. v. 19.

38. Do penance.) Not only amendment of life, but penance also required before Baptisme, in such as be of age, though not in that sort as afterward in the Sacrament of penance. Aug. de fid. & oper. c. 11. & ep. 108.

41. Three thousand soules.) Three thousand were conuerted at this first sermon, & they were put to the other visible companie and Church.

42. Breaking of bread.) This was the B. Sacrament, which the Apostles dayly

daily ministred to the Christians at least in one kinde. See chap. 20.7.

44 At things common.) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptistes falsely pretend: but a life of perfection and counsel, folowed of our Religious in the Catholike Church. See S. Aug. in Ps. 132. in principio. & ep. 109.

47 Increased.) More and moe were added to the Church (as the Greeke Prosetitheiti ekklisia more plainely expresseth) that we may see the visible propagation & increase of the same. from which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretensed inuisible Church of the Heretikes.

CHAP. III.

1. Ninth houre.) This maketh for distinction of Canonical houres & diuersitie of appointed times to pray in. See Annot. c. 10. 9.

6. That which I haue.) This power of working miracles was in Peter, & Peter properly did giue this man his health, though he receiued that force & vertue of God, and in & by him executed the same. Therfore he saith, That which I haue, I giue to thee. and the Heretikes are ridiculous that note here, a miracle done by Christ by the handes of the Apostles, to make the simple beleeue that they had no more to doe then a dead instrument in the workemans hand.

12. By our power.) When the Apostles remit sinnes or doe any other miracles, they doe it not by any humane, proper, or natural power in them selues: but of supernatural force giuen them from aboue, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified, in whose name and faith they worke, and not in their owne.

16. Faith of his name.) This faith was not the faith of the lame man, (for he looked only for almes) nor a special faith of the Apostles owne saluation: but the whole beleefe of Christian Religion.

21. Whom heauen truly must receaue.) Some Heretikes foully corrupt this place, thus, who must be conteined in heauen, of purpose (as they proteft) to hold Christ in heauen from the B. Sacrament. Beza. As though his presence there, drew him out of heauen. Neither can they pretend the Greeke, hon dei ouranon men deraisthai. which is word for word as in the vulgar latin, and as we translate.

CHAP. IV.

4. Many of them.) Here againe we see the proceding and increase of the Church visibly.

10. Name of Iesus.) The name of Iesus. See Annot. Philip. 2. 10.

13. Peters constancie and Iohns.) The Apostles constancie, learning & wisedom after the comming of the Holy Goft, being but idiotes, that is, simple vnlettered men and timorous before.

19. If it be iust.) Marke their constancie and courage after their confirmation, being so weake before. And if any Magistrate commaund against God, that is to say, forbid Catholike Christian men to preach or serue God; this same must be their answer though they be whipped and killed for their labour. See c. 5. v. 29.

28. What thy hand.) Christes death, as needeful for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwise then by permission.

34. Sold, and brought the price.) Note the ardent charitie and contempt of wordly things in the first Christians: who did not only giue great almes, but sold al their lands to bestow on the Apostles and the rest that were in necessitie, according to Christes counsel. Mat. 16.21. Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

37 Before the feete.) He, as the rest, did not only giue his goods as in vulgar almes, but in al humble & reuerēt maner as things dedicated to God, he

laid them dovvne at the Apoſtles holy feete, as S. Luke alvvaies expreſſeth, and gaue them not into their handes. The Sunamite fel dovvne and embraced Eliſæus feete. Many that asked benefites of Chriſt (as the vvoman ſicke of the bloudy fluxe) fel dovvne at his feete and Marie kiſſed his feete. Such are ſignes of due reuerence done both to Chriſt and to other ſacred perſons, either Prophetes, Apoſtles, Popes, or others repreſenting his perſon in earth. See in S. Hierom of Epiphanius Bishop in Cypres, hovv the people of Hieruſalem of al ſortes flocked together vnto him, offering their children (to take his bleſsing) kiſſing his feete, plucking the hemmes of his garment, ſo that he could not moue for the throng. Epiſt. 61. c. 4. contra Io. Hieroſol.

CHAP. V.

2. Defrauded.) In that (ſaith S. Auguſtine ſer. 9. in append. de diuerſis tom. 10.) he vvithdrevv any part of that vvhich he promiſed, he vvas guilty at once, both of ſacrilege, and of fraude. of ſacrilege, becauſe he robbed God of that vvhich vvas his by promes: of fraude, in that he vvithheld of the vvhole gift, a peece. Let novv the Heretikes come, and ſay it vvas for lying or hypocriſie only that this facte vvas condemned: becauſe they be loth to haue ſacrilege counted any ſuch ſinne, vvho haue taught men not only to take avvay from God ſome peece of that or al that them ſelues gaue, but plainly to ſpoile & apply to them ſelues al that other men gaue.

3. Peter ſaid.) S. Peter (as you ſee here) vvithout mans relation knevv this fraude and the cogitations of Anania; and as head of the College and of the vvhole Church againſt vvhich this robbery vvas committed executed this heauy ſentence of excommunication both againſt him, & his vvife conſenting to the Sacrilege. for it vvas excommunication by S. Auguſtines iudgement, (lib. 3. cont. ep. Parm. cap. 1. tom. 7.) and had this corporal miraculous death ioyned vvithal, as the Excommunication that S. Paul gaue out againſt the inceſtuous and others, had the corporal vexation of Satan incident vnto it.

4. In thy povver.) If it diſpleaſed God (ſaith S. Auguſtine) to vvithdravv of the money vvhich they had vovved to God, hovv is he angry vvhen chaſtitie is vovved and is not performed? for to ſuch may be ſaid that vvhich S. Peter ſaid of the maney: thy virginitie remaining did it not remaine to thee, & before thou didſt vovv, vvas it not in thine ovvne povver? for, vvhoſoeuer haue vovved ſuch things & haue not paied them, let them not thinke to be condemned to corporal death, but to euerlaſting fire. Auguſt. Ser. 10. de diuerſis. And S. Gregorie lib. 1. ep. 33. to the ſame purpoſe vvriteth thus, Ananias had vovved money to God, vvhich aftervvard ouercome vvith diuelish perſuaſion he vvithdrevv: but vvith vvhat death he vvas punished, thou knovveſt. If then he vvere vvorthy of that death, VVho tooke a vvay the money that he had giuen to God, conſider vvhat great peril in Gods iudgement thou shalt be vvorthy of, vvhich haſt vvithdravven, not money, but thy ſelf from almighty God, to vvhom thou haſt vovved thy ſelf vnder the habite or vveede of a Monke.

4. Not to men, but.) To take from the Church or from the Gouernours thereof, things dedicated to their vſe and the ſeruice of God, or to lie vnto Gods Miniſters, is ſo iudged of before God, as if the lie vvere made, and the fraude done to the Holy Ghoſt him ſelf, vvho is the Churches Preſident and Protector.

11. Fell great feare.) Hereupon roſe great reuerence, avve, and feare of the vulgar Chriſtians tovvard the holy Apoſtles. for an example to al Chriſtian people hovv to behaue themſelues tovvard their Bishops and Prieſts.

15. His shadovv.) Specially they ſought to Peter the cheefe of al vvho not on-

ot only by touching, as the other, but by his very shadow cured al diseases. Whereupon S. Augustine saith if then the shadow of his body could helpe, how much more now the fulnes of power? And if then a certaine vie vvind of him passing by did profite them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 39. de sanctis, speaking of the miracles done by the Saincts now reigning in heaven.

39. If it be of God.) Time, and the euident successe of Christes Church and religion, proue it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeuour of domestical Aduersaries, Heretikes, schismatikes, or illiuers, preuailing against it. as on the other side, many attempts haue been made by Arius Macedonius, Nestorius, Luther, & the like, vvho thought them selues some body: but after they had plaied their partes a vvhile, their memory is buried, or liueth only in malediction & infamie, & their scholars come to naught. Therfore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much longer then these, and vvere better supported by Princes & learning, and yet had an end.

CHAP. VI.

1. Murmuring.) It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the vveake, of murmur & difference, vvhich must euer be prouided for and staied in the beginning, lest it grow to further schisme or sedition. And to all such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al vvhich things the spiritual Magistrates, by the Apostles example and Authoritie, must take order, as time and occasion shal require.

3. Seuen men.) We may not thinke that these seuen (here made Deacons) vvere only chosen to serue profane tables, or dispose of the Churches mere temporalles, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. for, diuers circunstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be ful of the Holy Ghost and vvisdom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops & Priests vvere aftervvard ordened. ep. ad Tim. ca. 3. & 4. vvhere S. Paul also requireth in a maner the same conditions in them as in Bishops. Al vvhich vvould not haue beene prescribed for any secular stevvardship. Yea straight vpō their Ordering here (no doubt by commission of the Apostles, vvhich they had not before their election) they preached, baptized, disputed, and as it may appeare by the vvorde spoken of S. Steuen that he vvas ful of grace and fortitude, they receiued great increase of grace by their Deaconship.

But S. Ignatius ep. 2. ad Tral. can best vvitnes of their office and the Apostles maner and meaning in such things, vvho vvriteth thus: It behoueth also to please by al meanes the Deacons, vvhich are for the ministerie of Iesus Christ. For they are not seruiteurs of meate and drinke, but ministers of the Church of God. For vvhat are Deacons but imitatours or folovvers of Christ, ministring to the Bishops, as Christ to his Father, & vvorking vnto him a cleane and immaculate vvorke, euen as S. Steuen to S. Iames &c? S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys Li. Eccl. Hier. c. 3. part. 2. vvriteth that their office vvas about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (Apost. Const. lib. 2. c. 61.) that their Office among other things, is to assist the Bishops, & read the Gospel in the Service &c. S Cyprian in diuers places (ep. 65. & ep. 49. ad Cornel. calleth Deacons, the Churches and the Apostles Ministers, and their

office, administrationem sacram, an holy administration. S. Hierom affirmeth, in cap. 7. Michæ. and in epist. 85. ad Euagrium tom. 2. vvhere he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites vvere in respect of the Priests of the old Lavv finally by S. Ambrose li. 1. Offic. c. 41. & Prudentius in Hymno de S. Laurent. speaking of S. Laurence the Deacon, vve may see their Office vvas most holy. See S. Augustine also of the dignitie of Deacons epist. 148. ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41.

6. They imposed hands.) Order of Deacons geuen by imposition of handes. See Annot. Act. 13. 3.

7. Of the Priests obeyed the faith.) Novv also the Priests and they of greater knovvledge & estimation began to beleeue.

15. The face of an Angel.) Such is the face of al constant & chereful Martyrs, to their persecutors and iudges.

CHAP. VII.

16. Translated into Sichem.) Translation of Saincts bodies agreable to nature & Scripture. And the desire to be buried in one place more then an other (vvhich the holy Patriarches also had Gen. 49 29. 50. 24. Hebr. 11. 22.) hath sometime great causes. Aug. de Cur. pro mort. c. 1. & vlt.

33. Holy ground.) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vsed of Moyses vvith al signes of reuerence and feare: hovv much more the corporal birth, abode, and vvonders of the Sonne of God in Ievvrie, and his personal presence in the B. Sacrament, may make that countrie and al Christian Churches and altars holy? And it is the greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or vvonderfous operation in the same. See S. Hierom. epist. 17. 18. 27. of the holy land.

35. Prince and redeemer.) Christ is our Redeemer, and yet Moyses is here called redeemer. so Christ is our Mediator and Aduocat, and yet vve may haue Saincts our inferior mediators and aduocates also. See Annot. 1. Io. 2. 1.

42. And deliuered.) For a iust punishment of their former offenses God geue them vp to vvorke vvhat vvickednes they vvould them selues, as it is said of the Gentils Rom. 1.

48. Not in houses.) The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by vvhich reason they might haue driuen him out of al houses, Churches, and corporal places, vvhen he vvas visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnal Ievves: vvho thought God e the so to be conteined, compassed, and limited to their Temple, that he could be no vvhere els, or at least, that he vvould not heare or receiue mens prayers and sacrifices in the Churches of the Gentils, or els vvhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place yet it pleaseth him condescending to our necessitie and profite, to vvorke his vvonders, and to be vvorshipped of vs in holy places rather then profane.

56. They stoned him.) Read a maruelous narration in S. Augustine of one stone, that hitting the Martyr on the elbovv, rebounded backe to a faithful man that stood neere, vvho keeping and carying it vvith him, vvas by reuelation vvarned to leaue it at Ancona in Italie: vvhereupon a Church

or Mem-

ir Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs body vvas found out, and not before. Aug. to. 10. ser. 38. de diuersis in edit. Paris.

60. Lord, laie not this sinne.) Eusebius Emissenus saith, vvhen he praieth for his persecutors, he promiseth to his vvorshippers his manifest intercession & suffrages. in hom. S. Stephi. & S. Augustine, Si Stephanus sic non oraret. Ecclesia Paulum non haberet. Serm. 1 de S. Stephan.

CHAP. VIII.

2. Deuout men.) As here great deuotion vvas vsed in burying his body, so aftervvard at the Inuention & Translation thereof. And the miracles vvrought by the same, and at euery litle memorie of the same, vvere infinite: as S. Augustine vvitnesseth. lib. 22. de Ciuit. Dei c. 8. & Sermon. de S. Steph tom 10.

4. Euangelizing) This persecution vvrought much good, being an occasion that the dispersed, preached Christ in diuers Countries vvhere they came.

14. Peter & Iohn.) Sæpe sibi sociun Petrus facit esse Ioannem: Ecclesiæ quia virgo placet. Peter often maketh Iohn his compagnion, because the Church loueth a virgin. Arator apud Bedam in Act.

14 Sent Peter.) Some Protestants vse this place to proue S. Peter not to be head of the Apostles, because he and S Iohn vvere sent by the twelue. by vvhich reason they might as vvel conclude that he vvas not equal to the rest. for commonly the Maister sendeth the man, and the Superior the inferior, vvhen the vvord of Sending is exactly vsed. But it is not alvvayes so taken in the scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father and the Sonne: nor othervvise in common vse of the vvorld, seing the inferior or equal may intreate his frend or Superior to doe his busines for him. and specially a body Politike or a Corporation may by election or othervvise choose their Head and send him. so may the Citizens send their Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte to doe their busines. also the superior or equal may be sent by his ovvne consent or desire. Lastly, the Colledge of the Apostles comprising Peter vvith the rest (as euery such Body implieth both the head and the members) vvas greater then Peter their head alone. as the Prince and Parlament is greater then the Prince alone. And so Peter might be sent as by authoritie of the vvhole College, notvvithstanding he vvere the head of the same.

17. And they imposed.) If this Philip had beede an Apostle (saith S. Bede) he might haue imposed his handes, that they might haue receiued the Holy Ghost. but this none can doe saiuing Bishops For though Priests may baptize, and anoint the Baptized also vvith Chrisme consecrated by a Bishop: yet he can not signe his forehead vvith the same holy oile because that belongeth only to Bishops, vvhen they giue the holy Ghost to the Baptized. So saith he reuiuing the Sacrament of Cōfirmation in 8. Act. This imposition therefore of hāds, together vvith the praiers here specified (vvhich no doubt vvere the very same that the Church yet vseth to that purpose) vvas the ministration of the Sacrament of Confirmation. vvhereof S. Cyprian saith thus, They that in Samaria vvere baptized of Philip, because they had lavvful and Ecclesiastical Baptisme, ought not to be baptized ary more: but only that vvhich vvanted, vvas done by Peter and Iohn, to vvit, that by praier made for them and impositon of handes, the Holy Ghost might be povvred vpon thē. vvhich novv also is done vvith vs, that they vvhich in the Church are baptized, be by the Rulers of the Church offered, and by our praier & imposition of hand receiue the Holy Ghost, and be signed vvith our Lord

seale. So S. Cyprian. But the Heretikes obiect that yet here is no mention of oile. To vvhom vve say, that many things vvere done and said in the administration of this and other Sacraments, and al instituted by Christ him self & deliuered to the Church by the Apostles, vvhich are not particularly vvritten by the Euangelists or any other in the Scripture, among vvhich this is euident by al antiquitie and most general practise of the Church, to be one.

S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them diuino & deifico vnguento, vvith the diuine and deifical ointment. And again, Aduentum S. Spiritus consummans inunctio largitur, the invnction consummating giueth the comming of the Holy Ghost. Tertullian. de resur. carn. num. 7. & lib. 1. adu. Marcio. speaketh of this Confirmation by Chrisme thus: The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fensed: the flesh by imposition of hands is shadovved, that the soul by the Spirit may be illuminated. S. Cyprian likevvise, epist. 70. num 2. He must also be anointed, that is baptized, vvith the oile sanctified on the Altar. And epist 72 (see also epist. 73. num. 3.) he expresly calleth it a Sacrament, ioyning it vvith Baptisme. as Melchiades doth (epist. ad omnes Hispaniæ Episcopos num. 2. tom. 1. Conc.) shevving the difference betvvixt it and Baptisme. S. Augustin also, cont. lit. Petil. lib. 2. cap. 104. The Sacrament of Chrisme in the kind of visible seales, is sacred and holy, euen as Baptisme it self. VVe omit S. Cyril mystag. 3. S. Ambrose lib. 3. de Sacra. cap. 2. & de ijs qui mysterijs initiantur cap. 7. S. Leo epist. 82. the auncient Counceis also of Laodicea, can. 8. Carthage 3. can. 39. and Arausicanum 4. can. 1. and others. And S. Clement. (Ec. Hier. cap. 4. Apost. Const. lib. 7. cap. 44.) reporteth certaine constitutions of the Apostles touching the same. S. Denys referreth the maner of consecration of the same Chrisme to the Apostles instruction. S. Basil. lib. de Sp. sancto cap. 27. calleth it a tradition of the Apostles. And the most auncient Martyr S. Fabian epist. 2. ad omnes Orientales Episcopos in initio, to. 1. Conc. saith plainely that Christ him self did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the booke de vnctione Chrismatis apud D. Cyprianum num. 1. telling the excellent effects and graces of this Sacrament, & vvhy this kinde of oile and balsme vvas taken of the old Lavv, & vsed in the Sacraments of the nevv Testament. VVhich thing the Heretikes can vvith lesse cause obiect against the Church, seeing they confesse Beza in Act. c. 6. vers. 6. that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Ievves maner of consecrating their hostes deputed to sacrifice.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knovven Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, ep. ad Fabium apud Eusseb. li. 6. c. 35. affirmeth, that Nouatus fel to Heresie, for that he had not receiued the Holy Ghost by the consignation of a Bishop. VVhom al the Nouatians did folovv, neuer vsing that holy Chrisme, as Theodorete vvriteth, li. 3. Fabul. Hær. And Optatus li. 2. cont. Pram. vvriteth that it vvas the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the sauage disorder of Caluinists in this point.

17. And they receiued the Holy Ghost.) The Protestants charge the Catholikes, that by approuing & commending so much the Sacrament of cõfirmation, & by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, chalenging also boldly the auncient Fathers for the same Kemnit. in exam. conc. Trid. de Confir. As though any Catholike or Doctor euer said more then the expresse vvordes of Scripture here and els vvhere plainely giue thẽ vvarrãt for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful

euer

ſhen after their Baptiſme to expecte the Holy Ghoſt & vertue from aboue. hen did the Apoſtles iniurie to Baptiſme, in that they impoſed hands on he baptized, and gaue them the Holy Ghoſt. And this is the Heretikes olindnes in this caſe, that they can not, or vvil not ſee that the Holy Ghoſt s giuen in Baptiſme to remiſsion of ſinnes, life, and ſanctification: & in Confirmation, for force, ſtrength, and corroboration to fight againſt al our piritual enemies, and to ſtand conſtantly in confeſsion of our faith, euen to leath, in times of perſecution either of the Heathen or of Heretikes, vvith great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſity and corruption of the plaine ſenſe of the Scriptures in this point: ſome of them affirming the Holy Ghoſt here to be no other but the gift of vviſedom in the Apoſtles and a fevv moe to the gouernement of the Church, vvhen it is plaine that not only the Gouerners but al that vvere baptized, receiued this grace, both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: VVhich is very falſe, the gift of Tongues being but a ſequele and an accident to the grace, and an external token of the invvard gift of the Holy Ghoſt, & our Sauiour calleth it vertue from aboue. Some ſay, that vvhatſoeuer it vvas, it vvas but a miraculous thing, & dured no longer then the gift of the Tongues ioyned thereunto: by vvhich euaſion they deny alſo the Sacrament of Extreme Vnction, & the force of Excommunication, becauſe the corporal punishments vvhich were annexed often times in the primitiue Church vnto it, ceaſeth. and ſo may they take avvay (as they meane to do) al Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S. Auguſtin toucheth this point fully. Is there any man (ſaith he) of ſo peruerſe an hart, to deny theſe Children on vvhom vve novv impoſed hands, to haue receiued the Holy Ghoſt, becauſe they ſpeake not vvith tongues &c.? Tract. 6. in ep. Io. Laſtly ſome of them make no more of Confirmation or the Apoſtles facte, but as of a doctrine, inſtruction, or exhortation to continevv in the faith receiued. VVhereupon they haue turned this holy Sacrament into a Cathechiſme. Conc. Trid. ſeſſ. 7. can. 14. de Bapt. There are alſo that put the baptized comming to yeres of diſcretion, to their ovvne choiſe vvhether they vvil continevv Chriſtians or no. To ſuch diueliſh and diuers inuentions they fal, that vvil not obey Gods Churche nor the expreſſe Scriptures, vvhich tel vs of praier, of impoſitions of hands, of the Holy Ghoſt, of grace and vertue from aboue, and not of inſtruction, vvhich might and may be done as vvel before Baptiſme, & by others, as by Apoſtles and Biſhops, to vvhom only this Holy function pertaineth, in ſo much that in our Countrie it is called Biſhoping.

18 Offered money.) This vvicked ſorcerer Simon is noted by S. Irenæus l. 1. c. 20. & others to haue been the firſt Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvithout good life and vvorkes, to be ynough to ſaluation. He gaue the onſet to purchaſe vvith his money a ſpiritual function, that is to be made a Biſhop. for, to haue povver to giue the Holy Ghoſt by impoſition of handes, is to be a Biſhop: as to bye the povver to remitte ſinnes or to conſecrate Chriſts body, is to bye to be a Prieſt, or to bye Prieſthod: and to bye the authoritie to miniſter Sacraments, to preach or to haue cure of ſoules, is to bye a benefice: and likevviſe in al other ſpiritual things, vvherof either to make ſale or purchaſe for money or money vvorth, is a great horrible ſinne called Simonie: & in ſuch as thinke it lavvful (as here Simō iudged it) it is named Simoniacal Hereſie, of this deteſtable man vvho firſt attempted to bye ſpiritual function or office: Dr Greg. apud Ioan. Diac. in vit. li 3. c. 2. 3. 4. 5.

22 Doe penance.) S. Auguſtine (ep. 108.) vnderſtanding this of the penance done in the Primitiue Church for heinous offenſes, doth teach vs to tranſlate this & the like places (2. Cor. 12. 21. Apoc. 9. 21.) as vve doe, and as it is in the vulgar Latin, and conſequently that the Greeke metanoein doth

ſignifie

signifie so much. Yea vvhen he addeth, that very good men doe daily penance for venial sinnes by fasting, prayer, & almes, he vvarranteth this phrase & translation through out the newv Testament, specially him selfe also reading so as it is in the vulgar Latin, & as vve translate.

22. If perhaps.) You may see, great penance is here required for remission of sinne, & that men must stand in feare & dread lest they be not vvorthy to be heard, or to obteine mercie. Vvherby al men that bye or sel any spiritual functions, dignities, offices, or liuings, may specially be vvarned that the sinne is exceding great.

24. Pray you for me.) As this Sorcerer had more knowledge of the true religion then the Protestants haue, vvho see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvhich he plainely perceiued and confessed; so surely he vvas more religious then they that being so sharply checked by the Apostles, yet blaspheme not as they do vvhen they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

26. This is desert.) Intolerable boldnes of some Protestants, here also (as in other places,) against al copies both Greeke and Latin. Annot. no. Test. 1556. to surmise corruption or falshod of the text, saying it can not be so: Vvhich is to accuse the holy Euangelist, and to blaspheme the Holy Ghost him selfe. See Beza, vvho is often very saucie vvith S. Luke.

27. To adore.) Note that this AEthiopian came to Hierusalem to adore, that is, on Pilgrimage, vvhereby vve may learne that it is an acceptable act of religion to goe from home to places of greater deuotion & sanctification.

31. Hovv can I.) The Scriptures are so vvritten that they can not be vnderstood vvithout an interpreter, as easy as our Protestants make them. See S. Hierom Epist. ad Paulinum de omnibus diuinę historię libris, set in the beginning of Latin bibles.

38. He baptized him.) Vvhen the Heretikes of this time find mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitiue Church, they imagine no more vvas done then there is expressly told, nor scarsly beleeue so much. As if imposition of hands in the Sacrament of Confirmation be onely expressed, they thinke there vvas no chrisme, nor other vvorke or vvord vsed. So they thinke no more ceremonie vvas vsed in the baptizing of this nobleman, then here is mentioned. Vvhereupon S. Augustin. De fid. & op. c. 9 hath these memorable vvordes, In that he saith, Philip baptized him, he vvould haue it vnderstood that al things vvere done, vvhich though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition vve knovv vvere to be done.

CHAP. IX.

4. Saul Saul.) The heretikes that conclude Christ so in heauen that he can be no vvhereels til the day of Iudgement, shal hardly resolue a man that vvould know vvhere Christ vvas vvhen he appeared here in the vvay, and spake these vvords to Saul.

18. Baptized.) Paul also him selfe, though vvith the diuine and heauenly voice prostrated and instructed, yet vvas sent to a man to receiue the Sacraments, & to be ioyned to the Church. Aug. de doct. Chr. lib. 1. in prę.

31. The Church truely.) The Church visibly procedeth stil vvith much comfort & manifold increase euen by persecution.

36. Good vvorkes.) Behold good vvorkes and almes-deedes, & the force the

or thereof reaching euen to the next life.

39. Shewing the coates.) The praiers of our Almes folke & beadsmen may do vs great good euen after our departure. For if they procured her temporal life, much more may they helpe vs to Gods mercie and to release of punishment in Purgatorie.

CHAP. X.

2. Doing many almes deedes.) He knew God creator of al, but that his omnipotent Sonne was incarnate, he knew not: and in that faith, he made praiers and gaue almes which pleased God. and by well doing he deserued to know God perfectly, to beleeue the mysterie of the Incarnation, and to come to the Sacrament of Baptisme. S. saith Venerable Bede in hunc loc. m. out of S. Gregorie And S. Augustin thus, li. de Bapt. c. 8. Because whatsoeuer goodnes he had in praiers and almes, the same could not profite him vnles he were by the band of Christian Societie and peace, incorporated to the Church, he is bidden to send vnto Peter, that by him he may learne Christ, by him he may be baptized, &c. Whereby it appeareth that such workes as are done before iustification, though they suffise not to saluation, yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, & it might appeare also by Gods like prouident mercifulnes to the Eunuche: though al such workes preparatiue come of grace also: otherwise they could neuer deserue at Gods hand of congruitie or any otherwise reward iustification.

9. To pray about the sixt houre.) The houre is specified, for that there were certaine appointed times of praier vsed in the Law, which deuout persons, according to the publike seruice in the Temple, obserued also priuately: and which the Apostles and holy Church afterward both kept and increased. Whereof thus writeth S. Cyprian li. Orat. Dominu 15. very notably. In celebrating their praiers, we finde that the three children with Daniel obserued the third, sixt and ninthe houre, as in Sacrament (or mysterie) of the holy Trinitie, &c. And a litle after, which graces of houres the worshippers of God spiritually (or mystically) determining long since, obserued set times to pray: and afterward the thing became manifest, that it was for Sacrament (or mysterie) that the iust so prayed. For at the third houre the Holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promis. And at the sixt houre Peter going vp to the higher roome of the house, was both by voice and signe from God instructed, that al Nations should be admitted to the grace of saluation, whereas of cleansing the Gentils he doubted before. and our Lord being crucified at the sixt houre, at the ninthe washed away our sinnes with his bloud. Put to vs (deerly beloued) beside the seasons obserued of old, both the times and sacraments of praying be increased. for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning praier: as of old the Holy Ghost designed in the Psalmist saying, In the morning early will I stand vp to thee, & early in the morning wilt thou heare my voice. Forward the euening also, when the sunne departeth, and the day endeth, we must of necessitie pray againe.

S. Hierom also writing of Daniels praying three times in a day, saith: There are three times, wherein we must bow our knees to God. the third the sixt, and the ninthe houre. the Ecclesiastical tradition doth well vnderstand. Moreouer at the third houre the Holy Ghost descended vpon the Apostles: at the sixt, Peter went vp into a higher chamber to pray: at the ninthe, Peter & John went to the Temple. Again writing to Eustochium a virgin and Nonne ep. 22. c. 16. though the Apostle bid vs pray alwaies, and to holy persons their

their very sleepe is praier: yet vve must haue distinct houres of praier, that if perhaps vve be other vvise occupied, the very time may admonish vs of our office or duety. The third, sixt, ninthe houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8. c. 8. that in the Psalmes and praiers she must keepe alvvaies the third, sixt, ninthe houre, euening, midnight, and morning. He hath the like ep. 7. c. 5. and (ep. 27. c. 10.) he telleth hovv Paula the Holy abbesse vvith her religious Nonnes sang the Psalter in order in the morning, at the third, sixt, ninth houre, euening, midnight. by midnight meaning the time of Mattins (therfore called Nocturnes agreably to S. Cyprian de Orat. Do. num. 35.) and by the morning, the first houre called Prime: al correspondent to the times & houres of Christs Passion, as in S. Matthevv is noted c. 26. 27. By al vvhich vve see, hovv agreable the vse of the Churches seruice is euen at this time to the Scriptures and primitiue Church: and hovv vvicked the Puritan-Caluinistes be, that count al such order and set seasons of praier, superstition: and lastly, hovv insufficient and vnlike the nevv pretended Church seruice of England is to the primitiue vse, vvhich hath no such houres of night or day, saiing a litle imitation of the old Mattins and Euensong, and that in Schisme and Heresie, and therfore not only vnprofitable, but also damnable.

15 A voice came.) Here God first vttered to Peter that the time vvas come to preach also to the Gentils, and to conuerse vvith them for their saluation, no lesse then vvith the Ievves, vvith ful freedom to eate al meates vvithout respect of the prohibition of certaine, made in the old Lavv.

26 Adored.) S. Chrysostom ho. 21. in Act. thinketh Peter refused this adoration of humilitie only, because euery falling dovvne to the ground for vvorship sake, is not Diuine vvorship or devv only to God, proskunein. the vvord of adoration and prostration being commonly vsed in the Scriptures tovvard men. But S. Hierom. adu. Vigil c. 2. to. 2. rather thinketh that Cornelius by error of Gentility, and of Peters person, did go about to adore him vvith Diuine honour, and therfore vvas lifted vp by the Apostle, adding that he vvas but a man.

31 I vvas praying.) At the time of praier specially God sendeth men comfortable visitations.

31 A man stood.) Note these apparitions and visions to S. Peter, Cornelius, and others, in the Scripture very often, against the incredulitie of our Heretikes, that vvil beleeue neither vision nor miracle, not expressed in Scripture: these being beleeued of Christian men euen before they vvere vvritten.

36 VVorketh iustice.) Not such as beleeue only, but such as feare God and vvorke iustice, are acceptable to him.

41 Gaue him) Christ did not vtter his Resurrection and other mysteries to al at once, and immediatly to the vulgar: but to a fevv chosen men that should be the gouernours of the rest. instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our Superiors.

48 Baptized, vvhich haue receiued.) Such may be the grace of God sometimes tovvard men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued. as vve see in this example, vvhere at Peters preaching they al receiue the Holy Ghost before any Sacrament. but in the same vve learne one necessarie lesson, that such notvvithstanding must needes receiue the Sacraments appointed by Christ, vvhich vvhosoeuer contemneth, can neuer be iustified. Aug. super Leuit. q. 84. to. 4.

CHAP.

CHAP. XI.

18 Held their peace.) Good Christians heare and obey gladly such truthes as be opened vnto them from God by their cheefe Pastors, by vision, reuelation, or othervvise.

24. Multitude added.) As before (cap. 10.) a fevv, so novv great numbers of Gentils are adioyned also to the visible Church, consisting before only of the Ievves. VVhich Church hath beene euer since Christs Ascension, notoriously seen and knovven: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouernours visible, the promision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that vvent out from them visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouernours in prison, visible: the Church praieth for them visibly, their Councels visible, their gifts and graces visible, their name (Christians) knovven to al the vvorld. of the Protestants inuisible Church vve heare not one vvord.

26. Christians.) This name, Christian, ought to be common to al the faithful, and other nevv names of Schismatikes and Sectaries must be abhorred. If thou heare (saith S. Hierom. cont. Lucif. c. 7. in fine.) any vvhere, such as be said to be of Christ, not to haue their names of our Lord Iesus Christ, but to be called after some other certaine name, as Marcionites, Valentinians, (as novv also the Lutherans, Caluinists-Protestants) knovv thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist. Lactantius also (lib. 7. Diuin. instit. c. 30.) saith thus, VVhen Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, vvho hauing left the name of Christ, haue done on the names of men. Neither can our nevv Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as giuen by their Aduersaries. or, so vvere the names of Arians & the rest of old, imposed by others, and not chosen commonly of them selues: VVhich notvvithstanding vvere callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them vvel content therevvith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, vvere of diuers faithes & Sectes, or differed in any necessarie point of religion, or vvere not al of one Christian name & Communion: and it is as ridiculous as if it vvere obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambrige men, & (vvhich is most like) some Rechabites, some Nazareites.

Neither doth their obiection, that vve be called Papistes, helpe or excuse them in their nevv names. for besides that it is by them scornfully inuented (as the name Homousians vvas of the Arians) this name is not of any one man, B. of Rome or els vvhere, knovven to be the author of any schisme or Sect, as their callings be: but it is of a vvhole state and order of Gouernours, and that of the cheefe Gouernours, to vvhom vve are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therfore against such impudent Sectaries as compare the faithful for folovving the Pope, to the diuersitie of Heretikes bearing the names of nevv Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus, Vitalis I knovv not, Meletius I refuse, I knovv not Paulinus, vvhosoeuer gathereth not vvith thee, scattereth: that is to say, vvhosoeuer is not Christs, is Antichrists. And againe, If any man ioyne vvith Peters Chaire, he is mine. tom. 2. ep. 57. & ep. 58. ad Damas.

VVe must

VVe must here further obserue that this name, Christian, giuen to al beleeuers & to the vvhole Church, vvas specially taken to distinguish them from the Iewes & Heathens vvhich beleeued not at al in Christ, and the same novv seuereth and maketh knovven al Christian men from Turkes and others that hold not of Christ at al. But vvhen Heretikes began to rise from among the Christians, vvho professed Christs name and sundry Articles of faith as true beleeuers doe, the name Chrystian vvas to common to seuer the Heretikes from true faithful men: and thereupon the Apostles by the Holy Ghost imposed, this name Catholike vpon the beleeuers vvhich in al points vvere obedient to the Churches doctrine. VVhen heresies vvere risen (saith S. Pacianus ep. ad Symphorianum) & endeuoured by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apostolical people required their surname, vvhereby the incorrupt people might be distinguished &c. and so those that before vvere called Christians, are novv surnamed also Catholikes. Christian is my name, saith he, Catholike my surname. And this vvord, Catholike, is the proper note vvherby the holy Apostles in their Crede taught vs to discerne the true Church from the false heretical congregation of vvhat sort soeuer. And not only the meaning of the vvord, vvhich signifieth vniuersalitie of times, places, and persons, but the very name and vvord it self, by Gods prouidence, al vvaies and only appropriated to the true beleuers, and (though sometimes at the beginning of sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine said, In the lappe of the Church the very name of Catholike keepeth me. cont. ep. fund. c. 4. And againe tract 32. in Io. VVe receiue the Holy Ghost if vve loue the Church, if vve be ioyned together by charitie, if vve reioyce in the Catholike name and faith. And againe de ver. rel. c. 7. to 1. VVe must hold the communion of that Church vvhich is named Catholike, not only of her ovvne, but also of al her enemies. for vvil they, nil they, the Heretikes also and Schismatikes them selues, vvhen they speake not vvith their ovvne fellovves but vvith strangers, cal the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vnles they discerned it by this name, vvhere vvith she is called of al the vvorld. The Heretikes vvhen they see them selues preuented of this name Catholike, then they plainely reiect it and deride the name, as the Donatistes did, calling it an humane forgerie or fiction, vvhich S. Augustine calleth vvordes of blasphemie, li. 1. c. 33. cont. Gaudent. and some Heretikes of this time cal them scornefully cartholikes, and cacolikes. An other calleth it, the most vaine terme Catholike. Beza in pref. no. Test. an. 1565. An other calleth the Catholike religion, a Catholike Apostasie or defection, Humfrey in vit. Iuel. pag. 213. Yea & some haue taken the vvord out of the Crede, In the Catechismes of the Lutherans, putting Christian for it. But against these good fellovves let vs follovv that vvhich S. Augustine (de vtil. cred. c. 8. to. 6.) giueth as a rule to direct a man the right and sure vvay from the diuersitie & doubtfulnes of al error, saying, If after these troubles of minde then thou seeme to thy self sufficiently tossed and vexed, & vvilt haue an end of these molestations, folovv the vvay of Catholike discipline, vvhich from Christ him self by the Apostles hath proceeded euen vnto vs, and shal proceede from hence to the posteritie. See the Annuntation. 1. Tim. 3, v. 15.

CHAP. XII.

4. Foure quaternions.) As Peters person vvas more notorious then others, & therfore better garded then other, for feare he should escape: so Gods prouidence in preseruing & deliuering him for the longer gouernment of his Church, is very maruelous.

5. Praier vvas made.) The Church praied inceßantly for her cheefe Pastor, and vvas heard of God: and al Christian people are vvarned thereby to pray

) pray for their Bishopes and Pastors in prison.

6. Two chaines.) These chaines are famous for miracles, and were
roght from Hierusalem to Rome by Eudoxia the Empresse, wife to
heodosius the younger, where they were matched & placed with an other
haine that the same Apostle was tied with by Nero, & a Church founded
hereupon, named Petri ad vincula, Where they are religiously kept and re-
erenced vntil this day, and there is a Feast in the whole Church for the
ame, the first of Aug which we cal Lammas day.

12. House of Marie.) It is much for the praise of these good Christi-
ns, that the assemblie to Gods seruice & praier was kept in their houses in
he time of persecution, & that the Apostle came thither straight out of pri-
on, as his first refuge. as now Christian people doe much to their com-
nendation, in places where Heresie doth reigne.

15 His Angel) If proper Angels (saith S. Chrysostom) be deputed by
ur Lord to such as haue only charge of their owne life, (as one of the
ast said, The Angel which hath deliuered me from my youth vp ward)
uch more are supernal Spirits at hand to helpe them vnto whom the
harge and burden of the world is committed. Chrys. in laud. Pauli ho. 7.
03.

17 Tel Iames.) He willeth them to shew this to S. Iames Bishop of
Hierusalem and to the Christians, that they might see the effect of their
raiers for him, & giue God thankes. for S. Iames no doubt published com-
non praier for S. Peter.

17. Into another place.) Though God had so miraculously deliuered
im, yet he would not tempt God by tarying among his persecutors, but
ccording to Christes commaundement fled for a time.

CHAP. XIII.

2 As they were ministring.) If we should, as our Aduersaries do, bol-
ly turne what text we list, & flee from one language to an other for the
adu-age of our cause, we might haue translated for ministring, sacrifi-ing,
for so (Leitourgounton autōn) the Greeke doth signifie, & so Erasmus trās-
lated. yea we might haue translated, Saying Masse, for so they did: and the
Greek. Fathers hereof had their name Liturgie, which Erasmus translateth
Masse, saying, Missa Chrysostomi. But we keepe our text. as the translators
of the Scriptures should do, most religiously.

2. Separate me.) Though Paul were taught by God him self and speci-
ally designed by Christ to be an Apostle, and here chosen by the Holy
Ghost together with Barnabas, yet they were to be ordered, consecrated,
and dimitted by men. Which wholy condemneth al these new rebel-
dious disordered spirits, that chalenge and vsurpe the office of preaching
and other sacred actions from heauen, without the Churches admission.

3. Fasting.) Hereof the Church of God vseth and prescribeth publike fa-
sties at the foure solemne times of giuing holy Orders (which are our Imber
daies) as a necessarie preparatiue to so great a worke, as S. Leo (ep. 81. c. 1.
Epipha. in comperd. Leo ser 3. & 4. de ieiu. 7 mensis) declareth by this pla-
ce, naming it also an Apostolical tradition. See. S. Leo Ser. 9. de ieiun. 7. mē-
sis, & Calixtus ep 1. to. 1. Conc. Magunt. c. 34 35. to. 3 And this fasting was
not from sinne, nor moral or Christian temperance, as the Protestans ri-
diculously affirme, for such fasting they were bound euer to keepe: but it
was abstinence for a time from al meates or from some certaine kindes of
meates which was ioyned with praier and sacrifice, and done specially at
such seasons as the Church prescribed, of al together (as in Lent, the Imber
daies, Friday, Saturday) and not when euery man list, as Aerius and such
Heretikes did hold. S. Aug. hær. 53.

3. Imposing hands.) Because al blessings and consecrations were do-
ne in the Apostles times by the external ceremonie of imposition of hāds,
diuers Sacraments were named of the same, specially Confirmation a

as is noted before, and holy Ordering or consecrating bishops, Priests, and Deacons, and Subdeacons, as vve see here and els vvhere. In vvhich though there vvere many holy vvordes and ceremonies and a very solemne action: yet vvhatsoeuer is done in those Sacraments, is altogether called Imposition of hands: as vvhatsoeuer vvas done in the vvhole diuine mysterie of the B. Sacrament, is named fraction of bread. for the Apostles (as S. Denys Eccl. hier c. 1. in fine vvriteth) purposely kept close in their open speaches and vvritings vvhich might come to the hands or eares of Infidels, the sacred vvordes & actions of the Sacraments. And S. Ambroise saith, in 1. Tim. c. 4. The imposition of the hands is mystical vvordes vvhere vvith the elected is conformed and made apt to his function, receiuing authoritie (his conscience bearing vvitnes) that he may be bold in our Lordes steed to offer sacrifice to God. And S. Hierom. The imposition of hands is the Ordering of Clerkes, vvhich is done by prayer of the voice, and imposition of the hand. And this is in some inferior orders also, but Paul and Barnabas vvere ordered to a higher function then inferior Priests euen to be Bishops through out al Nations.

4. Sent of the Holy Ghost.) VVhosoeuer be sent by the Church, are sent of the Holy Ghost though in such an extraordinarie sort it be not done. VVhereby vve see hovv far the Officers of our soules in the Church do passe the temporal Magistrates, vvho though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

46. You repel it.) The Ievves of their ovvne free vvil repelling the vvuth, are vnvvorthy of Christ and vvorthily forsaken: and the Gentils though they beleeued specially by Gods grace and preordination, yet they beleeue also by their ovvne free vvil, vvhich standeth vvel vvith Gods providence.

CHAP. XIIII.

12. They vvould sacrifice.) This loe is the diuine vvorship, consisting in external sacrifice, and in acknovvledging the parties vvorshipped to be gods: vvhich may be done to no man nor creature. and therfore the Apostles refuse it vvith al posible diligence, and al the Angels and Saincts in heauen refuse that adoration by sacrifice. Aug. li. 10. de Ciu. Dei c. 1. The Catholike Church suffereth no Priest nor other so to vvorship any Saint in heauen or earth. She hath but one external Sacrifice, vvhich is in the holy Masse, of Christ body and bloud: that she offereth to God alone, & neither to Peter nor to Paul (saith S. Augst. li. 8. de Ciu. c. 27) though the Priest that sacrificeth, standeth ouer their bodies, and offereth in their memories. But other kindes of honours and dueties, inferior vvithout al comparison (hovv great so euer they be) to this, vve do, as the Scriptures & Nature teache vs, to al Superiors in heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs ovvne mother, to the least seruant he hath in the vvorld. for vvhich the Heretikes vvould neuer accuse Christian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

16. VVithout testimonie.) The Heathen might by the daly benefites of God haue knovvn him at the least to haue beene their Creator and only Lord, though the mysterie of our Redemption vvere not opened to them.

22 Had ordained.) The Heretikes, to make the vvorld beleeue that a Priests ought to be Cheirotonisantes. chosen by the voices of the people, and that they nede no other Ordering or Consecration by Bishops, pressing the profane vse of the Greeke vvord more then the very natural signification requireth & Ecclesiastical vse beareth, translate thus, Ordained

by

lection. VVhereas in deede this vvord in Scripture signifieth, Ordering mposition of hands, as is plaine by other vvordes equiualent, Act. 6. 13. m. 4. 5. 2. Tim. 1. VVhere the Ordering of Deacons, Priests, & others is d Imposition of hands: not of the people, but of the Apostles. And this e the Ecclesiastical vse of the vvord, appeareth by S. Hierom saying (as fore alleaged) that Cheirotonia is the Ordering of Clerkes or Clergie by praier of voice and imposition of hand.

22. They had ordained.) VVee se by this, first that SS. Paul & Barna- vvere Bishops, hauing here authoritie to giue holy Orders: secondly, there vvas euen then a difference betvvixt Bishops and Priests, though name in the primitiue Church vvas often vsed indifferently: lastly, alvvaies fasting & praying vvere preparatiues to the giuing of holy ers.

22. Priests.) Euen so here also, as before, fleing from the proper , ape nevven vvord, vvhich is most precisely correspondent to the very Greeke ur tongue and al nations, they translate for Priest, Elder, that is, for a ing of Office, a vvord of age: for a terme of art and by consent of al the urch and Apostolike authoritie and Fathers, appropriated to holy Order, ulgar, common, and profane terme. VVith as litle grace as if they should nslate Pontificem, a bridgemaker, the Maior of London, the Bigger of ndon. And thus you see vvithin three vvordes compasse they flee guile- y from the Latin to the Greeke, & againe guilefully from the Greeke he vulgar English. Such corruption of Scriptures their hatred of Priest l driueth them vnto. If they had translated it so vvhen the Scriptures re first vvritten, (at vvhich time the vvord vvas but nevvly receiued the special and Ecclesiastical signification, and vvhen it vvas yet taken metimes in common profane sort, as 1. Tim. 5. or there only vvhere our ncient Latin version turneth Presbyter into Senior, because the vvord is not yet vvholy and only appropriated to holy Orders, as aftervvard by of many hundred yeres it vvas and is) their dealling might haue had ne colour of honestie and plainesse, vvhich novv can not be but of plai- falshod and corruption, and that of further purpose then the simple see VVhich is to take avvay the office of Sacrificing and other functions Priests, proper in the nevv Testament to such as the Apostles often, and posteritie in maner altogether cal Priests. Presbyteros. VVhich vvord h so certainely imply the authoritie of sacrificing, that it is by vse made the only English of Sacerdos. the Aduersaries thē selues as vvel as vve, translating it in al the old and nevv Testamē: though they can not be i- norant that Priest commeth of Presbyter, and not of Sacerdos: and that an- quitie for no other cause applied the signification of Presbyter to Sacerdos, rto shevv that Presbyter is in the nevv Lavv, that vvhich Sacerdos vvas the old. The Apostles abstaining from this and other like old names at first, and rather vsing the vvordes, Bishops, Pastors, and Priests, because y might be distinguished from the Gouernours and sacrificers of Aa- s order, vvho as yet in the Apostles time did their old functions stil in e Temple. And this to be true, and that to be a Priest, is to be a man pointed to sacrifice, the Heretikes them selues calling Sacerdos alvvaies Priest must needes be driuen to confesse. Although their folly is therein korious, to apply vvillingly the vvord Priest to Sacerdos, and to take it m Presbyter vvhereof it is properly deriued, not only in English, but other languages both French and Italian. VVhich is to take avvay the me that the Apostles and fathers gaue to the Priests of the Church, & giue it vvholy & only to the order of Aaron. vvhich neuer had it befo- our Priesthod began. Neuer did there Heretikes stand so much vpon ubtful deriuations and descant of vvordes as these Protestants do, and t neuer men behaued them selues more fondly in the same: as vvhosoe-

uer marketh the diſtiction of their Elders, Miniſters, Deacons, and ſuch like, ſhal perceiue.

CHAP. XV.

2. Appointed) VVe learne by this example, vvhat is to be done vvhen any controuerſie anſeth in religion betvveen the teachers or other Chriſtian people. vVe ſee it is not ynough to contend by allegations of Scriptures or other proofes ſeeming to make for either part: for ſo ontentious parte taking there ſhould be no end, but the more vvriting, vvreſtling, ſtriuing there vvere, euery one for his ovvne fanſie, cloking it vvith the title of Gods vvord and Scripture, the more Schiſmes, Sectes, and diuiſions vvould fal: as vve ſee ſpecially in the reſtles Hereſies of our time. Vvhoſe fautors admitting no iudges, ſtand to no trial of mortal men, to no tribunal of Pope, Councels, Biſhops, Synodes, but eche man to his ovvne phantaſtical ſpirit, his ovvne ſenſe of Scriptures, and his ovvne vvilful obdurate rebellion againſt Gods Church and his Superiors in the ſame. But here vve ſee S. Paul and Barnabas, men that vvere Apoſtles and ful of the Spirit of God, and the other parties, though neuer ſo much partial to the ceremonies of their Lavv by their former long vſe and education therein, yet not to ſtand ſtifly to their ovvn opinion on either ſide, but to condeſcend to referre the vvhole controuerſie and the determination thereof to the Apoſtles, Prieſts or Auncients of Hieruſalem: that is to ſay, to commit the matter to be tried by the heads and Biſhops, and their determinations in Councel. This is Gods holy and vviſe prouidence among other iudgements in his Church, to keepe the Chriſtian people in truth & vnitie, and to condemne ſectes and falſe teachers and troublers of the Church. By vvhich iudgements and order, vvhatſoeuer vvil not, or dare not be tried in al their doctrine and doings, they ſhevv them ſelues to miſtruſt their ovvne cauſe, and to flee from the light & ordinance of God. VVithout vvhich order of appeaſing al differences in faith and conſtructions of the Scriptures, the Church had beene more defectual and inſufficient, then any Commonvvealth or Societie of men in the vvorld: none of vvhich euer vvanteth good meanes to decide al diſcordes and diſſenſion ariſing among the ſubiects & citizens of the ſame.

4. And auncients.) Auncients here, & often in this chapter, are the ſame that Prieſtes verſ. 2. as S. Hierom taketh it alſo 1. Pet. 5. & the greeke approueth, being alvvaies one, Presbyteroi, Prieſts. Hiero. in 1. ad. Tit. & 4. ad Galat.

6. Apoſtles and Auncients.) The Hereſies of our proteſtants vvhich vvould haue al men to giue voice, or to be preſent in Councels, & of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve ſee none but Apoſtles & Prieſts or Auncients aſſembled to diſpute of the matter, though many deuout people vvere in the citie the ſame time. Neither did euer any other in the Auncient Councels of the Church aſſemble to debate and define the matter, but ſuch; though many other for other cauſes be euer preſent. Secular men or vvomen, be their gifts neuer ſo great, can not be iudges in cauſes of faith and religion. If any thing, ſaith God, behard and doubtful, thou ſhalt come to the Prieſts of the Leuitical ſtocke, and thou ſhalt folovv their ſentence. Againe, The lippes of the Prieſt ſhal keepe knovvledge, and the Lavv thou ſhalt require of his mouth. Againe, Aske the Lavv of the Prieſt. Much more muſt vve referre al to our Biſhops and Paſtors, vvhome God hath placed in the regiment of the Church vvith much larger priuilege, then euer he did the old Prieſts ouer the Synagogue to vvhome it is ſaid, He that deſpiſeth you, deſpiſeth me. And it is to be noted that the Biſhops ſo gathered in

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incel, represent the vvhole Church, haue the authoritie of the vvhole
urch, & the Spirit of God to protect them from error, as the vvhole
urch SS. Paul and Barnabas come hither for the definition of the vvho-
Church. The sentence of a plenarie or general Councel (saith S. Augusti-
is the consent of the vvhole Church. And so it must needes be in the
urch, because the Magistrates, Senate, Councel or deputies
l common vvealthes, represent the vvhole body and to haue it other
se (as the Churches Rebels vvish) vvere to bring al to hel and horrour,
themselues to be perpetually, by the seditious and popular persons, vp-
den against Lavv, reason, and religion, in their vvickednes.

6. Assembled.) A Councel vvas called to discuss the matter vvhich
uncel vvas the more easily gathered, because the Christian Bishops and
ntries vvere not yet so many, but that the principal Gouernours of the
urch being not far dispersed, and as many learned men as vvere ne-
arie, might be in Hierusalem, or easily called thither. And it vvas not a
uincial Councel or Synode only, but a general Councel, consisting of the
efe Apostles & Bishops that then vvere, though the number vvas nothing
great as aftervvard vsed to assemble, vvhen the Church vvas spred into
nations.

7. Peter rising vp.) S Peter as the head of the Church speaketh first,
his Successors haue euer had, not only in their personal presence, but in
ir absence by their legates and substitutes, the cheefe voice in al Coun-
s general, none euer receiued into authoritie and credite in the Church
ithout their Confirmation, And therfore the Councels of the Arians and
other Heretikes, vvere they neuer so great, vvanting the Popes assent,
istance, or Confirmation, did shamfully erre, as Arimin ēse for the Arians,
d Ephesinum secundum for the Nestorians, & such like condemned As-
nblies.

7. Chose that by my mouth.) Though Paul vvere called and appoin-
specially to be the Apostle of the Gentils, yet that vvas S. Peters special
uilege by Gods ovvne choise, that the first Gentils should be called by
s mouth, and that he first should vtter to the Church that truth of the
mission of the Gentils him self, for that he vvas Christes Vicar, being
tvvithstanding (as his Maister vvas) Minister Circumcisionis, that is, Apo-
e of the Ievves, Christ deferring al preeminence vnto him in that point
o.

9. By faith.) By that faith vvhich vvorketh by charitie. for a dead
ith can not purifie the hart of man See chap. 16. 31.

13. Iames.) S. Iames because he vvas an Apostle and also Bishop of
erusalem, gaue his sentence next. for the speache interposed of SS. Paul &
rnabas, vvas but for their better information in the decision of the mar-
, & for confirmation of S. Peters sentence, though they being Apostles,
Bishops, had voices in the Councel also, as many mo had: though their
te ces be not here reported. And vvhere S. Iames in his speach saith, I
dge, It is not meant that he gaue the principal definitiue sentence: for he
s al the rest) folovved and allovved the sentence of S. Peter, as it is plaine
the text, the vvhole assembly for reuerence of his person & ap-
obation of his sentence, holding their peace. Al the multitude
aith S. Hierom. to 2. ep. 89. and Au. c. 2.) held their peace, and into his sentēce
mes the Apostle & al the Priests did passe together. For though S Iam. did
rticularise certaine points incident to the question debated, as of eating
angled meates &c. yet the proper controuersie for vvhich the Councel as-
mbled, vvas, VVhether the Gentils conuerted vvere bound to obserue
e Lavv of Moyses: & it vvas cōcluded that they vvere not boūd, nor ought
t to be charged vvith Moyses Lavv or the Sacraments & ceremonies of
e same this is the substance and principal purpose of this Councels decree,
vhich doth binde for euer: and Peter (saith S. Hierom in the same place)

vvas

vvas Prince or author of this decree. the matter of fornication & Idolothytes being but incident to the queſtion, or reſolution: & the forbidding of eating ſtrangled & bloud, but a temporal prohibition, vvhich by the conſent of the Church or othervviſe aftervvard vvas abrogated, the Church of God hauing the true ſenſe of difference of times, places, & perſons, vvhen and hovv far ſuch things are to be obſerued, and vvhen not. And in ſuch things as theſe, and in other like vvhich according to circunſtances require alteration, it is, that S Auguſtine ſaith, li. 2. de bapt. c. 3. to. 7. The former general or plenarie Councels may be amended by the later.

20. Fornication) Fornication and contamination vvith Idols, are of them ſelues mortal ſinnes, and therfore can neuer be lavvful: yet becauſe the Gentils by cuſtome vvere prone to both, and of fornication made very ſmal account, it pleaſed the Holy Ghoſt to forbid both ſpecially. Concerning the other points of abſteining from bloud and ſtiffled meates, they vvere things of their ovvne nature indifferent, in vvhich for a time the Ievves vvere to be borne vvithal, and the Gentils to be a litle exerciſed to obedience. By vvhich vve may ſee the great authoritie of Gods Church and Councels, vvhich may commaund for euer, or for a time, ſuch things as be fitte for the ſtate of times and nations, vvithout any expreſſe Scripture at al, and ſo by commaundement make things neceſſarie that vvere before indifferent.

23. VVryting.) Other Latin copies and the greeke read thus vvriting by their handes an epiſtle containing theſe things.

24. Going forth from vs.) A proper deſcription or note of Heretikes, Schiſmatikes, and ſeditious teachers, to go out from their ſpiritual Paſtors and Gouernours, & to teach vvithout their commiſſion and approbation, to diſquiet the Catholike people vvith multitude of vvordes and ſvveete ſpeaches, and finally to ouerthrovv their ſoules.

28. To the Holy Ghoſt and to vs.) By this firſt vve note, that it is not ſuch a fault as the Heretikes vvould make it in the ſight of the ſimple, or any incongruitie at al, to ioyne God and his creatures, as the principal cauſe and the ſecondarie, in one ſpeache, & to attribute that to both, vvhich though diuersly, yet proceedeth of both. God and you, ſay good people commonly: God and our Ladie, Chriſt and S Iohn. VVe confeſſe to God and to Peter and to Paul, as God and his Angel, To our Lord and Gedeon. The ſvvord of our Lord and of Gedeon, Our Lord and Moyſes, Chriſt and his Angels, Our Lord and al Saincts. ep. ad Philem. S. Paul and our Lord. 1. Theſ. 1. 6. Al theſe ſpeaches being partly Scriptures, partly like vnto the Scriptures, partly like vnto the Scriptures ſpeaches, are vvarranted alſo by this Councel, vvhich ſaith boldly, & hath giuen the forme thereof to al other Councels lavvfully called and confirmed, to ſay the like. It hath pleaſed the Holy Ghoſt and vs. S. Cyprian. ep. 54. nu. 2. reporting the like of a Synode holden in in Afrike, ſaith, It hath pleaſed vs by the ſuggeſtion of the holy Ghoſt

Secondly vve note, that the holy Councels lavvfully kept for determination or cleering of doubtes, or condemning of errors & Hereſies, or appeaſing of Schiſmes & trobles, or reformation of life, and ſuch like important matters, haue euer the aſsiſtance of Gods Spirit, & therfore can not erre in their Sentences & determinations concerning the ſame, becauſe the Holy Ghoſt can not erre, from vvhom (as you ſee heere) ioyntly vvith the Councel the reſolution procedeth.

Thirdly vve learne, that in the Holy Councels ſpecially (though othervviſe & in other Tribunals of the Church it be alſo verified) Chriſtes promes is fulfilled, that the Holy Ghoſt ſhould ſuggeſt them and teach them al truth, & that not in the Apoſtles time only, but to the vvorldes end for ſo long shal Councels, the Church, & her Paſtors haue this priuilege of

Gods

ods assistance, as there be either doubtes to resolue, or Heretikes to con-
mne, or truthes to be opened, or euil men to be reformed, or Schismes to
appeased. for vvhich cause S. Gregorie li. 1. ep. 24. sub fin. reuerenceth the
re general Councels (Nicen. Constantinop. Ephes Chalced.) as the foure
ookes of the holy Gospel, alluding to the number: and of the fift also he
ith he doth reuerence it alike: and so vvould he haue done moe, if they
d beene before his time, vvho saith of them thus, VVhiles they are con-
ided and made by vniuersal consent, him self doth he destroy, and
t them, vvhosoeuer presumeth either to loose vvhom they binde, or to
nde vvhom they loose.

S. Gregorie therfore reuerencing al fiue alike, it may be marueled
hence the Heretikes haue their fond difference betvvixt those foure first,
d other later: attributing much to them and nothing to the rest. VVhereas
deede the later can erre no more then the first foure, being holden
approued as they vvere, and hauing the Holy Ghost as they had. But
those first also vvhen a man findeth any thing against their Heresies) as
ere be diuers things) then they say plainely that they also may erre, and
at the Holy Ghost is not tied to mens voices, nor to the number of
ntences: VVhich is directly to reproue this first Councel also of the
postles, and Christes promes of the Holy Ghosts assistance to teach
truth. Yea that you may knovv and abhorre these Heretikes throughly,
ake ye vvhat a principal Sect-Maister vvith his blasphemous mouth or
nne vttereth, saying, that In the very best times such vvas partly the am-
tion of Bishops, partly their folishnes and ignorance, that the very blind
ay easily perceiue, Satan verily to hauen beene president of their assem-
ies. Bezain præf. Test. No. an. 1565. Good Lord deliuer the people and the
orld from such blasphemous tongues and bookes, and giue men grace
attend to the holy Scriptures and Doctors, that they may see hovv much,
t only S. Augustine and other fathers attribute to al general Councels
ecially, to vvhich they referre them selues in al doubtes
nong them selues, and in al their controuersies vvith Here-
es: but to vvhich euen S. Paul him self (so specially taught by God)
d others also yelded them selues. Notorious is the saying of S. Augustine
ncerning S. Cyprian. VVho being a blessed Catholike Bishop and Martyr,
erred about the rebaptizing of such as vvere Christened by Heretikes.
he had liued saith S. Augustine li. 2. de bapt c. 4. to haue seen the deter-
nation of a plenarie Councel, vvhich he savv not in his life time, he
ould for his great humilitie and charitie straight vvay haue yelded, and
referred the general Councel before his ovvne iudgement and his fellovv
hops in a Prouincial Councel only. VVhereby also vve learne, that Pro-
icial Councels may erre, though many times they do not, and being con-
nable to the general Councels, or confirmed and allovved by them or
See Apostolike, their solutions be infallible as the others are.

If any here aske, vvhat neede so much disputing, study, and trauail in
uncels to find out and determine the truth, if the Holy Ghost infallibly
de them? VVe answver that such is the ordinarie prouidence of God
his case, to assist them vvhen they doe their endeuour, and vse
umane meanes of industrie, and not els. And so (though somvvhat o-
tvvise) God assisted the Euangelistes & other vvriters of the holy Scri-
res, that they could nor erre in penning the same, but yet they did,
ought to vse al possible humane diligence to knovv and learne our
histories and truth of matters, as is plaine in the beginning of S. Lukes
spel: els the Holy Ghost vvould not haue assisted them. Euen so in
Councel of the Apostles, though they had the Holy Ghost assistant, yet
text saith, cum magna conquisitio fieret. VVhen there vvas great dis-
tion, search and examination of the case. then Peter spake &c. If againe
e demaunded, vvhat neede is there to expect the Councels determa-

if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? VVe answer, that for the Catholike and peceable obedient children of the Church, it is a comfort to haue such various meanes of determination, trial, and declaration of the truth, and that it is necessarie for the recouery of Heretikes, and for the contentation of the vveake, vvho not alvvaies giuing ouer to one mans determination, yet vvil either yeld to the iudgement of al the learned men & Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, vvhich the Pope alvvaies hath vsed, & vvil, & must vse in matters of great importance, by calling Councels, euen as here you see SS. Peter & Paul them selues and al the Apostles, though indued vvith the Holy Ghost, yet thought it notvvithstanding necessarie for further trial & cleering of truth and maintenance of vnitie, to keepe a Councel.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promes, to al such assemblies as gather in the obedience & vnitie of the Church, vvith ful minde to obey vvhatsoeuer shal be determined, vvhereby the assembled though of diuers iudgements before, do most peaceably yeld to truth, and agree in one vniforme determination of the same: so al such as gather out of the Church, vvithout humilitie or intention to yeld one to an other, or to any superior, man or Councel, or vvhat els soeuer, but chalenge to them selues learning, spirit, & vve can not tel vvhat: such, how many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further out, then euer before: as God hath shevved by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian. de vnit. Ec. nu. 7. that the promes of Christ, that he vvould be in the middes of tvvo or three gathered in his name, pertaineth not to them that assemble out of the Church.

31. Reioyced vpon the consolation.) Straight vpon the intelligence of the Councels determination, not only the Gentile, but euen the Maisters of the former troubles and dissension, vvere at rest, & al tooke great comfort that the controuersie vvas so ended. And so should al Christian men do, vvhen they see the sectes of our time condemned by the like authoritie and most graue iudgement of the holy Councel of Trent. Against vvhich the Heretikes of our time make the like friuolous exceptions and false cauillations, as did the old Heretikes heretofore against those Councels that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvith preiudicate mindes to condemne vs, and vve accuse them al of Idolatrie and other crimes, and vve vvil be tried by Gods vvord only, and vve vvil expound it according to an other rule, that is to say, as vve list. So say they against this Councel. and the like said the Arians against the first Nicene Councel, and al such like against those Councels namely that condemned their heresies. And so say al theeues against their correctors and punishers, and vvold both say and do more against temporal tribunals, Iudges, Iustices, and iuries, if they had as much licence and libertie in those matters, as men haue novv in religion.

36. Visit our brethren.) Hereof our Catholike Bishops tooke vp the necessarie vse of often visiting their flockes & cures committed to their charge, for confirmation in faith & vertue, & reformation of maners both of clergie and laitie.

39. Dissension.) Such occasions of differences fal out euen among the perfect

rfect men often, vvithout any great offence. And this their departing tel t to the great increase of Christians. And therfore it is very ridiculously plied to excuse the disagreing of the Heretikes among them selues in principal pointes of religion, namely the Sacrament.

41. Commaunding them.) Not only the things commaunded by ristes expresse vvord, or vvritten in the Scriptures, (as our Heretikes hold) t vvhatsoeuer the Apostles and Rulers of the Church commaund, is to kept & obeied. See these vvordes repeated againe c. 16. 4. & that in the ecke left any man caul, because here the greeke hath them not.

CHAP. XVI.

4. The decrees.) Here againe they take order that the decrees and ar les of faith agreed vpon in the Councel of Ierusalem, should be execu- & obserued vvhereby vve see both the great authoritie of Councels, & diligence that al Prelates ought to haue to see the decrees & Canons the Councels put in execution.

6. VVere forbidden.) This people had not the Gospel denied vnto em altogether, but for a time: because (as Venerable Bede thinketh) God sawv they vvould not beleeue, & so should haue been more greuously mned.

12. A Colonia.) Colonia, is such a citie vvhere the most inhabitans a- strangers, sent thither from other great cities & States, namely from the manes.

17. These men.) Either the Diuel vvas compelled by the vertue of ules presence to say truth, or els (as such do often times) he pa- etruth vv, that they might the more trust him, and he better beguile them at er times.

31. Beleeue in our Lord Iesus.) It is no other faith that saueth but at vvhich vvorketh by Charitie. Aug. Enchir. c. 67.

33. VVashed their vvounds.) Happie Gailers that doe mercie tovvard ir godly prisoners, and receiue againe by them such spiritual benefi- .

CHAP. XVII.

5. Ievves enuying.) Zelantes. This is the zeale of Heretikes, and a ly paterne of their dealing at this day against Catholike Priests and prea- rs and the good Iasons that receiue them.

11. Searching the Scriptures.) The Heretikes vse this place to proue t the heares must trie and iudge by the Scriptures, vvhether their teachers d preachers doctrine be true. & so reiect that that they find not in the iptures, as though here the sheepe vvere made iudges of their Pastors, the pple of the Priests, and men and vvoman of al sortes, euen of S. Paules time it self, vvhich vvere the most foolish disorder in the vvorld. d they did not therfore read the Scriptures of the old Testament (for ne of the nevv vvere yet extant commonly) to dispute vvith the A- stle, or to trie and iudge of his doctrine, or vvhether they should eeue him or no: for they vvere bound to beleeue him and obey his rd, vvhether he alleaged Scripture or no, and vvhether they could de or vnderstand the Scriptures or no. but it vvas a great comfort d confirmation for the Ievves that had the Scriptures, to finde euen S. Paul said, that Christ vvas God, crucified, risen and ascended heauen, vvhich by his preaching and expounding they vnderstood, and uer before, though they read them, and heard them read euery both. As it is a great comfort to a Catholike man, to heare the ptures declared & alleaged most euidently for the Churches truth, e-

gainst Heretikes, in Sermons or otherwise. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleaged by the Catholike preachers. Yet they must not be iudges for al that, ouer their owne Pastors, whom Christ commaundeth them to heare and obey, and by whom they heare the true sense of Scriptures.

22. Superstitions.) S. Paul calleth not them superstitions for adoring the true and only God with much deuotion or many ceremonies or in comely prescribed order, or for doing due reuerence to holy Sacraments, to Saincts and their memories, Images, or Monuments: or for keeping the prescribed lawes, daies, & fastes of the Church, or for fulfilling vowes made to God, or for blessing with the signe of the Crosse, or for capping and kneeling at the name of IESVS, or for religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for which our new Maisters condemne the Catholike people of Superstition: themselues wholy voide of that vice by al wise mens iudgement, because they haue in maner taken away al religion, and are become Epicureians, and Atheists: who are neuer troubled with superstition, because it is a vice consisting in excesse of worship or religion, whereof they are void. but the Apostle calleth them superstitious for worshipping the Idols and goddes of the Heathen, and (Deisidaimones.) for the feare that they had, lest they should leaue out any God that was vnknowen to them: for thus their Altar was inscribed: Dijs Asiæ, Europæ, & Libiæ, Deo ignoto & peregrino. that is, To the gods, of Asia, Europe, and Lybia: to the vnknowen and strange God. This superstition (saith S. Augustine de conf. Euang. lib. 1. c. 26.) is wholy taken away from the Church by Christs incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kinde of superstitious obseruation. Only we must take heede that we belecue not her Aduersaries definition of superstition, for they would imply therein al true religion.

23. Your Idols.) The Aduersaries (in the new Test. 1580) translate your deuotiõs most corruptly against the nature of the Greeke word (Tas sebasmata.) (2. Thes. 2. 4) and most wickedly, against the laudable deuotiõ of good Christians, calling the Pagans idolatrie and superstition their deuotions.

24. Not in Temples.) God is not concluded in Temples, nor needeth them for his necessitie of dwelling or other vses of indigence. See Annot. c. 7. Act. v. 48.

29. The Diuinitie to be like.) Nothing can be made by manshand of what forme or sort so euer that is like to Gods essence, or to the forme or shape of his Godhead or Diuinitie; therfore how soeuer the Heathen did paint or graue their Idols, they were nothing like to God. And this also is impertinently alleaged by Heretikes against the Churches images: Which are not made, either to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly expressed, as other men by their portraites: and of the Holy Ghost, not as he is in him self, but as he appeared in firy tongues or in the similitude of a doue, or such like. And so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawful, then it was vndecent for them to appeare in such formes. And therfore to paint or portraite the Father also being the first person, as he hath shewed him self in vision to any of the Prophetes of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that wrastling with Iacob bare our Lords Person, no such thing is any wher

for

forbidden, but is very agreable to the peoples instruction. In vvh ch sort the Angels vvere commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be novv in the Church, not in their natural forme, but vvith corporal vvings (as the Seraphins appeared to Esay the Prophet) to expresse their qualitie and office of being Gods Angels, that is, Messengers: and God the Father vvith the vvorld in his hand, to signifie his creation and gouernement of the same, and such like: vvhereof the people being vvel instructed may take much good, and no harme in the vvorld, being novv through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therfore S. Gregorie li. 9. ep. 9. saith of the Churches images, That vvhich scripture or vvriting doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see vvhat they ought to folovv, in it they do read, that knovv no letters. VVhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvere painted to the peoples instruction, so they be taught that they may not be adored vvith diuine honour, & he in the same place sharply rebuketh Serenus the Bishop of Massilia. that of indiscrete zeale he vvould take avvay Images, rather then teach the people hovv to vse them.

34. Dionysius Areopagita.) This is that famous Denys that first conuerted France, and vvrote those notable and diuine vvorkes de Ecclesiastica & Cœlesti hierarchia, de diuinis nominibus, & others, in vvhich he confirmeth and proueth plainly almost al things that the Church novv vseth in the ministration of the holy Sacraments, & affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things novv controuersed, so plainly, that our Aduersaries haue no shift but to deny this Denys to haue been the author of them, feyning that they be an others of later age. VVhich is an old flight of Heretikes, but most proper to these of al others. VVho seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XIX.

3. VVho said,) Iohns baptisme not sufficient.

4. That is to say,) In Iesus.) Christs baptisme necessarie.

6. Imposed hands.) S. Paul ministred the Sacrament of Confirmation. See annot. c. 8. 17.

12. Napkins.) The napkins that had touched S. Paules body, vvrought miracles, and it vvas no superstition to attribute that vertue to them vvhich God gaue to them in deede: nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Christ religion to be true, and him to be the only God, vvhose seruants, yea vvhose seruants, shadovvs and napkins could do such vvonders, as S. Chrysostom (to. 5. cont. Gentiles, quod Christus sit Deus, in vita. Babylæ.) sheweth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saincts and their Relikes, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saincts, relikes, garment, staues, bookes, or any thing that belonged to them, al vvhich may & haue done & yet doe (vvhen it is necessarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Paules napkings had as great force vvhen he vvas dead, as vvhen he liued, and so much more, as his grace and dignitie vvith God is greater then before. VVhich S. Chrysostom in the place alleaged proueth at large by the shrine of S. Babylas

the Martyr: and to thinke the contrarie, is the Hereſie of Vigilantius, condemned ſo long ſince as S. Hieroms time, and by him refuted abundantly.

16. Paul I knovv.) Both the ſaid napkins taken from S. Paules body, and his name alſo, vvere dreadful and able to expel diuels. VVhereby vve learne that not only Chriſtes name, vvhich is the principal, but his ſeruants names alſo inuocated vpon the poſſeſſed, haue povver ouer diuels: vvhich is a maruelous honour to Saincts, and nothing diminisheth the glory of Chriſt, but excedingly increaſeth the ſame, not only him ſelf, but his ſeruants alſo being able to do ſuch things, and to be ſtronger then any Diuel in Hel. So vve read in S. Hierom. In vit. Hilarionis. Chryſ. loco citato, that many did inuocate the name of S. Hilarion vpon the poſſeſſed, and the Diuels ſtraight departed. ſo did the Diuel knovv S. Babylas & other Saincts, euen after they vvere dead, vvhen they could not ſpeake for the preſence of their Relikes, and vvhen they vvere tormented & expelled by them: vvhereof al antiquitie is ful of teſtimonies. But our Heretikes Luther and Caluin and their Scholers attempting to caſt out Diuels, ſped much like as theſe good fellovves did.

18. Declaring their deedes.) They made not only a general confeſſion vvherein al men shevv them ſelues alike to be ſinners, as our Proteſtants do: but euery one confeſſed his ovvne proper deedes and faultes.

19. Curious things.) Curious and vnlavvful ſciences, as VVitch craft, Necromancie, and other meanes of diuinition by ſouthſaing, figure-caſting, interpretation of dreames, or any vvay not allovved by God and his Church, muſt much more be abhorred of old Chriſtians, vvhen theſe ſo lately conuerted vvere ſo zelous and diligent to leaue them. And by this example al that are nevvly reconciled to the Church, are taught, the firſt thing they do, to burne their heretical and naughtie bookes.

19. Bookes.) A Chriſtian man is bound to burne or deface al vvicked bookes of vvhat ſort ſo euer, ſpecially Heretical bookes. VVhich though they infect not him alvvaies that keepeth them, yet being furth comming, they may be noiſom & pernicious to others that shal haue them & read them after his death, or othervviſe Therfore hath the Church taken order for condemning al ſuch bookes, & againſt the reading of them, vvhere danger may enſue: & the Chriſtian Emperours. Conſtantinus Magn., Valentinian. Theodoſius Martian. Iuſtinian, made penal lavves for the burning or defacing of them. Sozom. li. 1. c. 20. li. 2. c. 31. Conc. Chalc. act. 3. in fine, cap. Amplæ. & in fine totius Conc. c. Imperator. Con. Conſtantinop. 2. confeſ. 5. cap. Debitam. & Act. 1. cap. 1 &. cap. Rom. See Euſebius li. 3. de vita Conſtant. c 61. 62. 63. 64. The danger of reading them, as it is manifeſt, ſo it is ſignified by Euſeb. li. 7. c. 6. S. Auguſtin li. 3. de bapt. c. 14. S. Greg. li. 5. ep. 64.

24. Siluer Temples.) The Proteſtants translate, shrines, in the bible an 1577. to make the people thinke that it toucheth the holy shrines of Saincts. moſt corruptly, the greeke ſignifying plainly, temples and that of heathen gods.

35 Iupiters child.) Here the Heretikes adde to the text this vvord, image, more then is in the Greecke, to put a ſcruple in to the peoples minde concerning holy images.

CHAP. XX.

7. To break bread.) S. Paul did here breake bread on the Sunday as is broken in the Sacrament of the body of Chriſt, and had both before & after the celebrating of the Sacrament a ſermon to the people. Aug. ep. 86. ad Caſulanum, Venet. Beda in 20. Act.

16. Pentecoſt.) Though the Apoſtles might deſire to come to the Ievv-

ves Festiuities, by reason of the general concourse of people to the same, he better to deale for their saluation & to sored the Gospel of Christ, yet is like that they now kept solemly the Christian Pentecost or whitsunside, for mention of the Holy Ghost, and that Feast of the Christians rather then the other of the Iewes. And Ven. Bede saith here, The Apostle maketh hast to keepe the fiftieth day, that is, of remission and of the Holy Ghost. For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie sabboth into the same, it is plaine by the scriptures (1. Cor. 16. 2. Apoc. 1. 10. & by antiquitie of Iustin. Mart. Apolog. 2. and Anton. Pium in fine.) And it is as like that they changed the Iewes Pasche and Pentecost as that, specially when it is manifest that these Festiuities be kept by Apostolike tradition, and approued by the vse of all auncient Churches and Counceels. Aug. ep. 118. c. 1.

21. Penance.) Apostolike preaching commendeth not faith only, but penance also to the people.

28. Holy Ghost.) Bishops or Priests (for then these names were sometime vsed indifferently) gouernours of the Church of God, & placed in that roome & high function by the Holy Ghost.

29. Rauening wolues.) The gouernours of the Church are foretold of the great danger that should fal to the people by wolues, that is to say, by Heretikes, whose cruelty toward the Catholikes is noted by this terme. They be knowen by the forsaking the vnitie of the Church wherof they were before, by going out and drawing many disciples after them, and by their peruerse doctrine. Such wolues came afterward in deede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great blood-sucking wolues, & wasters of the flocke of Christ.

25. More blessed to giue.) Among many other infinite goodly things and speaches which Christ spake and be not written in the Gospels, this sentence is one: which S. Paul heard of some of the Apostles daily conuersant with him, or els learned of Christ him self, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happie that receiueth any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestoweth, is more happie. Which if the world did well consider, men would giue almes faster then they do, if it were but for their owne benefite.

CHAP. XXI.

9. Foure daughters.) As S. Peter had a wife, but vsed her not after his calling, as it is noted els where out of S. Hierom. Luc. 4. 38. so may it be said of S. Philip being Deacon.

9. Virgins.) S. Luke noteth specially that his daughters were Virgins meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginitie, not only that they were yong maides vnmaried: and that they were the rather for that, endued with the gift of prophecie, as S. Hierom saith li. 1. adu. Iouin. c. 24. See Oecum. c. 29. in hunc locum.

24. Keeping the Law.) Al the obseruations of the Law were now in themselues dead and vnprofitable, yet til further propagation of the Gospel, they were not damnable to the keepers, nor offensiue to God, but might be obserued euen of the Christian Iewes. and for feare of scandalizing the weake of that nation, newly conuerted or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them in occasion required.

CHAP. XXII.

17. VVash avvay thy sinnes.) The Sacramente of Baptisme doth it self vvash avvay sinnes as here is plaine, & therfore doth not only signifie (as the Heretikes affirme) that our sinnes be forgiuen before, or othervvise by faith only remitted. VVhereby the Churches doctrine is proued to be fully agreable to the Scriptures, that the Sacraments giue grace ex opere operato, that is, by the force & vertue of the vvorke and vvord, done & said in the Sacrament.

21. I stood by.) Not only the Principals but al that consent to the death or vexation of Christian men for the Catholike faith, highly offend. vvhich the Apostle confesseth here, that Gods mercie may be more notoriously glorified in him hereby.

CHAP. XXIII.

3. God shal strike thee.) He said not this through perturbation of minde or of a passion, but by vvay of prophecie, that this figuratiue high priesthod then trimmed like a vvhited vval, vvas to be destroied, vvhereas novv the true priesthod of Christ vvas come. Beda in hunc lo.

5. I knevv not.) Our Lord (saith S. Cyp. ep. 65. 69. nu. 2.) in the Gospel, vvhen it vvas said to him, Answverest thou the high Priest so? teaching that the honour of Priesthod must be kept, said nothing to the high Priest, but only purging his innocencie, said, If I haue spoken euil, beare vvitnes of euil: but if vvel, vvhy smitest thou me? Also the blessed Apostle vvhen it vvas said to him, Doest thou assaile the high Priest so vvith il vvordes? spake not any thing contumeliously against the Priest, vvhereas he might haue put forth himself stoutly against them vvhich had both crucified our Lord, and vvhich had novv also lost their God and Christ, Temple and Priesthod. but though in false & spoiled Priests, yet considering the very bare shadovv of the name of Priests, he said, I knevv not brethren that he vvas high Priest. By vvhich vvordes of the Apostle, either it may be thought he knevv not in deed that he vvas in that function, becaus he had not beene of long time in those partes: or els that he so said in respect of the abrogation of the high Priesthod of the Ievves, vvhereby he knevv this man not to be truely any Priest, as also becaus at this time they came not orderly to it by succession of Aaron and Lavv of Moyses, but by the Roman Emperours fauour as is said before. though (as it is lavvful in such a case) the lesse to irritate them, he frameth his speach so as they might not take occasion of further accusation against him. See Annot. Ie. c. 11. 51.

6. He cried out.) Such prudent euasions from danger are lavvful. vvhich S. Chrysostome calleth (specially in this Apostle) the vvisdom of the serpent, as othervvise in his teaching and preaching & patience he vsed the simplicitie of a doue.

8. The Sadducees.) This vvas the vvorst Heresie among the Ievves, denying that there be any Angels, or spirits, the Resurrection also of the bodies: & consequently (as it may very vvel be gathered by the booke of the Machabees) they denied praier for the dead. for to offer or pray for the dead, & to thinke rightly & religiously of the Resurrection, are made there sequels one of an other. Of this sect of Sadducees vvas (as Eusebius vvriteth lib. 2. c. 22. Ec. hist.) this Ananias the high Priest, that caused Paul to be smitten. for their Priesthod had novv no more the protection of God to preserue it in truth and right iudgement, the Christian Priesthod being then established.

11. So must thou.) Though God vvho could not lie, had promised Paul that he should goe to Rome: yet the Apostle omitted not humane meanes to de-

o defend him self from his enemies and othervvise. neither said he as the heretikes called Predestinates, Let them do vvhat they vvil, they can not urt me, for I am predestinate to goe to Rome. See his doings and sayings o saue him self, in the chap. folovving.

12. Vovved them selues.) Such vovves, othes, or execrations as this, inde no man before God, yea they must in no vvise be obserued. It is a reat offence either to vovv voluntarily, or to take any such thing vpon a han, for feare or by commaundement. For example, if thou haue rashly y promes, vovv, or other, appointed to be reuenged vpon any man, thou indest not thy self thereby, neither must thou keepe thy promes. If thou e put to an othe to accuse Catholikes for seruing God as they ought to lo, or to vtter any innocent man to Gods enemies and his, thou ough- est first to refuse such vnlavvful othes: but if thou haue not constancie nd courage so to do, yet knovv thou that such othes binde not at all in onscience & Lavv of God, but may and must be broken vnder paine of lamnation. For to make or take such vovves or othes is one sinne, and o keepe them, is an other far greater. as vvhen Herode, to keepe his othe, killed Iohn Baptist. And such vovves and othes to God as these, are nlavvful & must be broken: and not the vovves of Chastitie and Religion, s our nevv Ministers teach by their vvordes and vvorkes.

18. And he taking him.) See the courtesie & equitie of Heathen Of- icers tovvard their prisoners, to saue them from al iniurie and villanie.

CHAP. XXIIII.

14. To the sect.) Because Tertullus the Ievves orator called Christian eligion the sect or (as it is there vers. 5. in the Greeke) the heresie of the Nazarens: S. Paul answvereth and shevveth that it is no heresie. And as or the vvord, Sect, in this place: it is in the Greke, According to the vvay, vvhich they cal heresie, as also Act. 9. 2. 24. 22. And therfore the vvord sect here is so taken. See Annot. c. 28. 22.

25. Disputing of Iustice.) The Apostolike teaching vvas not of only or pecial faith but of iustice, & chastitie, & iudgement, that is to say, of the errour of Hel and other Gods iudgements in the next life answverable to ur deedes in this vvorld: by vvhich the hearers vvere first terrified, and o induced to penance. Hovv say Heretikes then, that such things make men hypocrites?

CHAP. XXV.

11. I appeale to Cæsar.) If S. Paul both to saue him self from vvhip- ing and from death sought by the Ievves, doubted not to crie for succour f the Romane lavves, and to appeale to Cæsar the Prince of the Romans ot yet Christened: hovv much more may vve cal for aide of Christian Prin- es and their lavves, for the punishment of Heretikes, and for the Churches lefense against them? S. Augustine ep. 50.

19 Of one Iesus.) This vvhom he termeth by contempt, one IESVS, ath novv made al the Romane Emperours and Princes of the vvorld to novv him, and hath giuen the seat of the Cæsars to his poore seruants, Pe- er & his successors.

CHAP. XXVI.

20. To do penance.) Penance often inculcated, and vvorkes agreable o the same.

CHAP. XXVII.

9. Fast vvas novv past.)It may signifie the Ievves fast of the seuenthoneth September, after vvhich the nauigation vvas perilous, vvinter approching.

23. An Angel.)S.Paul had many visions, specially to assure him that he should goe to Rome & stand before Caesar, our Lord him self before(23.11) appearing to him, and here an Angel, for that purpose. VVhereby vve plainely see the special prouidence of God tovvard that See, vvhere his tvv principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honourred til the vvorldes end.

24. Giuen thee al.)Paul(saith S Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake: and after be vvith Christ, shal he shut his mouth, and not be able once to speake for them that haue beleeued in his Gospel? Hier. adu. vigil. VVhereby he proueth that if God do much for the merits of Saincts in this life, much more at their intercession & praier in heauen.

31. Vnles those tarie.) VVhen God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeth vs not thereby of our requisite endeuours and labours for atcheiuing the same, not executing ordinari his disignements tovvard men otherwvise then by their ovvne free vvil and actions. S. Paul said not here, Let vs do vvhat vve list: vvorke vve or sit vve still, vvhether the mariners goe out or tarie vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither, can it fall othervvise. but contrarievvise saith he, If these mariners leaue the ship, ye can not be saued. So say al true Catholike preachers to Christian people. VVhat proudence, predestination, or foresight soeuer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvil still and can not be saued (though you be predestinate (except you keepe Gods commaundements, repent you of your sinnes. beleeue, liue and die vve. And if it vvere reuealed to any man, that he vvere one of Gods elect, that he should finally die in grace and be saued, yet he vvere bound to vvorke his saluatiō vvith feare and trēbling, as S. Paul both did, & taught lest he become reprobate: no lesse then the same Apostle here and his fellovves, though they had their life promised to them of God, yet vvere bound to labour and vse al possible diligence that they might not be drovvned.

CHAP. XXVIII.

1. The Iland vvas.)This Iland (novv Malta) is the seate of the Knightes of the Rhodes the inhabitants vvherof haue a special deuotion to S. Paul: to vvhom both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Iland (as they count it) consecrated. VVhere the people shevv yet to strangers, his prison and other memories of his miracles.

5. Shaking of the beast.)The promisse of Christ (Marc. 16) that venemous serpents should not hurt them that beleeue in him, is fulfilled not in al beleuers, but in such as had the gift of miracles, as S. Paul had VVhere a viper by nature so venemous that the people thought he should have died out of hand, did no vvhit annoy: he extinguishing by the povver of Christ al the poison of the beast. Yea and (as the Christian people til this day beleeue) by S. Paules praiers the Iland vvas deliuered for euer from al such venemous serpents, in so much that children there play vvith scorpions euer since that time, and Pelgrimes daily carie vvith them peeces of stones out of the place vvhere S. Paul abode, by vvhich they affirme that they heale them vvhich in other countries adioyning are bitten of scorpions, the medicine therfore being called. S. Paules grace. Tho. Fur-

ver of God, nor the miraculous vertues giuen to his Saincts, maruel and
lasphemie, vvhen they heare such things as be proper to certaine countries,
tributed sometimes to Gods miracles done by his Saincts: as though that
vere not possible, or vvere not as much to Gods honour, and more, then
ings proceeding only of natural causes. Such profane men vvould not haue
tributed the holsomnes of the vvaters of Iericho to Eliseus his vertue
nd miracles, amending them by casting salt into them, if the Scripture had
ot expresly testified the same. It is the part of al faithful men to referre
ich things to God, vvhen any iust occasion is giuen thereunto, rather then
o nature: though the incredulous doe alvvaies contrarie, for feare of su-
erstition & dishonouring God. As though this escape of drovvning, might
better and more to Gods glorie, be referred to chaunce and the mariners
industrie, then S. Paules praiers and extraordinarie vvorking.

8. Imposed hands.) Miraculous healing by imposition of the Apostles
handes.

20. Chaine.) I vvould vvish novv (saith S. Chrysostome) to be for a
time in the place vvhere these chaines remaine, and to see the fetters vvh-
ich Diuels feare, and Angels reuerence hom. 5. ad populum Antiochenum.
S Greg. lib. 3. epist. 30. of the miracles done by S. Paules chaines, and that
he sendeth to the Empercsse Constantia some dust thereof filed of, for a
great Relike and holy gift.

22. Concerning this Sect.) The Heretikes of al sortes comfort them
selues much, vvhen they finde here or els vvhere the Christian faith called
of the Iewes or incredulous persons, a Sect or an Heresie, & sometimes in
contempt of Christs person the Maister of the same, the Sect of the Naza-
rens: as though the Church of God might as vvel erre in naming their do-
ctrine Heresie, as the Iewes and Pagans might and did misse in condemning
Christian religion for an Heresie: or as though the Protestants doctrine
vvere as vvel proued & tried to be no Heresie, by the Prophets and other
Scriptures, miracles, and consent of al Nations and ages, as Christs blessed
doctrine is. VVhereas in deed the Protestants doctrine is euidently conuin-
ced to be heretical, by the same arguments that Christs religion is proued
to be the only true doctrine of saluation, and not an heresie. And vvhoso-
euer can deduce the Christian faith from Adam to this day, through out al
the Fathers, Patriarches, Priests, Apostles, & Bishops, by descent and suc-
cession of al Lavves and States of true vvorshippers and beleeuers (vvhich
is the only or special vvay to proue that the Christian faith is no heresie)
he shal by the same meanes al at once proue the Protestants doctrine to
be an Heresie & a false Sect. That the Iewes therfore & il men in al places
contradicted the Christian religiō, calling it an Heresie or a Sect, as though
it had a beginning of some certaine Sect Maister then God him self,
they vvere deceiued: and the Church of God neuertheless calling the Pro-
testants doctrine Heresie in the vvorst part that can be, and in the vvorst
sort that euer vvas, doth right and must iustly.

ANNOTATIONS.

VPON THE EPISTLE OF PAVL

THE APOSTLE TO THE ROMANES.

CHAP. I.

5. In al nations.) S. Auguſtin vſeth this place and the like againſt Heretikes, vvhich vvould dravv the common Catholike faith of al nations, to ſome certaine countries or corners of the vvorld. Aug. ep. 161.

7. Grace to you and peace.) It is a kind of bleſſing rather then a prophane ſalutation, proper to the Apoſtles, of greater vertue then the benedictions of the fathers in the old Teſtament. The holy fathers of the Church ſeemed to abſteine from it for their reuerence to the Apoſtles. The Manichees (Auguſt. cont. ep. funda. c. 5. 6.) and other Heretikes (as alſo theſe of our time) becauſe they vvould be coũted Apoſtles, oftẽ vſe it ep. hæ. 66.

8. Your faith renoumed.) The holy Doctors vpon theſe vvordes of the Apoſtle, and ſpecially by our Maiſters promis made to Peter, that his faith ſhould not faile, giue great teſtimonie for the prouidence of God in the preſeruation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. They are ſo bold to cary letters from prophane Schiſmatikes to the chaire of Peter and the principal Church vvhence Prieſtly vnitie roſe: not conſidering the Romanes to be them vvhoſe faith (the Apoſtle being the commender) vvas prayſed, to vvhom misbeleefe can not haue acceſſe. So S. Hierom Apolog. adu. Ruff. li. 3. c. 4. to. 2. Knovv you, that the Romane faith commended by the Apoſtles mouth, vvil receiue no ſuch deceites, nor can be poſſibly changed, though an Angel taught othervviſe, being fenſed by S. Paules authoritie. Againe (ep. 63. ad Pammach. & Oceanum. c. 4. to. 2. Prœm. li. 2. Com. in ep. ad Gal.) VVhatſoeuer thou be that auoucheſt nevv ſectes, I pray the haue reſpect to the Romane eares, ſpare the faith vvhich vvas praiſed by the Apoſtles voice. And in an other place: VVil ye knovv o Paula and Euſtochium, hovv the Apoſtle hath noted euery prouince vvith their proprieties? the faith of the people of Rome is praiſed. VVhere is there ſo great concourſe to Churches and Martyrs ſepulchers? VVhere ſoundeth Amen like thunder from heauen, or vvhere are the temples (void of Idols) ſo ſhaken as there? Not that the Romanes haue an other faith then the reſt of the Chriſtian Churches, but that there is in them more deuotion and ſimplicitie of faith. In an other place the ſame holy Doctor ſignifieth that it is al one to ſay, the Romane faith, and the Catholike. Apolog. 1. adu. Ruff. c. 1. So doth S. Cyprian. ep. 52. num. 1. ad Antonianum: and S. Ambroſe de obitu fratris, in med. VVhereupon, this vvord Romane, is added to, Catholike, in many countries vvhere Sectes do abound, for the better diſtinction of true beleeuers from Heretikes: vvhich in al ages did hate and abhorre the Romane faith and Church, as al malefactors do their Iudges and correctors.

9. VVithout intermiſſion.) He praieth vvithout intermiſſion that omitteth no day certaine times of praier. Aug. hæreſ. 57.

9. Serue in ſpirit.) Diuerſe Heretikes vvhen they heare that God is a ſpirit, and muſt be ſerued and adored in ſpirit, imagine, that he muſt be honoured only invvardly, vvithout ceremonies & external vvorkes: vvhich you ſee is othervviſe, for that the Apoſtle ſerued God in ſpirit, by preaching the Goſpel. To ſerue God then in ſpirit, is to ſerue him vvith faith, hope, and charitie,

taritie, and vvith al vvorkes proceding of them: as to ſerue him carnally, , vvith vvorkes external, vvithout the ſaid internal vertues.

9. A memorie of you.) A great example of charitie for al men, ſpe- ally for Prelates and Paſtors, not only to preach, but to pray continually or the conuerſion of people to Chriſtes faith: VVhich the Apoſtle did for hem vvhom he neuer knevv, in reſpect of Gods honour only and the zeale f ſoules.

11. To confirme you.) The Romanes vvere conuerted and taught by S. eter before. therefore he vſeth that ſpeach, to confirme them in their aith. Author Com. apud Hierony. Theoret. in 16. Rom. & Chryſ.

15. To euangelize.) The Goſpel is not only the life of our Sauiour vritten by the foure Euangeliſtes. nor only that vvhich is vvritten in the ievv Teſtament: but their vvhole courſe of preaching & teaching the faith. VVhich faith commeth ordinarily of preaching & hearing, and not of vvrit- ing or reading. And therfore S. Paul thought not him ſelf diſcharged by vvritting to the Romanes, but his deſire vvas to preach vnto them: for that vvas the proper commiſſion giuen to the Apoſtles, to preach to al nations. The vvriting of the bookes of the Teſtament, is an other part of Gods pro- uidence, neceſſarie for the Church in general, but not neceſſarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderſtanding. And therfore S. Peter (vvho vvas the cheefe of the Commiſſion) vvrote litle: many of them vvrote nothing at al: and S. Paul that vvrote moſt, vvrote but litle in compariſon of his preaching: nor to any but ſuch as vvere conuerted to the faith by preaching before.

17. For the Iuſtice.) He meaneth not Gods ovvne iuſtice in him ſelf, but that iuſtice vvhervvith God endueth man vvhen he iuſtifieth him. Aug. de Sp. & lit c. 9. VVhereby you may gather the vanitie of the Heretical im- putatiue iuſtice.

17. Liueth by faith.) In the 10. to the Hebrevves, he shevveth by this place of the Prophete (Abacuc 2.) that the iuſt though he liue here in pe- regrination, and ſeeth not preſently nor enioyeth the life euerlaſting pro- miſed to him, yet holdeth faſt the hope thereon by faith. In this place he applieth the Prophetes vvordes further to this ſenſe, That it is our faith, that is to ſay, the Catholike beleefe (ſaith S. Auguſtine lib. 4. cont. 2. ep. Pe- lag.) VVhich maketh a iuſt man, and diſtinguisheth betvvene the iuſt and vniuſt, and that by the lavv of faith, and not by the lavv of vvorkes. VVhe- reof it riſeth, that the Ievv, the Heathen Philoſopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iuſt: and a Catholike Chriſtian man liuing but an ordinarie honeſt life, either not ſinning greatly, or ſupplying his faults by penance, is iuſt. And this dif- ference riſeth by faith. not that faith can ſaue any man vvithout vvorkes, For it is not a reprobate faith that vve ſpeake of, (as the holy Doctor ſaith) but that vvhich vvorketh by charitie, and therfore remitteth ſinnes and maketh one iuſt. See S. Auguſtines place.

18. Is reuealed.) By al the paſſage folovving you may ſee, that the Goſpel and Chriſts lavv conſiſteth not only in preaching faith (though that be the ground, and is firſt alvvaies to be done:) but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit deadly ſinnes and repent not. And againe vve ſee that not only lacke of faith is a ſinne, but al other actes done againſt Gods commaundements.

23. Into a ſimilitude.) Lo theſe and the like are the Images or Idols ſo often condemned in the ſcriptures, and not the holy Images of Chriſt and his Saincts.

24. God hath deliuered them.) Eph. 4. 19. he ſaith, They haue deli- uered or giued vp them ſelues to al vncleaneſſe. By vvhich conference of ſcriptures vve learne that them ſelues are the cauſe of their ovvne ſinne and damnation, God of his iuſtice permitting & leauing them to their ovvne

vvil, and so giuing them vp into passions &c.

26. Hath deliuered them vp.) As he saith here, God deliuered them vp, so to the Ephesians (cap. 4 19.) he saith of the same persons and things, They deliuered them selues vp to al vncleannesse. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous Heretikes do hold: but only that by his iust iudgement, for their owne deserning, and for due punishment of their former grieuous offenses, he vvithholdeth his grace from them, and so suffereth them to fal further into other sinnes. As, for their crime of Idolatrie, to suffer them to fal into vnnatural abominations: as now for heresie, he taketh his grace and mercie from many, and so they fal headlong into al kind of turpitude: as contrariewise, for il life, he suffereth many to fal into heresie. And for Christes sake let euery one that is entangled vvith the Idolatrie of this time, that is to say, vvith these new sectes, looke vvel into his owne conscience, vvhether his forsaking the true God, may not come vnto him for a punishment of his former or present il life vvhich he lueth.

32. VVorthie of death.) Here you see vvhy the Church taketh some sinnes to be deadly, and calleth them mortal: to vvit, because al that doe them, are vvorthy of damnation: others be venial, that is to say, pardonable of their owne nature, and not vvorthie of eternal damnation.

CHAP. II.

1. Thou that iudgest.) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though them selues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggrauating sinnes before God, vvhen they vvil not repent of those offenses them selues, for the vvhich they punish others. but if they be open offenders them selues, in the same sort for vvhich they iudge other, they giue scandal, and thereby aggrauate their sinnes very much. Properly here he forbiddeth to charge an other falsely or truly vvith these crimes vvhereof him self is as farre guilty or more then the other, as the Ievves specially did the Gentils, to vvhom he speaketh here.

4. Doest thou contemne?) This proueth that God offereth his grace & mercie to many, and by long patience and sufferance expected their repentance, differing their punishment of purpose that they may amend, that he is not delighted in their perdition, nor is the cause of their sinne: but contrariewise that they harden their owne hartes, and of their owne free vvil reiect his grace and contemne his benignitie.

6. According to his vvorkes.) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentils that trusted so much in their moral vvorkes, the faith in Christ: yet lest any man should thinke or gather vntruly of his vvordes, that Christian mens vvorkes vvere not meritorious or the cause of Saluation, he expresly vvriteth, that God giueth as vvel euerlasting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv so euer Heretikes fondly flee from the euidence of these places, yet S. Augustine saith li. de grat. & lib. arb. cap. 8. Life euerlasting to be rendered for good vvorkes according to this manifest Scripture, God shal render to euery man according to his vvorkes.

13. Not the hearers.) This same sentence agreable also to Christes vvordes (Mat. 7. 21) is the very grownd of S. Iames disputation, that not faith alone, but good vvorkes also do iustifie. Therfore S. Paul (hovvsoeuer some peruersly conster his vvordes in other places) meaneth the same that S. Iames And here Aug. de Sp. & lit. c. 26. tom. 3. he speaketh not properly of the first iustification, vvhen an infidel or il man is made iust, vvho had no acce-

stable vvorkes before to be iustified by, (of vvhich kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, vvhich he that is in Gods grace, daily procedeth in, by doing al kind of good vvorkes, vvhich be iustices, and for doing of vvhich, he is iust in deede before God. and of this kinde doth S. Iames namely treate. VVhich is directly against the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in sinne and infidelitie, but esteeme nothing to al of al Christian mens vvorkes tovvard iustification & salvation, condemning them as vncleane, sinful, hypocritical, Pharisaical: vvhich is directly against these & other Scriptures, and plaine blaspheming of Christ and his grace, by vvhose spirit and cooperation vve doe them.

13. Shal be iustified.) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of iustification: & specially by the equivocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, Iustifie. VVhich vvord they finde sometime to signifie the acquiting of a guilty man of some crime vvherof he is in deede guilty, & for vvhich he ought to be condemned, (and by mans iudgement either of ignorance or of purpose often a very malefactors is deemed or declared & pronounced innocent) they falsly make it to signifie in this place & the like, vvhensoever man is said to be iustified of God for his vvorkes or othervvise: as though it vvere said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ though he be not in deede iust: or of favour reputeth him as iust, vvhen in deede he is vvicked, impious, and vniust. VVhich is a most blasphemous doctrine against God, making him either ignorant vvho is iust, and so to erre in his iudgement, or not good, that can loue and save him vvhom he knovveth to be evil. And a marvelous pitiful blindnes it is in the Churches Adversaries, that they should thinke it more to Gods glorie, and more to the commendation of Christes iustice, merites, and mercie, to cal and count an ill man so continuing, for iust: then by his grace and mercie to make him of an ill one, iust in deede, and so truly to iustifie him, or as the vvord doth here signifie, to esteeme and approue for iust in deede, him that by his grace keepeth his lavv and commaundements. For, that the keepers or doers of the commaundements be iust and so reputed, it is plaine by the correspondence to the former vvordes, Not the heares are iust, but the doers. Vvhereupon S. Augustine de Sp. & lit. c. 26. to. 3. hath these vvordes, VVhen it is said, The doers of the Lavv shalbe iustified, vvhat other thing is said, then, The iust shalbe iustified? for the doers of the lavv verily are iust.

21. That teachest an other.) It is a shameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the same things themselues, vvhich they reprove in others.

24. The name of God.) It is a great sinne that by the ill life of the faithful, our Lordes name should be ill spoken of among the misbeleuers & many vvithdravven from the true religion thereby.

25. Become prepuce.) Prepuce is the foreskinne not circumcised, & therfore signifieth the Gentils, or the state and condition of the Gentils: as circumcision, the Iewes and their state.

26. Keepe the iustices.) If a Gentil either novv since Christ, by his grace & faith, or any other before Christ, not of the stocke of Abrahã, through the Spirit of God keepe the iustices of the Lavv, he is iust no lesse then if he had been outvvardly circumcised; and shal condemne the circumcised Iev not keeping the Lavv, vvithout vvhich, his outvvard Sacrament can not serve him, but shal be much to his condemnation, that having the lavv and peculiar Sacraments of God, he did not keepe the Lavv, nor invvardly exercise that in his hart vvhich the outvvard signe did import. And this is no more but to insinuate that true iustice is not in faith only

or knovv

or knovvledge of the Lavv, or in the name either of Ievv or Christian, but in doing good vvorkes and keeping the Lavv by Gods grace.

29. In Spirit, not letter.) The outvvard ceremonies, Sacraments, threates, and commaundements of God in the Lavv, are called the letter: the invvard vvorking of God in mans hart & enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvil, & abilitie to keepe his commaundements by the grace and merites of Christ, are called the spirit. In vvhich sense, the carnal Ievv vvas a Ievv according to the letter, and he vvas circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight, that vvhich vvas meant by that carnal signe, is a Ievv according to the spirit, and iustified by God. Of the spirit and letter S. Augustine made a famous vvorke, very necessarie for the vnderstanding of this Epistle.

CHAP. III.

4. And euery man a lyer.) God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet God by his grace & spirit may and doth preserue the Apostles and principal Gouerners of his people & the Church & Councels in al truth, though they vvere and are mere men.

5. If your iniquitie.) No maruel that many novv a daies deduce false and detestable conclusions out of this Apostles high and hard vvritings, seeing that S. Peter noted it in his daies, and him self here confesseth that his preaching & speaches vvere then falsely misconstrued: as though he had taught that Ievves & Gentils il life & incredulity had been directly the cause of Gods more mercie, & that therfore sinne commeth of God to the aduancement of his glorie, & consequently that men might or should doe il, that good might ensue thereof. VVhich blasphemous constructions they tooke of these and the like vvordes: VVhere sinne abounded, there did grace more abound. and, The Lavv entered in, that sinne might abound. and out of the Psalme 50. That thou maiest be iustified in thy vvordes, & ouercome vvhen thou art iudged. As though he meant that men do sinne, to the end that God may be iustified. And at al these & the like places of the Apostle though forevvarned by S. Peter, and by the Apostles ovvne defence & Protestation, that he neuer meant such horrible things, yet the vvicked also of this time do stumble and fal. But the true meaning is in al such places, that God can and doth, vvhen it pleaseth him, conuert those sinnes vvhich man committeth against him & his commaundemets, to his glorie: though the sinnes them selues stand not vvith his vvil intention, nor houour, but be directly against the same, and of his omnipotencie that can turne il into good. And therfore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place, v. 6. that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne vvithout plaine iniurie, if either him self vvould haue sinne commited, or man might doe it to his glorie. Therfore let al sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles ovvne defense (vvhatsoeuer he seeme to say hereafter sounding in their sense, that sinne commeth of God, or may therfore be committed that he may vvorke good thereof) that the Apostle him self condemneth that sense as slaunderous and blasphemous.

10. Not any iust.) These general speaches, that both Ievv and Gentile be in sinne, and none at al iust, are not so to be taken, that none in neither sort vvere euer good: the Scriptures expresly saying that Iob, Zacharie, Elisabeth, and such like, vvere iust before God, & it vvere blasphemie to say that these vvordes alleaged out of the 13 Psalme, vvere meant in Christes mother,

ther, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: it neither by the Lavv of nature, nor lavv of Moyses, could any man be t or auoid such sinnes as here be rekened, but by faith and the grace of d, by vvhich there vvere a number in al ages (specially among the Ie-s) that vvere iust and holy, vvhom these vvordes touch not, being spo-n only to the multitude of the vvicked, vvhich the Prophet maketh as it ere a seueral body conspiring against Christ, and persecuting the iust d godly; of vvhich il companie he saith, that none vvas iust nor feared d.

20. By the vvorkes of the Lavv.) S. Hierom and S. Chrysostom ex-ind this of the ceremonial vvorkes only, & in that sense the Apostle spe-lly prosecuteth this proposition in his Epistle to the Galatians. but is true of al mās moral vvorkes done vvithout faith & the grace of God: vvhich not be acceptable or auailable in Gods sight, to iustifie any man, And so Augustine taketh it de Sp. & lit c. 8. tom. 3.

21. Iustice of God.) Bevvare of the vvicked and vaine commentarie he Caluinistes, glosing, the iustice of God to be that vvhich is resident in vist, apprehended by our faith: and so that imputed to vs vvhich vve in de haue not. VVherein at once they haue forged them selues against ds manifest vvord, a nevv no iustice, a phantastical apprehension of that ich is not, a false faith and vntrue imputation. vvhereas the iustice of d here, is that vvherevvith he endueth a man at his first conuersion, and ovv in a man, and therfore mans iustice: but yet Gods iustice also, be-se it is of God. Of this iustice in vs, vvhereby vve be truely iustified and deede made iust. S. Augustine de pec. mer. lib. 1. cap. 9. 10. speaketh thus: e grace of Christ doth vvorke our illumination and iustification invvard-ulso. And againe, He giueth to the faithful the most secrete grace of his rit, vvhich secretly he povvreth into infants also. And againe, They are ified in Christ that beleeue in him through the secrete communication inspiration of spiritual grace, vvhereby euery one leaneth to our Lord. d againe, He maketh iust renevving by the Spirit, and regeneration by ce.

22. Beleeue in him.) To beleeue in him, here compriseth not only the of faith, but of hope & charitie, as the Apostle explicateth him self. Ga. 5. 6.

24. Iustified gratis.) No man atteineth his first iustification by the rites either of his faith or vvorkes, but merely by Christes grace and rcie: though his faith & vvorkes proceding of grace be dispositions and parations thereunto.

28. By faith, vvithout vvorkes.) This is the place vvhereupon the testants gather falsly their only faith, and vvhich they commonly a-ich, as though the Apostle said, that only faith doth iustifie. VVhere he h in vvordes and meaning excepteth only the vvorkes of the Lavv done thout Christ before our conuersion: neither excluding the Sacraments baptisme or Penance, nor hope and charitie, or other Christian vertues, al ich be the iustice of faith, as the good vvorkes proceding thereof, be li-vise the lavv and iustice of faith. Al vvhich the Aduersaries vvould ex-de by foisting in the terme, only. Of vvhich kind of men S. Augustine n this place saith thus: Men not vnderstanding that vvhich the Apostle h, (vve count a man to be iustified by faith vvthout the vvorkes of the v) did thinke that he said, faith vvould suffice a man though he liued il l had no good vvorkes. VVhich God forbid the vessel of election should ake: vvho in a certaine place after he had said, In Christ Iesus neither umcision nor prepuce auaileth any vvhit, he straight added, but faith ich vvorketh by loue.

CHAP.

CHAP. IV.

1. Abraham.) The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their vvorkes done vvithout the grace of Christ and faith in him, proposeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any vvorkes done before he had faith, or that proceded not of faith & Gods grace.

2. By vvorkes.) If Abraham did any commendable vvorkes before he beleeued Christ, as many Philosophers did, men might count him iust therefore, but in Gods sight (vvho accepteth nothing vvithout faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therfore God in the Scriptures reputing him as a iust man, giueth the cause thereof, saying, Abraham beleeued God, and it vvas reputed to him for iustice.

4. To him that vvorketh.) That is to say, He that presumeth of his ovvne vvorkes as done of him self vvithout faith, Gods helpe, and grace, and saying, that grace or iustification vvere giuen to him for his vvorkes, this man doth chalenge his iustification as dette, and not as of fauour and grace.

5. To him that vvorketh not.). He vvorketh not (in this place) that hath no vvorkes or alleageth not his vvorkes done in his infidelitie as cause of his iustification, but faith in Christ, and that proceding of mere grace. VVhereupō S. Augustine saith: Knovv thou that faith found thee vniust. And if faith giuen to thee, made the iust, it found thee a vvicked one vvhom it might make iust. If it found thee vvicked, and of such an one made thee iust, vvhat vvorkes hadst thou being then vvicked? None couldest thou haue (nor canst haue) before thou beleeuedst. Beleeue then in him that iustifieth the impious, that thy good vvorkes may be good vvorkes in deede. August. in Psal. 31.

6. As Dauid termeth.) The Protestants for, termeth, translate, describeth, for that they vvould haue the ignorant beleeue, the vvhole nature & definition of Iustification to be nothing els but remission of sinnes, and not grace or inherent iustice giuen from God at al. VVhen the Apostle vvould say nothing els, but that in the first iustification God findeth no good vvorkes or merites to reward, but only sinnes to forgiue vnto such as haue faith in him.

7. Couered. 8. not imputed.) You may not gather (as the Heretikes doe) of these termes, couered, and, not imputed, that the sinnes of men be neuer truely forgiuen, but hidden only. for that derogateth much to the force of Christes bloud and to the grace of God, by vvhich our offences be truely remitted. He is the Lambe that taketh avvay the sinnes of the vvorld, that vvasheth, and blotteth out our sinnes. therfore to couer them, or, not to impute them, is, not to charge vs vvith our sinnes, because by remission they be cleane taken avvay: or hervvise it vvere but a feined forgiuenesse. See S. Augustine in Psalm. 31. enarrat. 2.

9. VVas reputed to.) The vvord, Reputed, doth not diminish the truth of the iustice, as though it vvere reputed for iustice, being not iustice in deede. but signifieth, that as it vvas in it self, so God esteemed & reputed it.

11. The signe of circumcision.) Oure sacrament of the nevv lavv giueth ex opere operato that grace and iustice of faith vvhich here is commended. VVhereas circumcision vvas but a signe or marke of the same.

11. A seale.) The Heretikes vvould proue hereby, that the Sacraments of the Church giue not grace or iustice of faith, but that they be notes, markes, and badges only of our remission of sinnes had by faith before: because Abraham vvas iust before, and tooke this Sacrament for a seale thereof only. To vvhich must be answered, that it folovveth not that it is so in al, because it vvas so in the Patriarch, vvho vvas iust before, and vvas therfore as it vvere

vvere the founder of Circumcision, or he in vvhom God vvould first estaish the same: no more then it folovveth that, because the Holy Sacramẽt the Altar remitted not sinnes to Christ nor iustified him, therefore it ith that effect in none. Loo e S. Augustine de baptismo contra Donatistas .4.c.24. VVhere you shal see that (though not in Abraham) yet in Isaac s sonne, and so consequently in the rest, the Sacrament vvent before, and stice folovved.

22. For vs, to vvhom it shal be reputed.) By this it is most plaine ags. t our Aduersaries, that the faith vvhich vvas reputed for iustice to Abram, vvas his beleefe of an Article reuealed to him by God, that is to say, assent and credit giuen to Gods speaches: as in vs his posteritie accordi g the spirit, it is here plainely said, that iustice shal be reputed to vs by be- ing the Articles of Christes death and Resurrection, and not by any fond ci l faith, fiducia or confidence of eche mans ovvne saluation. to establish e vvhich fictiõ, they make no account of the faith Catholike, that is, vvhe- vvith vve beleeue the Articles of the faith, vvhich only iustifieth, but call by contempt, an historical faith: so as they may terme Abrahams faith, & r Ladies faith, of vvhich it vvas said, Beata quæ credidisti, Blessed art thou at nast beleeued. And so in truth they deny as vvel the iustification by ith, as by vvorkes.

CHAP. V.

1. Let vs haue.) VVhether vve read, echomen Let vs haue peace, as herse also of the Greeke Doctors (Chrysost. Orig Theodor. Oecum. Theo- vl) doe, or echomen vve haue peace: it maketh nothing for the vaine se- ie and infallible certaintie vvhich our Aduersaries say, euery man ought haue vpon his presumed iustification by faith, that him self is in Gods fa- iur, and sure to be saued: peace tovvards God, being here nothing els, but sincere rest, tranquillitie and comfort of minde and conscience, vpon the pe he hath, that he is reconciled to God. Sure it is that the Catholike th, by vvhich, and none other, men be iustified, neither teacheth nor bree- th any such securitie of saluation. And therfore they haue made to them es an other faith vvhich they call Fiduciam, quite vvithout the compasse the Creede and Scriptures.

2. In the hope) Christian men do not vaunt them selues of the cer- ntie of their saluation, but glorie in the hope thereof onely, vvhich hope here insinuated to be giuen in our iustification, & is aftervvard to be con- med by probation in tribulation.

2. Accesse through faith.) Iustification, implieth al grace and vertues ceiued by Christes merites, but the entrance and accesse to this grace and ppy state is by faith, because faith is the ground and first foundation to ld on, and port to enter into the rest. VVhich is the cause that our iustifi- ion is attributed to faith, namely in this Epistle, though faith it self be grace also.

4. Probation hope.) This refelleth the errour also of the Protestants, t vvould haue our hope to hold only on Gods promises, and not a vvhit our doings. VVhere vve see that it standeth (and is strengthened also) v- n patience and constancie, and good probation and trial of our selues in ersities: and that so grounded vpon Gods promises & our ovvne doings, heuer confoundeth.

5. Charitie is povvred.) Charitie also is giuen vs in our first iustifica- n, and not only imputed vnto vs, but in deede invvardly povvred into our rtes by the Holy Ghost, vvho vvith and in his giftes & graces is bestovved n vs. for this Charitie of God is not that vvhich is in God, but that hich he giueth vs, as S. Augustine expounded it. li. de Sp. & lit c.12. VVho ireth this place also to the grace of God giuen in the Sacrament of nfirmation. de bapt. cont. Donat. lib. 3. c. 16.

12. By one

12. By one man sinne entred.) By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, (Co. Trid. sess. 5. decr. de pec. orig.) that denied children to haue any orig. sinne, or to be baptized for the remission thereof: that in and by Adam al conceiued, borne, and constituted sinners. VVhich no lesse maketh aga the Caluinists also. that affirme, Christian mens children to be holy fr their mothers vvombe. And the same reason vvhich S. Augustine deduc (lib. 1. cap. 8. 9. de pec. meritis.) out of this text, to proue against thes Pelagians, that the Apostle meaneth not of the general imitation of Ad in actual sinnes, serueth against Erasmus and others, inclining rathe that nevv exposition, then to the Churches and fathers graue iudgem herein. Conc. Mileuitanum c. 2.

14. Vnto Moyses.) Euen in the time of the Lavv of nature, vv men knevv not sinne, and therfore it could not by mans iudgement be i puted: and in the time of Moyses Lavv, vvhen the commaundement tau them to knovv it, but gaue them no strength nor grace to auoid it, si did reigne, and thereupon death and damnation, euen til Moyses inclusi that is to say, euen til the end of his Lavv. And that not in them on vvhich actually sinned, as Adam did, but in infants vvhich neuer did act ly offend, but onely vvere borne and conceiued in sinne, that is to say, uing their natures defiled, destitute of iustice, and auerted from God in dam, and by their descent from him: Christ onely excepted, being con ued vvithout mans seede, and his mother for his honour and by his spe protection (as many godly deuout men iudge) preserued from the sam

19. Shal be made iust.) Here vve may see against the Heretikes, t they vvhich be borne of Christ and iustified by him, be made & consi ted iust in deede, & not by imputation only: as al that be borne of Ad be vniust and sinners in truth, & not by imputation.

20. That sinne might abound.) That, here hath not the significat of causalitie, as though the Lavv vvere giuen for that cause to make si abound: but it noteth the sequele, because that folovved thereof, and t came to passe, that by the prohibition of sinne, sinne increased: by occa vvhereof, the force of Christes grace is more amply and abundantly flovved in the nevv Testament.

CHAP. VI.

3. VVe that are baptized.) That vvhich before he chalenged fr the Lavv of Moyses, to faith, is novv attributed to baptisme, vvhich the first Sacrament of our faith, and the entrance to Christian religi VVhereby it is plaine that he meaneth not onely faith to iustifie, but the craments also, and al Christian religion, vvhich he calleth the Lavv of spi grace, and faith.

4. For vve are buried.) Remission of sinne, nevv life, sanctification iustification, are giuen by baptisme, because it resembleth in vs and appli to vs Christes death and resurrection, and engraffeth vs into him.

6. Old man, body of sinne.) Our corrupt state subiect to sin and concupiscence, comming to vs from Adam, is called the Old m as our person reformed in & by Christ, is named the Nevv man. A the lumpe and masse of sinnes vvhich then ruled, is called the corps or b dy of sinne.

10. To sinne he died.) Christ died to sinne, vvhen by his death destroied sinne. VVe die to sinne, in that vve be discharged of the povver reof, vvhich before vvas as it vvere the life of our persons, and commau ded al the partes and faculties of our soule and body; as contrarievvise liue to God, vvhen his grace ruleth and vverketh in vs, as the soule doth le our mortal bodies.

12. Sin

12. Sinne reigne.) Concupiscence is here named sinne, because it is effect, occasion, and matter of sinne, and is as it were a disease or infirmitie in vs, inclining vs to il, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, nor forbidden by commaundement, til it reigne in vs, and we obey and folovv the desires thereof. August. lib. de nupt. & concupis. c. 23. Cont. 2. ep. Pelag. lib. 1. cap. 13. & c. Trident. Sess. 5. decret. de pec. orig.

17. But haue obeied.) Here againe is signified, that our discharge from the bondage of sinne, is by the Christian faith, & by obedience to the whole doctrine of Christs religion: in that the Apostle attributeth this their deliuerance from sinne, to their humble receiuing of the Catholike faith.

17. Forme of doctrine.) At the first conuersion of euery nation to the Catholike faith, there is a forme & rule of beleefe set dovvne, vnto vvhich, when the people is once put by their Apostles, they must neuer by any perswasion of men alter the same, nor take of man or Angel, any nevv doctrine or Analogie of faith, as the Protestants call it.

19. Vnto sanctification.) signifieth that as vvhen they vvere subiect to sinne by continual & often vvorking vvickednes, they increased their iniquitie: that so also novv being iustified, they may & should by external workes of iustice, increase their iustice and sanctification.

23. The grace of God, life euerlasting.) The sequele of speache requireth that as he said, death or damnation is the stipend of sinne, so life euerlasting is the stipend of iustice, and so it is, and in the same sense he spake in the last chapter: that as sinne reigneth to death, so grace reigneth by iustice vnto life euerlasting. but here he changed the sentence somevvhat, calling life euerlasting grace, rather then revvard: because the merites by vvhich vve deserue vnto life, be al of Gods gift and grace. August. Ep. 105. ad Sixtum.

CHAP. VII.

2. Her husband liuing.) Nothing but death dissolueth the band betwixt man & vvife: though for fornication one may depart from an others companie. therfore to mary againe is aduoutrie, during the life of the partie separated.

4. Brethren you also.) Being novv baptized and dead to sinne, & engrafted in Christs mystical body, you are discharged of the Lavv of Moyses, and are free in Christ.

6. In nevvnesse of.) By Baptisme vve haue not Christes iustice imputed to vs, but an invvard nevvnesse of spirit giuen vs, and resident in vs.

7. Thou shalt not couet.) It is not the habitual concupiscences or inclinatie of our nature or sensual desire or inclination to euil, coueting against the spirit, that is forbidden properly in this precept: but the consent of reason and minde vnto it, to obey and folovv the lustes thereof, that is sinne and prohibited.

8. But occasion.) Sinne or concupiscence vvhich vvas a sleepe before, is vvakened by prohibition, the Lavv not being the cause thereof, nor giuing occasion thereunto, but occasion being taken by our corrupt nature to lust that vvhich vvas commaunded.

15. That vvhich I vvorke.) This being vnderstood of S. Paul him self & any other iust person, the sense is, that the flesh and inferiour part stirreth vp diuerse disordered motions and passions or perturbations against the minde, and vpon such a sodein sometimes inuadeth the same, that before the vvitte can gather it self to deliberate, mā is in a sort (though vvittingly) entangled. VVhich as soone as it is perceiued, being of the iust condemned, reiected, and resisted, neuer maketh him a sinner.

15. Not that vvhich I vvil.) He meaneth not, that he can do no good that he vvilleth or desireth, or that he is euer forced to do that vvhich his vvill

his vvil agreeth not vnto: but that by reason of the forcibleneſſe of concupiſcence, vvhereof he can not rid him ſelf during life, he can not accompliſh al the deſires of his ſpirit and minde, according as he ſaith to the Galatians c. 5. 17. The fleſh coueteth againſt the Spirit, and the ſpirit againſt the fleſh, that not vvhatſoeuer you vvill, you can do.

19. Not the good vvhich I vvil.) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to do or ſuffer many things in his inferiour part or external members, vvhich his vvil conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as S. Auguſtine ſaith ep. ad Aſellicum 200) he needs neuer ſay to God, forgiue vs our ſinnes, for the ſame for, ſinne is voluntarie, and ſo be not theſe paſſions.

19. Vvhich I vvil not) It maketh not any thing againſt free vvil that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that vvhich the vvil agreeth not vnto: but it proueth plainely free vvil. becauſe the proper act thereof, that is, to vvil or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that vvhich the vvil commaundeth or preſcribeth. And therfore that is neuer imputed to man vvhich he doth in his external or internal faculties, vvhen vvil concurreth not. Yea aftervvard (v. 20.) the Apoſtle ſaith, Non ego operor, man doeth not that vvhich is not done by his vvil: vvhich doth moſt euidently proue free vvil.

25. VVith the minde, vvith the fleſh.) Nothing done by concupiſcence (vvhich the Apoſtle here calleth ſinne) vvhereunto the ſpirit, reaſon, or minde of man conſenteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any vvhit defile the operations of his ſpirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath vvith them, for it is plaine that the operations of the fleſh and of the ſpirit do not concurre together to make one acte, as they imagine: the Apoſtle concluding cleane contrarie. That in minde he ſerueth the Lavv of God, in fleſh the lavv of ſinne, that is to ſay, concupiſcence.

CHAP. VIII.

4. That the iuſtification.) This conuinceth againſt the Churches aduerſaries, that the lavv, that is, Gods commaundements may be kept, & that the keeping thereof is iuſtice, & that in Chriſtian men that is fulfilled by Chriſts grace vvhich by the force of the Lavv could neuer be fulfilled.

14 VVhoſoeuer are.) He meaneth not that the Children of God be violently compelled againſt their vvilles, but that they be ſvveetly drawven, moued, or induced to do good. Aug. Enchirid. c. 6. 4. De verb. Do. ſer. 43. c. 7. & de verb. Apoſt. ſer. 13. c. 11. 12.

16. The ſpirit giueth teſtimonie.) This place maketh not for the Heretikes ſpecial faith, or their preſumptuous certainty that euery one of them is in grace: the teſtimonie of the Spirit being nothing els, but their invvard goods motions, comfort, and contentment, vvhich the children of God do daily feele more and more in their hartes by ſerving him: by vvhich they haue as it vvere an atteſtation of his fauour tovvardes them, vvhereby the hope of their iuſtification and ſaluation is much corroborated & ſtrengthened.

17. Yet if they ſuffer.) Chriſtes paines or paſſions haue not ſo ſatisfied for al, that Chriſtian men be diſcharged of their particular ſuffering or ſatisfying for eche mans owne part: neither be our paines nothing vvorth to the attainement of heauen, becauſe Chriſt hath done ynough but quite contrarie: he vvas by his paſſion exalted to the glorie of heauen: therfore vve by compaſſion or partaking vvith him in the like paſſions, ſhal attaine to be fellovves vvith him in his kingdom.

18. Condigne.) Our Aduerſaries ground hereon, that the vvorkes or ſufferances of this life be not meritorious or vvorthy of life euerlaſting,

vvhat

the Apostle saith no such thing, no more then he saith that Christs be not meritorious of his glorie, which I thinke they dare not much in our Sauiours actions. He expresseth onely, that the very afflictions r owne nature, which we suffer with or for him, be but short, mo-nie & of no account in comparison of th- recompense which we shal n heauen, no more in deede were Christes paines of their owne na-ompared to his glorie, any whit comparable: yet they were meritо-or worthy of heauen, & so be ours. And therfore to expresse the said rison, here he saith, They are not condigne ad gloriam to the glorie. th not, of the glorie, as the Heretikes falsly translate: though the Scri-speaketh so also, when it signifieth only a comparison. as Prou. 3. in etke; ros tin doxan. Omne retiosum nō est axion aftis illa dignum. ustine, illi dignum. S Hierom, non valet huic comparari. that is, No us thing is worthie of wisedom, or to be compared with it. See the ccl c. 26. 20. Iob 9. 2. But when the Apostle will expresse that they are gne,, worthy, or meritorious of the glorie, he saith plainely 2. Cor. 4. at our tribulation which presently is momentanie and light, worketh e measure exceedingly an eternal weight of glorie in vs. The valew of tes actions reseth not of the leingth or greatnes of them in them sel-nough so also they passed al mens doings: but of the worthines of the n. And so the value of ours also riseth of the grace of our adoption, h maketh those actions that of their natures be not meritorious nor erable to the ioyes of heauen in them selues, to be worthy of hea-And they might as well proue that the workes of sinne do not deme-amnation for, sinne in deede for the quantity and nature of the wor-not answerable in pleasure to the paine of Hel: but because it hath a ting or an assertion from God be it neuer so short, it deserueth damna-because it alwaies procedeth from the enemy of God, as good wor-hat be meritorious, procede from the childe of God.

4. By hope saued.) That which in other places he attributeth to faith, e attributed to hope. for wh ensoeuer there be many causes of one , the holy writers (as matter is ministred and occasio giuen by the ne then handled) so times referre it to one of the causes, sometime other: not by naming one alone, to exclude the other, as our Aduersa-pitously and ignorantly do argue: but at diuers times and in sundrie to expresse that, which in euery discourse could not, nor needed not uttered. In some discourse, faith is to be recommended: in others, cha-in an other, hope: sometimes, almes, mercie: els where, other vertues. while, Euery one that beleeueth, is borne of God. 1. Io. 5. 1. An other , Euery one that loueth, is borne of God. 1. Io. c. 7. Sometimes, faith eth mans hart. Act. 15. 9. And an other time, Charitie remitteth sin-Pet. 4. 8. Of faith it is said, The iust liueth by faith. Ro. 1. 17. Of chari-e know that we are transferred from death to life, because we loue Io. 3. 14.

7. The Spirit desireth.) Arius and Macedonius old Heretikes had their to contend vpon. against the Churches sense, as our new Maisters haue. They abused this text to proue the Holy Ghost not to be God, se he needed not to pray or aske, but he might commaund if he were Therfore S. Augustine expounded it thus, The Spirit prayeth that is, h and teacheth vs to pray, and what to pray or aske. August. de anima s orig. lib. 4. cap. 9. & ep. 121. c. 15.

8. Whom he hath predestinated.) Gods eternal foresight, loue, purpo-destination, and election of his deere children, and in time their cal-ustifying, glorifying by Christ, as al other actes and intentions of his will and prouidence towardes their saluation, ought to be reuerenced al men with dreadfull humilitie, and not to be sought out or disputed th presumptuous boldnes and audacitie. for it is the gulfe that many

proud

proud persons, both in this age and alvvaies, haue by Gods iust iudgement perished in, founding thereon most horrible blasphemies against Gods mercie, nature, and goodnes, and diuers damnable errours against mans free vvil, and against al good life and religion. This high conclusion is here set dovvne for vs, that vve may learne to knovv of vvhom vve ought to depend in al our life, by vvhom vve expect our saluation, by vvhose prouidence al our graces, giftes, and vvorkes do stand: by vvhat an euerlasting gratious determination, our redemption, vvhich is in Christ IESVS, vvas designed: & to giue God inestable thankes for our vocation and preferment to the state vve be in, before the Ievves, vvho deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of Gods eternal predestination standeth (as vve are bound to beleeue vnder paine of damnation, vvhether vve vnderstand hovv or no) & so S. Augustine in al his diuine vvorkes vvritten of the same (De gratia & lib. arb. De corrept. & gratia. Ad articulos falso impositos.) defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) vvith mans free vvil and the true libertie of his actions, and forceth no man to be either il or good, to sinne or vertue, to saluation or damnation, nor taketh avvay the meanes or nature of merites, and cooperation vvith God to our ovvne and others mens saluation.

38. I am sure.) This speache is common in S. Paul according to the latin translation, vvhen he had, no other assured knovvledge but by hope: as Ro. 15. 14. 2. Tim. 1. 5. Heb. 6, 9. VVhere the Greeke vvord (Pepeismai, Confi. Hier. q. 9. ad Algas.) signifieth only a probable persuasion. And therfore except he meane of him self by special reuelation, or of the predestinate in general, (in vvhich tvvo cases it may stand for the certitude of faith or infallible knovvledge) othervvise that euery particular man should be assured infallibly that him self should be iustified, and not that onely, but sure also neuer to sinne, or to haue the gift of perseuerance, and certaine knovvledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent. Sess. 6. c. 9. 12. 13.

CHAP. IX.

5. Anathema.) Anathema, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrarievvise, that vvhich is reiected, seuered, or abandoned from God, as cursed and detested, and therfore is to be auoided. And in this later sense (according as S. Paul taketh it 1. Cor. 16. If any loue not our Lord IESVS CHRIST, be he Anathema, that is to say, Avvay vvith him, Accursed be he, Bevvare you company not vvith him) the Church and holy Councels vse the vvord for a curse and excommunication against Heretikes and other notorious offenders and blasphemers. Novv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Counrrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvished vvhat malediction or separation from Christ so euer that did not imply the disfauour of God tovvards him, nor take avvay his loue tovvard God. This only is certaine that it is a point of vnspeakable charitie in the Apostles breast, and a paterne to al Bishops and Priests, hovv to loue the saluation of their flocke. As the like vvas vttered by Moyses vvhen he said,

id, Either forgiue this people, orblot me out of thy booke.

6. Not al of Israel.) Though the people ofthe Ievves vvere many vaies honoured and priuileged, and namely by Christes taking flesh of hem: yet the promis of grace and saluation vvas neither onely made to hem, nor to al them that carnally came of them or their fathers: Gods elecion and mercie depending vpon his ovvne purpose, vvil, and determinaon, and not tied to any nation, familie, or person.

7. But in Isaac.) The promisse made to Abraham vvas not in Ismael, vho vvas a sonne borne onely by flesh and nature: but in Isaac, vvho vvas sonne obtained by promisse, faith, and miracle: and vvas a figure of the hurches children borne to God in Baptisme.

10. Of one copulation.) It is proued also by Gods choosing of Iacob efore Esau (vvho vvere not onely brethren by father and mother, but also vvinne., and Esau the elder of the tvvo, vvhich according to carnal count ould haue had the preeminence) that God in giuing graces folovveth ot the temporal or carnal prerogatiues of men or families.

11. Not yet borne.) By the same example of those tvvinnes, it is uident also, that neither nations nor particular persons be elected eterally, or called temporally, or preferred to Gods fauour before others, y their ovvne merites: because God, vvhen he made choise, and first ued Iacob, and refused Esau, respected them both as il, and the one no sie then the other guilty of damnation for original sinne, vvhich vvas ake in them both. And therfore vvhere iustly he might haue reprobated th, he saued of mercie one. VVhich one therfore, being as il and as void good as the other, must hold of Gods eternal purpose, mercie, and elecion, that he vvas preferred before his brother vvhich vvas elder then m self, and no vvorse then him self. And his brother Esau on the oer side hath no cause to com. laine, for that God neither did nor suffered y thing to be done tovvards him, that his sinne did not deserue. for alough God elect eternally & giue his first grace vvithout al merites, yet doth not reprobate or hate any man but for sinne, or the foresight theof.

14. Is there iniquitie?) Vpon the former discourse that of tvvo persons ual, God calleth the one to mercie, and leaueth the other in his sinne, e might inferre that God vvere vniust and an accepter of persons. To hich the Apostle answereth, that God vvere not iust nor indifferent in ede, so to vse the matter vvhere grace or saluation vvere due. As if tvvo en being Christened, both beleeue vvel, & liue vvel: if God should hen heauen to the one, & should damne the other, then vvere he ust, partial, & forgetful of his promisse: but respecting or takin g o, VVho both be vvorthy of damnation (as al are before they be first led to mercie) then the matter standeth on mere mercie, and of thers vvil and liberalitie, in vvhich case partialitie hath no place. As for nple.

1 Tvvo malefactors being condemned both for one crime, the Prince doneth the one, and letteth the lavv procede on the other.

1 So likevvise. God seing al mankind and euery one of the same in a eral condemnation, and masse of sinne, in and by Adam, deliuereth so, and not other some.

2 The theefe that is pardoned, can not attribute his escape to his ne deseruings, but to the Princes mercie.

2 Al that be deliuered out of that common damnation, be deliue by grace and pardon, through the meanes and merites of Christ.

3 The theefe that is executed, can not chalenge the Prince that he vvas not pardoned also: but must acknovvledge that he hath his deseruing.

3 Such as be left in the common case of damnation, can not complaine, because they haue their deseruing for sinne.

* The standers by, must not say, that he vvas executed because the Prince vvould not pardon him. for that vvas not the cause, but his offense.

4 VVe may not say that such be damned, because God did not pardon them, but because they had sinne, and therfore deserued it.

5 If they aske further, vvhy the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie and commendable

5 That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreable to Gods iustice & mercie: both vvhich vertues in Gods prouidence tovvvards vs are recommended.

6 But if it be further demaunded vvhy Iohn rather then Tomas vvas executed: or Thomas rather then Iohn pardoned: answer, that (the parties being othervvise equal) it hangeth merely and vvholy vpon the Princes vvil and pleasure.

6 That Saul should be rather pardoned then Caiphas (I meane vvhere tvvo be equally euil and vndeseruing) that is onely Gods holy vvil and appointment, by vvhich many an vnvvorthy man getteth pardon, but no good or iust or innocent person is euer damned.

In al this mercie of God tovvards some, and iustice tovvards other some, both the pardoned vvorke by their ovvne free vvil, and thereby deserue their saluation: and the other no lesse by their ovvne free vvil, vvithout al necessitie, vvorke vvickednes, & them selues, and only of them selues procure their ovvne damnation. Therfore no man may vvithout blasphemie say, or can truely say, that he hath nothing to doe tovvards his ovvne saluation, but vvil liue, and thinketh he may liue vvithout care or cogitation of his end the one vvay or the other, saying, If I be appointed to be saued, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. Al these speaches and cogitations are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therfore the good man must vvithout searche of Gods secretes, vvorke his ovvne saluation, and (as S. Peter saith 2. Pet. 1. 10.) make his election sure by good vvorkes, vvith continual hope of Gods mercie, being assured that if he beleeue vvel and doe vvel, he shal haue vvel. for example, if a husbandman should say, If God vvil, I shal haue corne ynough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal haue none, because he vvrought not for it. An other man vseth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.

16. Not of the vviller.) If our election, calling, or first comming to God, lay vvholy or principally vpon our ovvne vvil or vvorkes: or if our vvilling or endeuouring to be good, vvould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvere vvholy in our selues, vvhich the Apostle denieth. and then might Pharao and other indurate persons (vvhom God hath permitted to be obstinate, to shevv his povver and iust iudgement vpon them) be conuerted vvhen them selues list, vvithout Gods helpe and assistance: vvhereas vve see the contrarie in al such obstinate offenders, vvhom God for punishment of former sinnes, visiteth not vvith his grace, that by no threates, miracles, nor persuasion, they

can be

can be conuerted. VVhereupon vve may not vvith Heretikes inferre, that man hath not free vvil, or that our vvill vvorketh nothing in our conuersion or comming to God: but this onely, that our vvilling or vvorking of any good to our saluation, commeth of Gods special motion, grace, and assistance, and that it is the secondary cause, not the principall.

17. To this purpose haue I raised.) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he vvas the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any othervvise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obstinate offenders) that he vvith long patience & toleration expected his conuersion, and (as S. Chrysostome interpreteth this vvord, Excitaui) preserued him aliue to repent, vvhom he might iustly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, Posui te, I haue put or set thee. that is to say, I haue purposely aduanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such vvhom I haue for so great sinnes forsaken, and also to shevv to the vvorld, that no obstinacie of neuer so mightie offenders can resist me to doe any thing vvhich shall not fall to my glorie. VVhich is no more to say, but that God often for the punishment of Nations, and to shevv his iustice and glorie, giueth vvicked Princes vnto them, and indueth them vvith povver and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their hartes so, as they vvithstand and contemne God, and afflict his people. in vvhose end and fall, either temporal or eternal, as the length God vvil euer be glorified. Neither vvould he either raise or suffer any such, or giue them povver and prosperitie in this life, vvhereupon he knovveth they vvil be vvorse, but that he can vvorke al that to his honour and glorie. mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth vvholy vpon his vvil, in vvhose iudgements there be many things secrete, but nothing vniust.

20. VVho art thou?) Here the Apostle staieth the rashnes and presumption of such poore vvormes, as take vpon them to question vvith God of their election or reprobation: as certaine impious Heretikes of our time haue done, setting out bookes replenished vvith most blasphemous and erroneous doctrine concerning this high and hidden mysterie, and haue giuen occasion to the ignorant vvhich alvvaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or vvel thought of, but of the obedient and humble.

21. The potter.) This example of the pot and potter reacheth no further but to declare, that the creature may no reason vvith God his maker, vvhy he giueth not one so great grace, as an other, or vvhy he pardoneth not one as vvel as an other: no more then the chamber pot may chalenge the Potter vvhy he vvas not made a drinking pot, as vvel as an other. And therfore the Heretikes that extend this similitude to proue that man hath no free vvil no more then a peece of clay, doe vntruely and deceitfully apply the example. specially vvhen vve may see expresly in the booke of Exodus, that Pharao notvvithstanding his indurate hart, had free vvil: vvhere both it is said, He vvould not dismisse the people: and, He indurated his ovvne hart him self. Exo. cap. 8. 15. and (in the Hebrue) v. 32. & c. 35. 1. Reg. 6. 6 And this Apostle also vvriteth, 2. Tim. 2. 21. that a man may cleanse him self from the filthy, and so become a vessel of honour in the house of God.

22. Susteined in much.) That God is not the cause of any mans reprobation or damnation, othervvise then for punishment of his sinnes, he shevveth by that he expecteth al mens amendement vvith great patience, and consequently that they haue also free vvil.

CHAP. X.

1. The iustice of God.) The iustice of God, is that vvhich God giueth vs through Christ. the Ievves ovvne or proper iustice, is that vvhich they had or chalenged to haue of them selues and by their ovvne strength, holpen onely by the knovvledge of the Lavv vvithout the helpe or grace of Christ.

4. The end of.) The Lavv vvas not giuen to make a man iust or perfect by it self; but to bring vs to Christ to be iustified by him.

5. VVrote, that.) The iustice of the Lavv of Moyses vvent no further of it self, but to saue a man from the temporal death and punishment prescribed to the transgressore of the same.

6. The iustice of faith.) The iustice vvhich is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same. as, of Christs Ascension to heauen, of his Descending to Hel, of his comming dovvne to be Incarnate, and his Resurrection and returne againe to be glorified: by vvhich his actions vve be pardoned, iustified, and saued, as by the Lavv vve could neuer be.

8. The vvord of faith.) The vvord of faith is the vvhole Lavv of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, & that he is risen againe. VVhich point (as al other) must both be beleeued in hart, and also be confessed by mouth. for though a man be iustified invvardly vvhen he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse vvith his mouth, and by al his external actions, vvithout shame or feare of the vvorld, that vvhich he invvardly beleeueth: or els he can not be saued. VVhich is against certaine old Heretikes, that taught, a man might say or doe vvhat he vvould, for feare or danger, so that he kept his faith in hart.

13. One vvhosoeuer.) To beleeue in him & to inuocate him, is to serue him vvith al loue and sincere affection. Al that so doe, shal doubtlesse be saued & shal neuer be confounded.

14. Hovv shal they inuocat?) This maketh not (as Heretikes pretend) against inuocation of Saincts: the Apostle saying nothing els, but that they can not inuocate Ghrist as their Lord and Maister, in vvhom they do not beleeue, and vvhom they neuer heard of. For he speaketh of Gentils or Pagans, vvho could not inuocate him, vnlesse they did first beleeue in him. To the due inuocation of Christ, vve must knovv him and our duties to him. And so is it true also that vve can not pray to our B. Ladie nor any Saint in heauen, til vve beleeue and knovv their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not inuocate them, because vve can not beleeue in them: let them vnderstand that the Scripture vseth also this speach, to beleeue in men: and it is the very Hebrevv phrase, vvhich they should not be ignorant of, that bragge thereof so much. Exod. 14. 31. They beleeued in God & in Moyses. and 2. Paral. 20. 20. in the Hebrevv. Ep. ad Philem. vers. 5. And the ancient fathers did read in the Crede indifferently, I beleeue in the Catholike Church. and, I beleeue the Catholike Church. Conc Nicen. apud Epiphan. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.

15. Vnlesse they be sent.) This place of the Apostle inuincibly condemneth al the preachings, vvrittings, ordinances, innouations, and vsurpa-

tions

tions of Church, pulpit, & vvhatsoeuer our nevv Euangelists haue intruded them selues and entered into by the vvindovv: shevving that they be euery one from the highest to the lovvest, false prophets, running and vsurping, being neuer lavvfully called. VVhich is so euident in the Heretikes of our daies that the Caluinists confesse it in their selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

16. But al do not.) VVe see then that it is in a mans free vvil to beleeue or not to beleeue, to obey or disobey the Gospel or truth preached.

20. That asked not.) That Christ vvas found of those that neue asked after him, it proueth that the first grace and our first iustification is vvithout merites. That God called so continually and earnestly by his Prophets and by other his signes and vvonders, vpon the Ievves and they vvithstood it: free vvil is proued, and that God vvould haue men saued, and that they be the cause of their ovvne damnation their selues.

CHAP. XI.

4. Seuen thousand.) The Heretikes alleage this place and exampl very impertinently to proue that the Church may be vvholy secrete, hid, & vnknovven. for though the faithful vvere forced to keepe close in that persecution of Achab and Iezabel, vvhich vvas onely in the kingdom of the ten tribes, that is, of Israel: yet at the very same time, in Hierusalem and al the kingdom of Iuda, the external vvorship and profession of faith vvas open to al the vvorld, and vvel knovven to Elias & the faithful so many, that the very souldiars only vvere numbered aboue ten hundred thousand. besides that there is a great difference betvvene the Christian Church and the Ievves, ours resting vpon better promisses then their. And vve vvil not put the Protestants to proue that there vvere 7000 of the Sect, vvhen their nevv Elias Luther began: but let them proue that there vvere seuen, or any one, either then or in al ages before him, that vvas in al pointes of his beleefe. Heretikes there vvere before him, as Iouinian, Vigilantius, Heluidius, VVicleffe &c. and vvith him Zuinglius, Caluin, &c. VVho beleeued as he did in some things, but not in al.

6. Not novv of vvorkes.) If saluation be attributed to good vvorkes done of nature vvithout faith & Gods helpe, the same can not be of grace. for such vvorkes exclude grace, fauour, and mercie: and chalenge onely of dette, and not of gift. Therfore take heede here of the Heretikes exposition, that vntruely exclude Christian mens vvorkes from necessity or merite of saluation, vvhich are done vvith and by Gods grace, and therfore euidently consist vvith the same, and be ioyned vvith Gods grace as causes of our saluation. Our Aduersaries are like il Poetaries, euer taking quid pro quo, either of ignorance, or of intent to deceiue the simple.

8. God hath giuen.) It doth not signifie his vvorking or action but his permission. Chrys. hom. 19. in ep. Rom. And S. Augustine saith, ep. 105. ad Sixtum not by putting malice into them, but by not imparting grace vnto them, and that through their ovvne deserts alvvaies, and their ovvne vvilles euer properly vvorking the same. See Annot. Mat. c. 13. 14. Rom. cap. 1. 24.

11. Stombled that they.) The Ievves are not reiected vvholy & inevitably for euer: but for a part, and for a time suffered to fall. VVhich God did turne to the Gentils general good.

12. Them the riches.) If God could and did turne their fall and sin into the good of the Gentils, much more vvil he vvorke good of their

neral conuersion, vvhich shalbe at length the accomplishment of the Church consisting of both the Nations.

20. But feare.) We see that he vvhich standeth by faith, may fall from it, and therfore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

20. Because of incredulity.) He represseth the pride of the Gentils vaunting themselues of their receiuing, and of the Ievves reiection, namely in that they thought the Ievves to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, vvas their incredulity, exhorting the Gentiles to bevvare of the same, because they may fall as vvel as the other, and that God is as like to execute iustice against them as against the Ievves, as he hath done in many nations falling to heresie.

28. According to the Gospel.) In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of vvhich their incredulity, the Gentiles found mercie: othervvise in respect of his special election of that nation, and the promisses made to the Patriarches, the Ievves are deere to him still. for God neuer promiseth but he performeth, nor repenteth him self of the priuileges giuen to that nation.

30. For as you.) As the Gentiles vvhich before beleeued not, found mercie and came to faith, vvhen the Ievves did fall: so the Ievves not novv beleeuing, vvhen al the Gentils haue obtained mercie, shal in the end of the vvorld by Gods disposition obtaine grace and pardon as the Gentiles haue done.

32. Concluded al.) That so God taking al Nations and al men in sinne, (vvhich they fell into, not by his drift or causing, but of their ovvne free vvil) may of his mercie call and conuert vvhom and in vvhat order he vvil: and the parties haue no cause to bragge of their deseruings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no vvorkes vvhich they had before in their incredulity, deseruing any such thing, though their vvorkes aftervvard proceding of faith and grace doe merite heauen.

33. O depth.) The Apostle concludeth that no man ought to search further into Gods secrete and vnsearcheable counsels of the vocation of the Gentils, and reiecting the Ievves, othervvise then this, that al vvhich be reiected, for their sinnes be iustly reiected: and al that be saued, by Gods great mercie and Christs grace be saued. And vvhosoeuer seeketh among the people to spred contagion of curiosity by seeking further after things past mans & Angels reache, they ouerreache & ouerthrovv them selues. If thou vvilt be saued, beleeue, obey the Church, feare God, and keepe his commaundements: that is thy part and euery mans els. Thou maist not examine vvhether thou be predestinate or reprobate, nor seeke to knovv the vvaies of Gods secrete iudgement tovvard thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proude pennes of Caluin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, vvhich vvith lesse studie may learne to be provvd and curious, then to be humble, vvise, and obedient.

CHAP. XII.

1. A liuing host.) Lest men should thinke by the former discourse of Gods eternal predestination, that no revvard vvere to be had of good life and vvorkes, the Apostle novv earnestly recommendeth to them holinesse of life.

1. A liuing

1. A liuing hoſt.) Man maketh his body a ſacrifice to God by giuing it to ſuffer for him, by chaſtiſing it vvith faſting, vvatching, and ſuch like, and by occupying it in vvorkes of charitie and vertue to Gods honour. VVhereby appeareth hovv acceptable theſe vvorkes are to God and grateful in his ſight, being compared to a ſacrifice, vvhich is an high ſeruice done to him.

3. Not to be more.) None muſt preſume to medle aboue the meaſure of Gods gift, or out of the compaſſe of his ſtate and vocation.

6. Either prophecie.) Prophecie is interpretation of the Scriptures, vvhich is according to the rule of faith, vvhen it is not againſt the right faith, or vvhen it is profitable to edifie charitie, as S. Auguſtine ſpeaketh li. 3. Doct. Chr. c. 21. and li. 1. c. 30. and in effect he ſaith the ſame lib. 12. Confeſ. c. 18. vnto c. 12.

6. According to the rule of faith.) By this, and many places of holy vvrit, vve may gather, that the Apoſtles by the holy Ghoſt, before they vvere ſundered into diuers Nations, ſet dovvne among them ſelues a certaine Rule and forme of faith and doctrine, conteining not onely the Articles of the Crede, but al other principles, grounds, and the vvhole platforme of al the Chriſtian religion. VVhich Rule vvas before any of the bookes of the nevv Teſtament vvere vvritten, & before the faith vvas preached among the Gentiles: by vvhich not onely euery other inferiour teachers doctrine vvas tried, but al the Apoſtles, and Euangeliſtes preaching, vvriting, interpreting (vvhich is here called prophecying) vvere of Gods Church approued and admitted, or diſproued and reiected. This forme, by mouth and not by Scripture, euery Apoſtle deliuered to the countrie by them conuerted. For keeping of this forme, the Apoſtle before praiſed the Romanes, cap. 6. 17. and aftervvard c. 16. 17. earneſtly vvarneth them by no mans plauſible ſpeeche to be drawen from the ſame. This he commendeth to Timothee, 1. c. 6. 20. calling it his Depoſitum. For not holding this faſt and ſure, he blameth the Galatians, cap. 1. 6. further alſo denouncing to him ſelf or an Angel that ſhould vvrite, teach, or expoũd againſt that vvhich they firſt receiued, Anathema, and commaunding alvvaies to bevvare of them that taught otherviſe. For feare of miſſing this line of truth, him ſelf notvvithſtanding he had the Holy Ghoſt, yet leſt he might haue preached in vaine & loſt his labour, he vvent to conferre vvith Peter and the reſt. for the faſt keeping of this Rule of truth, the Apoſtles held Councels, & their ſucceſſors by their example. For the holding of this Rule, and by the meaſure thereof, vvere al the holy Scriptures vvritten. for and by the ſame, al the glorious doctors haue made their ſermons, commentaries, and interpretations of Gods vvord: al vvritings and interpretations no otherviſe admitted nor deemed to be of God, but as they be agreable to this Rule.

And this is the ſure Analogie and meaſure of faith, ſet dovvne and commended to vs euery vvhere for the Apoſtles tradition: and not the phantaſtical rule or ſquare that euery Sectmaiſter pretendeth to gather out of the Scriptures falſely vnderſtood and vvreſted to his purpoſe, by vvhich they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his ovvne, Luther had his falſe vveightes, and Caluin his ovvne alſo. According to vvhich ſeueral meaſure of euery Sect, they haue their expoſitions of Gods vvord: and in England (as in other infected Countries) they kept of late an apiſh imitation of this prophecying vvhich S. Paul here and in other places ſpeaketh of, and vvhich vvas an exerciſe in the primitiue Church, meaſured not by euery mãs peculiar ſpirit, but by the former Rule of faith, firſt ſet dovvne by the Apoſtles. And therfore al this nevv phantaſtical Prophecying & al other preacking in Caluins ſchoole, is iuſtly by this note of the Apoſtle condemned, for that it is not according to, but quite againſt the Rule of faith.

13. And curse not.) Cursing is a vice vvhereunto the common people is much giuen, vvho often curse them on vvhom they can not othervvise be reuenged. they may see here that it is a great fault.

CHAP. XIII.

1. Euery soul be subiect.) Because the Apostles preached libertie by Christ from the yoke of the Lavv and seruitude of sinne, and gaue al the faithful both example and commaundement to obey God more then men, and vvithal euer charged them expresly to be obedient and subiect to their Prelates as to them vvhich had cure of their soules and vvere by the Holy Ghost placed ouer the Church of God: there vvere many in those daies nevvly conuerted, that thought them selues free from al temporal Potestats, carnal Lordes, and humane creatures or povvers: vvhereupon the bondman tooke him self to be loose from his seruitude, the subiect from his Souerane, vvere he Emperour, King, Duke, or vvhat other secular Magistrate so euer, specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christes religion. for vvhich cause and for that the Apostles vvere vntruely charged of their Aduersaries, that they vvithdrevve men from order and obedience to Ciuil lavves and Officers: S. Paul here (as S. Peter doth 1. Chap. 2.) cleereth him self, and expresly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him vvhom God hath put in authoritie ouer him, by that he is his Maister, Lord, king, or such like: Neither to them in matters of religion or regiment of their soules (for most part vvere Pagans, vvhom the Apostle could not vvill men to obey in matters of faith) but to them in such things onely as concerne the publike peace & Policie, and vvhat other causes so euer consist vvith Gods holy vvil and ordinance. for Act. 4. 19. 3. 29. against God no povver may be obeied.

1. No povver but of God.) S. Chrysostome in epist. Rom. hom. 23. here noteth, that povver, rule, & Superioritie, is Gods ordinance, but not eftsones al Princes: because many vsurpe, vvho reigne by his permission onely, and not by his appointment: nor al actions that euery one doeth in and by his soueraine povver, as Iulians apostasie and affliction of Catholikes, Pharaos tyrannical oppression of the Israelites, Achabs persecution of the Prophets, Neros executing of the Apostles, Herods and Pilats condemning of Christ: al vvhich things God permitted them, by the abuse of their povver to accomplish, but they vvere out of the compasse of his causing and ordinance.

2. They that resist.) VVhosoeuer resisteth or obeieth not his lavvful Superior in those causes vvherein he is subiect vnto him, vvithstandeth Gods appointment, & sinneth deadly, and is vvorthy to be punished both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement and causes, the Christians vvere bound in conscience to obay their Heathen Emperours: though on the other side, they vvere bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey their kings or Emperours, in matters of religion. VVherby it is cleere, that vvhen vve be commaunded to obey our Superiors, it is meant alvvaies and onely in such things as they may lavvfully commaund, and in respect of such matters vvherein they be our Superiors.

4. Beareth not the svvord.) That the Apostle meaneth here specially of temporal povvers, vve may see by the svvord, tribute, & ex-

rnal compulsion, vvhich he here attributeth to them. And the hristian men then had no doubt vvhether they should obey their Spiri-al povvers. but novv the disease is cleane contrarie, for al is giuen to e secular povver, and nothing to the spiritual, vvhich expresly is or-ined by Christ and the Holy Ghost: and al the faithful are com-aunded to be subiect thereunto, as to Christs ovvne vvord and il. There vvere Heretikes called Begardi, that tooke avvay al rule and perioritie: The Vvicleffits vvould obey nor Prince nor Prelate, if he ere once in deadly sinne. The Protestants of our time (as vve may see al Countries vvhere the secular svvord is dravven against their Sectes) re neither for the one nor for the other, though they extol onely the cular vvhen it maketh for them. The Catholikes onely most humbly obey th, euen according to Gods ordinance, the one in temporal causes, d the other in Spiritual: in vvhich order both these States haue blessed-florished in al Christian countries euer since Christes time, and it is e very vvay to preserue both, as one day al the vvorld shal confesse ith vs.

6. You giue tributes.) Though euery man ought to be ready to ser-his temporal Prince vvith his goods by tributes or vvhat other lavvful xes and subsidies so euer: Hiero. in Mat. 17. yet they may exempt by pri-leges vvhom they thinke good. As in al countries Christian: Priests r the honour of Christ, vvhose Ministers they be, haue by the graun-s and auncient charters of kings bene excepted and exempted. Notvvith-nding they vvere neuer vnready to serue voluntarely their Soueraine, al common causes, vvith vvhatsoeuer they had. See Annot. in Matth. 26.

8. Fulfilled the lavv.) Here vve learne that the Lavv may be & is fulfilled by loue in this life: against the Aduersaries saying it is impossible keepe the commaundements.

12. Not in banketings.) This vvas the very place vvhich S. Augusti-e, that glorious Doctor, vvas by a voice from heauen directed vnto, his first miraculous and happy conuersion, not only to the Catholike th, but also to perpetual continencie, by this voice comming from hea-n, Tolle, lege: Tolle, lege. Take vp and read, take vp and read. as him self leth lib. 8. Confes. c. 12.

CHAP. XIV.

2. Eate al things.) By similitude of vvordes the simple are soone de-ceiued, and Heretikes make their vauntage of any thing to seduce the vn-urned. There vvere diuers meates forbidden in the Lavv of Moyses, and r significatio, made and counted vncleane, vvhereof the Ievves might not te at al, as porke, hare, conny, and such like, both of fishes, foules, and afts, a great number. Christ discharged al them that became Christians, er his Passion, of that obseruance and al other ceremonies of the old vv: Notvvithstanding, because diuers that vvere brought vp in the vv, had a religion and conscience, sodenly to forsake their former ner, the Apostle here admonisheth such as be stronger and better in-ucted in the case, to beare vvith the vveaker sort that being Christians uld not yet finde in their hartes to eate and vse the meates forbidden by od in the Lavv: as on the other side he vvarneth the vveake that vvould t eate, not to take offence or scandal at them that did eate vvithout ple, any of the irregular or forbidden meates in the Lavv, nor in any se to iudge or condemne the eater, but to commit that to God, and final-that they should not condemne eache other for eating or not eating.

Now the Protestants fondly apply al this to the fastes of the Church, and differences of meates in the same: as though the Church did forbid any meate vvholy neuer to be eatē or touched, or made any creatures vncleane, or othervvise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindnesse that they can put no difference betvvixt Christes fast of fourtie daies, Mat. 4. Iohns abstaining from al delicate meates and drinkes, Mat. 3. 11. the vvidovv Annes, Luc. 2. 37. the Nazareites, Num. 6. the Recabites, Ierem. 35. 14. the Niniuites, Ion. 3. S. Paules, 2. Cor. 11. 27. S. Timothees, 1 Tim. 5. 23. Iohns Disciples and Christs Disciples fast Matth. 9. 14. 15. (vvhich he said they should keepe after his departure from them:) and the ceremonial distinction of creatures and meates, cleane and vncleane, in the old Lavv. of vvhich it is euident the Apostle treateth in al this chapter, & of none other at al. Therfore vvhen the Protestants by the vvordes of this place vvould proue, that vve be either made free from fasting and from obeying the Churches commaundement or folovving Christes example in that matter, or that the obseruers of Christian fastes be vveake in faith, & ought not in any vvise condemne of sinne the breakers of the prescribed fastes of the holy Church, they doe abuse ignorantly or vvilfully the Apostles vvordes and discourse.

5. Betvvene day and day.) By the like deceite they abuse this place against the Holy daies of Christ and his B. mother and Saincts, vvhich concerneth onely the Iewes festiuities and obseruation of times, vvhereof in the Epistle to the Galatians c. 4 10.

5. Euery one abound in his ovvne sense.) The Apostle doth not giue freedom, as the Churches enemies vvould haue it, that euery man may doe or thinke vvhat he list, but in this matter of Iudaical obseruation of daies and meates, & that for a time onely, til the Christian religion should be perfectly established, he vvould haue no restrainte made, but that euery one should be borne vvithal in his ovvne sense: yet so, that they should not condemne one another, nor make necessitie of saluation in the obseruation of the Iudaical rites of meates, daies, &c.

14. Is common.) Common, that is, vncleane. See Annot. Marc. 7 2. Though he vvish the vveake to be borne vvithal, yet he vttereth his minde plainly, that in deede al the meates forbidden and vncleane in the Lavv, are novv through Christ cleansed & lavvful for euery man to vse.

17. Not meate and drinke.) The substance of religion or the kingdom of God standeth not in meate or drinke, and therfore the better might they vse indifferencie and toleration in that point for a time, for peace sake and to auoid scandal: but if the precept of Moyses Lavv had bound still as before, then (not for the meates sake, but for the disobedience) it had been damnable to haue eaten the vncleane meates.

22. Haue it vvith thy self.) Thou that art perfect, and beleeuest or knovvest certainely that thou art free from the Lavv concerning meates and festiuities, yet to the trouble and hinderance of the feeble that can not yet be brought so far, be discrete & vtter not thy self out of season.

23. He that discerneth.) If the vveake haue a conscience, and should be driue to eate the things vvhich in his ovvne hart he thinketh he should not doe, he committeth deadly sinne, because he doth against his conscience, or against his ovvne pretensed knovvledge.

23. Al this is not of faith.) The proper sense of this speach is, Chrys. ho. 26. in ep. Ro. that euery thing that a man doeth against his knovvledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken, though S. Augustine some times applieth it also to proue that al the actions of infidels (meaning those vvorkes vvhich directly procede of their lacke of faith) be sinnes. But in any vvise take heede of the Heretikes commentarie, vvho hereby vvould proue that the infidel sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in

al other

other vvorkes. And no maruel that they so hold of infidels, vvho maintaine that Christian men also offend deadly in euery good deede.

CHAP. XV.

4. For vvhat things.) He meaneth al that is vvritten in the old Testament: much more al things vvritten in the nevv Testament, are for our learning and comfort.

8. Been minister.) Christ did execute his office and ministerie onely tovvards the people of Circumcision, that is, the Ievves.

25. To the saincts.) He meaneth the holy persons that hauing forsaken al their goods for Christ, vvere vvholy conuerted to serue our Lord vvith al their minde. S. Hiero against Vigilantius the Heretike reprehending the almes giuen to such, as do the Heretikes also of our time.

30. You helpe me.) In that the Apostle desired to be praied for, vve may be moued to seeke the same as a great benefite.

CHAP. XVI.

3 Salute Prisca.) The onely salutation of so vvorthy a man is sufficient to fil him vvith greate grace that is so saluted. Chrys. in 2. Tim. 4.

5. Their domestical.) This domestical Church vvas either that faithful and Christian household or rather the Christians meeting together there & in such good houses to heare diuine seruice and the Apostles preaching, in those times of persecution.

16. Salute one another.) Neuer sect maisters made more foule or hard shifts to proue or defend falsehod, then the Protestants: but in tvvo points, about S. Peter specially, they passe euen them selues in impudencie. The first is, that they hold he vvas not preferred before the other Apostles, vvhich is against al Scriptures most euidently. The second is, that he vvas neuer at Rome, vvhich is against al the Ecclesiastical histories, al the Fathers Greeke and Latine, against the very sense and sight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is there of and more vveighty testimonie, then of Romulus, Numas, Cæsars, or Ciceros being there: yet vvere he a very brutish man that vvould deny this to the discredite of so many vvriters and the vvhole vvorld. Much more monstruous it is, to heare any deny the other. Theodorete saith he vvas there, vvriting vpon this chapter. Prosper also carmine de ingratis in princip. io. S. Leo de natali Petri. S. Augustine to. 6. e. 4. cont. ep. fund. Orosius li. 7. c. 6. S. Chrysostome in psa. 48. S. Epiphanius hær. 27. Prudentius in hymno 2. S Laurentij, & hymno 12. Optatus li. 2. contra Donatistas. S. Ambr. lib. 5. ep. de Basilicis tradendis. S. Hierome in Catalogo. Lactantius li. 4. cap. 21. de vera sapientia. Eusebius hist. Eccl. li. 2. c. 13. 15. 3. Athanasius de fuga sua. S. Cyprian. ep. 55. ru. 6. Tertullian de præscriptionibus nu. 14. and li. 4 contra Marcionem nu. 4 Origen in Genes. apud Euseb. lib. 3. c. 1. Irenæus li. 3. c 3. Hegesippus li. 3. c. 2. de excid. Hierosolym. Caius and Papias the Apostles owne scholers, & Dionysius the 2. of Corinth, alleaged by Eusebius li. 2. c. 14. & 24. Ignatius epist. ad Romanos. The holy Counce l of Chalcedon, act. 3. & many other affirme it. yea Peter him self (according to the iudgement of the auncient Fathers) confesseth he vvas at Rome, calling it Babylon 1 er. 5. 5. Eus. b. li. 2. c. 14. hist. Ec. Some of these tel the time & cause of his first going thither, some, hovv long he liued there: some, the maner of his death there: some, the place of his burial: and al, that he vvas the first Bishop there. Hovv could so many of such vvisedom and spirit, so neere the Apostles time deceiue or be deceiued? Hovv could Caluin and his, after fiftene hundred yeres know that vvhich none of them could see?

Some great argument must they needes haue to controule the credite of the vvhole vvorld. This of truth is here their argument, neither haue they a better in any place, to vvit, If S. Peter had bene at Rome, S. Paul vvould haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man

of discretion may straight see, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for persecution or busines, vvhen this epistle vvas vvritten, (for he vvent often out as S. Epiphanius declareth. hær. 27.) & so the omitting to salute him, can proue no more, but that then he vvas not in Rome. but it proueth not so much neither, because the Apostle might for respect of his dignitie and other the Churches affaires, vvrite vnto him special letters, and so had no cause to salute him in his common Epistle. Or hovv knovv they that this Epistle vvas not sent inclosed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? it is very like it vvas recommended to some one principal man or other that is not here named: and twenty causes there may be vnknovven to vs, vvhy he saluted him not: but no cause vvhy our Aduersaries vpon such friuolous reasons should reproue an approued truth. For euen as vvel might they say that S. Iohn vvas neuer at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane seate and faith of Peter, vvhich they (as all Heretikes before them) do feare and hate, and vvhich vvil be their bane: and they knovv that there is no argument vvhich conuinceth in their conscience, that Peter vvas neuer at Rome. Therfore to conclude, vve say to them in S. Augustines vvordes, li. 2. cont. lit. Petil. c. 51. VVhy call you the Apostolike chairs, the chaire of pestilence? VVhat hath the Church of Rome done against you, in vvhich S. Peter did sit, and from vvhich by nefarious furie you haue separated your selues?

16. Holy kisse.) Hereof, and by the common vsage of the first Christians, vvho had special regard of vnitie and peace among them selues, and for signe and protestation thereof, Orig. in 16. ad Rom. kissed one an other, came our holy ceremonie of giuing the Pax, or kissing one an other in the Sacrifice of the blessed Masse.

17. To marke them.) He carefully vvarneth them to take heede of seditious sowers of Sectes and dissension in religion, and this euer to be their marke, if they should teach or moue them to any thing vvhich vvas not agreable to that vvhich they had learned at their conuersion: not bidding them to examine the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the nevv Testament.

18. And by svveete.) The special vvay that Heretikes haue euer had to beguile, vvas and is by svveete vvordes & gay speaches. VVhich their sheepes cote see before described particularly in the Annotations vpon S. Matthevv. c. 7. 15.

18. But their ovvne belly.) Hovvsoeuer Heretikes pretend in vvordes and external shevv of their sheepes-cote, in deede they seeke but after their ovvne roste and pleasure, & by the Apostles ovvne testimonie vve be vvarranted so to iudge of them as of men that in deede haue no religion nor conscience.

19. Your obedience.) Against Heretikes and their illusions, there is no better vvay then in simplicitie to cleaue vnto that vvhich hath bene taught before: for the vvhich the Romane obedience is much commended. See Annot. vpon the first chap. vers. 8.

ANNO-

ANNOTATIONS.

VPON THE FIRST EPISTLE

PAVL TO THE CORINTHIANS.

CHAP. I.

5. In al knovvledge.) Obserue that the Apostles neuer vvrote their letters but to such as vvere conuerted to Christes faith before. for men can not lightly learne the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers, vvhich may instruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth now vv any man learne his faith first, but by hearing of his parents and Maisters. for if vve should vvhen vve come to yeres of discretion, be set to picke our faith out of the Scriptures, there vvould be a madde vvorke and many faithes among vs.

12. I certes am Paules.) The beginning of al Schismes is euer much admiring & addicting mens selues to their ovvne particular Maisters.

30. VVho is made.) He meaneth not, as our Aduersaries captiously take it, that vve haue no iustice, sapience, nor sanctity of our ovvne, other then Christes imputed to vs: but the sense is, that he is made the author, giuer, and meritorious cause of al these vertues in vs. for so the Apostle interpreteth him self plainely in the 6. Chapter folovving, vvhen he vvriteth thus, You be vvashed, you be iustified, you be sanctified in the name of our Lord Iesus Christ and the Spirit of our God.

CHAP. II.

11. But the spirit of man.) One man can not knovv an others cogitations naturally: but God giueth to Prophets an other, euen in this vvorld oftentimes, by extraordinary grace to knovv mens secretes. As he did to S. Peter; Act. 1. 4. reg. 5. & 9. to knovv the fraude of Ananias and Saphira: and to Eliseus, his seruants bribery in his absence, and vvhat vvas done in the king of Syria his chamber. and as he giueth to al Lat. 15. 7. Angels and Saincts (so far as is conuenient to our necessities and their heauenly glorie) to vnderstand not onely our vocal praiers, but our inuvvard repentance and desires.

12. That vve may knovv.) The Protestants that chalenge a particular spirit reuealing to eche one his ovvne predestination, iustification, and saluation, vvould drawv this text to that purpose. VVhich importeth nothing els (as is plaine by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles & by them to other Christian men, to knovv Gods ineffable gifts bestovved vpon the beleeuers in this time of grace: that is, Christes Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of heauen, vvhich Pagans, Ievves, and Heretikes deride.

14. The sensual man.) The sensual man is he specially, that measeth

these heauenly mysteries by natural reason, humane prudence, external sense, and vvordly affection, as the Ievv, Pagane, and Heretike doe: and sometime both here and els vvhere, the more infirme and ignorant sort of Christian men be called sensual or carnal also, vvho being occupied in secular affaires, and giuen to sensual ioy and vvorldines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. VVho tryng these high pointes of religion, not by reason and sense, but by grace, faith, and Spirit, be therfore called spirituall. The spirituall then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, (vvhereof he is partaker in the vnitie of the same,) not onely see the errours of the carnal, but condemneth them, and iudgeth euery povver resisting Gods spirit and vvord: the carnal Ievv, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spirituall man. For vvhen the spirituall is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastors and spirituall Povvers and to the vvhole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, should not be any vvhit subiect to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they say against him: for such carnal men haue no iudgement in such things, nor can attaine to the Churches vvisedom in any ceremonie, mysterie, or matter vvhich they condemne.

Therfore S. Irenæus excellently declaring that the Church and euery spirituall childe thereof, iudgeth and condemneth al false Prophets and Heretikes of vvhat sort soeuer, at length he concludeth vvith these notable vvordes: The spirituals shal iudge also all that make schismes, vvhich be cruel, not hauing the loue of God and respecting their ovvne priuate, more then the vnitie of the Church: mangle, deuide, and (as much as in them lieth) kill, for smal cause the great and glorious body of Christ, speaking peace, and seeking battaile. He shal iudge also them that be out of the truth, that is to say, out of the Church: vvhich Church shal be vnder no mans iudgement. for to the Church are al things knovven, in vvhich is perfect faith of the Father, and of al the dispensation of Christ, and firme knovvledge of the Holy Ghost that teacheth all truth.

CHAP. III.

2. I gaue you milke.) The Church onely hath truth both in her milke and in her bread: that is, vvhether she instruct the perfect, or the imperfect, vvho are called carnal. Aug. li. 3. c. 5. cont. Faust.

8. Euery man shal receiue according.) A most plaine text for proofe that men by their labours, and by the diuersities thereof, shal be diuersly revvarded in heauen: and therfore that by their vvorkes proceding of grace, they do deserue or merite heauen, and the more or lesse ioy in the same. For though the holy Scripture commonly vse not this vvord merite, yet in places innumerable of the old and nevv Testament, the very true sense of merite is conteined, and so often as the vvord, Merces, and the like be vsed, they be euer vnderstood as correlatiues or correspondent vnto it: for if the ioy of heauē be retributiō, repaiment, hire, vvages for vvorkes (as in infinite places of holy Scripture), then the vvorkes can be none other but the value, desert, price, vvorth, and merite of the same. And in deede this vvord, revvard, vvhich in our English tonge may signifie a voluntary or bountiful gift, doth not so vvel expresse the nature of the Latin vvord Merces, or the Greeke, Mysthos. 1. Tim. 5. 18. vvhich are rather the very stipend that the hired vvorkeman or iourneyman commaunteth to haue of him vvhose vvorke he doth, and is a thing equally and iustly answvering to the time and

and vveight of his trauels and vvorkes (in vvhich sense the Scripture saith, Dignus est operarius mercede sua 1. Tim 5.18. the vvorkeman is vvorthy of his hire) rather then a free gift. though, because faithful men must acknovvledge that their merites be the giftes and graces of God, they rather vse the vvord revvard, then hire, stipend, or reciament. though in deed it be al one, as you may see by diuers places of holy vvrite. as, My merces (Apoc. 22. 12. revvard) is vvith me to render to euery one Mat. 16. 27. according to his vvorkes. And Our Lord vvil render vnto me according to my iustice. Ps. 17. And the very vvord it self merite (equiualent to the Greeke (Kata ta erga.) is vsed thus, Mercie shal make a place to euery one according to the merite of vvorkes Eccl. 16.15. And If you doe your iustice before man, you shal not haue revvard in heauen. Mat 6.1. VVhere you see that the revvard of heauen is recompense of iustice. And the euasion of the Heretikes is friuolous and euidently false, as the former and like vvordes do conuince, for they say heauen is our Merces or revvard, not because it is due to our vvorkes, but to the promises of God: vvhere the vvordes be plaine, According to euery mans vvorkes or labours, vpon vvhich vvorkes and for vvhich vvorkes conditionally, the promes of heauen vvas made.

9. Coadiutors.) A marualous dignitie of spiritual pastors, that they be not onely the instruments or ministers of Christ, but also Gods coadiutors in the vvorke of our Saluation.

12. Vpon this foundation.) The foundation is Christ, and faith in him vvorking by charitie. The vpper building may be either pure and perfect matter of gold, siluer, and pretious stone, vvhich (according to the most authentical and probable exposition) be good vvorkes of charitie and al Christian iustice done by Gods grace: or els, vvood, hay, stubble, vvhich signifie the manifold actes of mans infirmitie and his venial sinnes. VVhich more or lesse mixed and medled vvith the better matter foresaid, require more or lesse punishment or purgation at the day of our death At vvhich day, if by penãce or other meanes in the Church, the said venial sinnes be before hãd cleansed, there shal neede no purging at al, but they shal straight receiue the revvard due to them.

13. Shal be manifest.) VVhether our life and vvorkes be pure and neede no cleansing, novv is this vvorld is hard to iudge: but the day of our Lord, vvhich is at our death, vvil make it plaine in vvhat termes euery mãs life is tovvards God. for then Purgatorie fire shal reueale and proue it, for vvhosoeuer hath any impure matter of venial sinnes or such other debtes, to Gods iustice paiable and purgable, must into that fire, and after due paiment and cleansing, be saued through the same. VVhere the vvorkes of the perfect men and such as died vvith al debtes paied, cleansed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of fathers expounding this for Purgatorie, be very many most euident, vvhich are cited in the last Annotation folovving.

13. The day of our Lord shal declare.) That this purgation rather signifieth the place of Gods iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of reuealing and notifying the difference of mens vvorkes by the same: vvhich is not done euidently euer in this life: and namely the vvord, day of our Lord: vvhich commonly & properly signifieth in Scripture and namely in this Apostle (1. Cor. 5. 5. 2. Cor 1. 14. Phil. 1. 10. 2. 16. 1. Thes. 5. 2. 2. Th. 2.) either the particular, or the general iudgement: and therfore that the trial spoken of, is not properly nor litterally meant any affliction or aduersitie of this life, as Caluin also confesseth, coyning a folish nevv construction of his ovvne. VVhere you may note also in that mans Commentarie, that this vvord, dies Domini, vvas so preiudicial against him & al other expositiõs of the trial to be made in this vvorld, that he vvould gladly haue (Dei.) our reading thus, A day shal come vvhich shal opẽ &c. VVhere vnderstand, that if it vvere only Dies

(as in

in the Greeke (himera.) yet thereby also the Scripture is vvont to signifie the self same thing: as, 2. Tim. 1. 12. 28. and 2. Tim. 4. 8. and Heb. 10. 25. the day, as in this place, vvith the Greeke article only, vvhich is al one vvith Dies illa, or Dies Domini.

15. As by fire.) S. Augustine vpon these vvorder of the Psalme. 37. Lord rebuke me not in thine indignation, nor amend me in thy vvrath. For it shal come to passe (saith he) that some be amended in the vvrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, shalbe amended, but yet some there shal be saued by amending. It shalbe so surely, because amending is named: yet so as by fire. but some there shalbe that shal be rebuked, and not amended. to VVhom he shal say Goe ye into euerlasting fire. Fearing therfore these more greuous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his vvrath. that is to say, Purge me in this life, and make me such an one as shal not neede the amending fire, being for them vvhich shalbe saued, yet so as by fire. VVherfore? but because here they build vpon the foundation, vvood, hay, stubble? for if they did build gold, siluer, and pretious stones, they should be secure from both fires, not onely from that eternal vvhich shal torment the impious eternally: but also from that vvhich shal amend them that shalbe saued by fire. for it is said, he shal be safe, yet so as by fire. And because it is said, he shalbe safe, that fire is contemned. Yea verely though safe by fire, yet that fire shalbe more greuous then vvhatsoeuer a man can suffer in this life. And you knovv hovv great euils the vvicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. for vvhat hath any malefactor suffered by the lavves, that a Martyr hath not suffered in the confession of Christ? These euils therfore that are here, be much more easie, and yet see hovv men, not to suffer them, doe vvhatsoeuer thou commaundest. Hovv much better doe they that vvhich God commaundeth, that they may not suffer those greater paines? Thus far S. Augustine. See S. Ambr. vpon this place. 1. Co. 3. & Ser. 20. in Psal. 118. Hiero. li. 2. 13. adu. Iouinianum. Greg. li. 4. Dialog. c. 39. & in Psal. 3. Pœnit. in principio. Origen. ho. 6. in c. 15. Exod. and ho. 14. in c. 24. Leuit.

CHAP. III I.

4. But not iustified.) The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conscience, darst not assure him self that he vvas iustified, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvhether they vvere pure or no: but the trial thereof he left onely to Gods iudging day.

6. I haue transfigured.) Loe vvhen he named him self, and Apollo, & Cephas: he meant other seditious and factious preachers vvhose names he spared.

15. For if you haue.) So may S. Augustine our Apostle say to vs English men.

21. In rodde.) The Apostles haue povver of discipline and censures against offenders, and povver of gentlenes, meekenes, and indulgence also: to vse either punishing or pardoning, according to their vvisedom, and according to the occasions of time and place.

CHAP. V.

2. And haue not mourned.) Christian men should be sorovvful to see greuous offences borne vvithal, and ought zelously to seeke the offen-

offenders punishment by excommunication.

3. I absent.) S. Paul here vseth his Apostolike povver, of binding this incestuous person, excommunicating him by his letters and Mandatum though absent.

4. You being gathered.) Though he commaunded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giving sentence vvas in him self, and not in the vvhole multitude, as the Protestants and the popular Sectaries affirme. for the povver of binding and loosing vvas not giuen to the vvhole Church, but as in the persons of the Prelats. & to them for the benefite of the vvhole. VVherevpon S. Chrysostome vpon those vvordes, Dic Ecclesiæ, Tel the Church. Matth. 18. Complaine to the Church, that is, saith he, to the Prelats and Presidents thereof.

4. VVith the vertue.) Al such great povver ouer sinners, is holden and exercised in the name and vertue of Christ Iesus. And vvhosoeuer setteth light by it, despiseth our Lordes name and povver.

5. To Satan.) To assure vs that al excommunicate persons be in the povver and possession of the Diuel, and quite out of Christes protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and felovvship of Christian Catholike men: it pleased God to giue povver to the Apostles and Prelates in the primitiue Church, to cause the Diuel straight vpon their sentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. so Christ excommunicated Iudas, and the Diuel entered into him, and he vvent forth of the happie felovvship of the Apostles. Io. 13. 27. so this Apostle excommunicated Alexander and Hymenæus, and Satan straight tooke them: 1. Tim. 1. Yea it is thought that S. Peter excommunicated Ananias and Sapphira: Act. 5. and for signe of his povver and terrour of the sentence, strooke them both stake dead. De nat. bil. S. Scripturæ li. 3. c. 16. apud D. August. VVhich miraculous povver though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvhich it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctors (Cyp. ep. 62. nu. 3. Chrys. in 1. Tim. 1. ho. 5. Ambros. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 15.) the terribleſt and greateſt punishment in the vvorld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Auguſtine. And by this spiritual svvord (saith S. Cyprian) al must die in their soules, that obey not the Priests of Christ in the nevv law, as they that vvere disobedient to the iudges of the old law, vvere slaine vvith the corporal svvord. VVould God the vvorld knevv vvhat a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lavves, and specially vpon the disobedient, as Heretikes namely.

8. Let vs feast.) The Paschal lambe, vvhich vvas the most expresse figure of Christ euery vvay, vvas first sacrificed and aftervvard eaten vvith azymes or vnleauened bread. so Christ our Paschal, being then nevvly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. VVhich mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter.

11. A seruer of Idols.) Annotorius vvilful corrupcion in the bible 1562 translating in the verse before, Idolaters: and here, vvorshipper of images: the Apostles vvord being one, (Eidololatris.) Idolater.

11. Not to take meate.) It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvhich vvas the errour and occasion of the Donatistes great schisme: nor that euery man is straight

after

after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve should auoid them vvhen the Church hath excommunicated them for such. though in minde, and condemnation of their faults, euery one ought to be alvvaies far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches discipline, and at that time in exteral vvorldly affaires dealt vvith Christians, and liued amongest them vvhether they vvould or no, the Apostle did not forbid Christians their companie.

13. The euil one.) He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders, yet the il person by him excommunicated being one of their ovvne body, they may cut of, as is aforesaid, and auoid his company. Vpon vvhich commaundement of the Apostle, vve see that vve are bound by Gods vvord to auoid al companie and conuersation vvith the excommunicate, except in cases of necessitie, and the spiritual profite of the person excommunicated.

CHAP. VI.

2. That the Sancts shal iudge.) The faithful iudge and giue sentence vvith God at the later day, specially the Apostles and the perfect Christians that haue forsaken al for Christs sake.

6. Contendeth in iudgement.) To be giuen much to brabling and litigiousnes for enery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw an other to the iudgements, seates, and courts of Heathen Princes (vvhich then onely reigned) and not to suffer their controuersies and quarels to be taken vp among them selues brotherly and peaceably, vvas a great fault: as, for one Catholike to draw an other for mere trifles before secular or heretical Officers, is a very vnchristian part.

7. A fault.) He forbade not al iudgements of controuersies, but onely signified that it vvas a fault, and that it proceded of some iniuries done one to an other, and imperfections, that they so molested one an other: and that it had been more agreable to Christian perfection and charitie rather to tolerate and suffer a smal iniurie, then to draw his fellovv to iudgement seates.

9. Nor seruers of Idols.) For this, the English bible 1562. falsely translateth, vvorshippers of images.

18. Sinneth against his ovvne bodye.) Fornication is not onely enemy to the soule, but vvasteth, vveakeneth, corrupteth and defileth the body, more properly and directly then any other sinne doe.

CHAP. VII.

2. His ovvne vvife.) He saith not, as the Protestants here pretend to excuse the vnlavvful coniunction of Votaries, Let euery one mary: but, let euery one haue, keepe, or vse his ovvne vvife to vvhom he vvas maried before his conuersion. for the Apostle answereth here to the first question of the Corinthians, vvhich vvas not. vvhether it vvere lavvful to mary, but vvhether they vvere not bound vpon their conuersion, to abstein from the company of their vviues maried before in their infidelitie, as some dispersuade them that they ought to doe. Hiero. li. 1. cont. Iouin. c. 4. Chrys. in hunc locum ho. 19.

3. Let the husband render.) These vvordes open the Apostles inten-

tion

ion and talke to be onely of such as are already maried, and to instruct them of the bond and obligation that is betvvene the maried couple for rendring of the dette of carnal copulation one to an other: declaring that the maried persons haue yelded their bodies one to an other, that they can not vvithout mutual consent, neither perpetually, nor for a time, deraude one the other.

5. For a tyme.) If the lay man can not pray, vnles he abstaine from his vvife: the Priest that alvvaies must offer sacrifices, and alvvaies pray, must therfore alvvaies be free from matrimonie. Hiero. li. 1. c. 19. aduer. Iouin.

5. Giue your self to praier.) This time, & the Heretikes doctrine, and high estimation of matrimonial actes, are far from the puritie of the Apostolike and primitiue Church, vvhen the Christians to make their praiers and fastings more acceptable to God, abstained by mutual consent euen from their lavvful vvives. our nevv Maisters not much abstaining (as it may be thought) from their vvives for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke that not to be lavvful for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he li. 1. q. ex vtroque test. q. 127 in fine. See S. Hiero li. 1. c. 19. aduers. Iouin. S. Ambr. li. 1. Offic. c. vlt. But alas for the people, vvhose maried Pastors are in this point far vvorse then the vulgar folke, neither teaching continencie, nor giuing good example.

6. By indulgence, not commaundement.) Lest some might misconstre his former vvordes, as though he had precisely commaunded maried persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to an other of continencie but for a time onely: he declareth plainely that he gaue no rule or precept absolutely therein, but that he spake al the foresaid, condescending to their infirmities, onely, insinuating that continencie from carnal copulation is much better, and that him self kept it continually Aug. de bon coniug. c. 10. Enchirid. c. 78.

7. A proper gift.) To such as may lavvfully mary, or be already maried, God giueth not alvvaies that more high and special gift or grace of continencie, though euery one of them al that duely aske and labour for it, might haue it: but such are not bound to endeuour or seeke for it alvvaies, and therfore can not be commaunded to abstaine further then they ca: but vvhensoeuer a man is bound to abstaine. either by vovv or any other necessarie occasions (if one of the parties be in prison, vvarre, banishment, sikes, or absent perpetually by lavvful diuorce) the other must needes in paine of damnation abstaine, and can not excuse the vvant of the gift of chastitie. for See S. Augustine li. 2. c. 19. 20. de Adult. Coniug. to. 6. he is bound to aske it and to seeke for it of God by fasting, praying, and chastising his body: and so labouring duely for it, God vvil giue the grace of chastitie. So had S. Paul it, and so had al the holy men that euer liued chast. Therfore detest the doctrine of the Protestants in this point, that vvhen they list not fast nor pray for it, say they haue not the gift. And it were a great maruel vvhy so fevv of the nevv Sectes or rather none novv adaies haue that gift, but that vve see it is obtained by those meanes vvhich our forefathers vsed, & they vse not at all. To liue in mariage continent vvithout the breach of coniugal fidelitie, is a gift of God also, but men must not breake their faith of vvedlocke for vvant of it, but must knovv that God giueth that gift to such as humbly aske it of him. Aug. de grat. & lib. arbitrio c. 4. De continent. c. 1.

8. But I say.) Before he treated of the continencie of such as vvere maried, nevv he giueth lessons for the vnmarried also.

9. If they conteine not.) He meaneth of such as be free: for if they mary after they haue made vovv or promes to God of chastitie, they are vvorthe-

lydam-

damned, such being bound to conteine, and so may conteine if they li[ke] Auguſt. de bono viduit. c. 8. 9. & de adult coniug. li. 1. c. 15. & de fide ad Pe[tr]um c. 3. in fine. Ambroſ. ad virg. lapſam c. 5.

9. Better to marry.) It is better to marry for the ſaid perſons that b[e] free, then to be ouerthrovven and fall into fornication for, to burne or to be burnt, is not to be tempted onely (as the Proteſtants think that picke quarels eaſely to marry) but it ſignifieth (Theodoret in hunc lo[cum].) to yeld to concupiſcence either in minde or external vvorke. V[e] ſay alſo, for ſuch as be free. for concerning others lavvfully made Prieſts and ſuch as othervviſe haue made vovv of chaſtitie, they can not marry at al, and therfore there is no comparison in them betvvixt mariage and for nication or burning. for their mariage is but pretenſed, and is the vvor[ſt] ſort of continencie and fornication or burning.

11. To remaine vnmarried.) Neither partie may dimiſſe the other and mary an other for any cauſe. for though they be ſeparated for fornicatio[n] yet neither may marry againe. Auguſt. de adult. coniug. li. 1. c. 8. 9. and li. 2. 5. 19. See Annot. Mat. 19. and S. Auguſtine in his vvhole bookes. de adulte coniugijs to 6.

12. I ſay, not our Lord.) By this vve learne, that there vvere many matte[rs] ouer and aboue the things that Chriſt taught or preſcribed, left to the Apoſtles order and interpretation: vvherein they might, as the caſe required, e[i]ther commaund or counſel, and vve bound to obey accordingly.

14. Sanctified.) When the infidel partie is ſaid to be cleane or ſanctifie[d] by the faithful, or the children of their mariage to be cleane, vve may n[ot] thinke that they be in grace or ſtate of ſaluation thereby, but onely th[at] the mariage is (Hiero. li. 1. c. 5. aduerſ. Iouin.) an occaſion of ſanctification t[o] the infidel partie and to the children. for S. Auguſtine (li. 3. de pec. mer. & re[m]iſa c. 12.) concluderh againſt the Pelagians, as vve may doe againſt th[e] Caluiniſts holding Chriſtian mens children to be holy from their mothe[rs] vvombe, and not to neede Baptiſme, that vvhat other ſanctification ſoeu[er] it be that is here meant, it can not be ynough to ſaluation vvithout faith[e] Baptiſme, &c.

19. But the obſeruation.) Neither to be Ievv nor Gentil, bond o[r] free, maried or ſingle, nor the faith it ſelf vvhich is proper to Chriſtia[n] men, vvil ſerue to ſaluation, vvithout good vvorkes and keeping the com[-] maundements. S. Hierom adu. Iouin. li. c. 16.

23. Made the bondmen.) Yeu muſt not ſerue men ſo that you obe[y] & pleaſe them more then God.

25. Counſel I giue.) A counſel is one thing, a commaundement is an[o]ther. To doe that vvhich is counſeled, is not neceſſarie, becauſe one ma[y] be ſaued notvvithſtanding. but he that vvil doe that vvhich he is counſele[d] vnto ſhal haue a higher degree of glorie. He that fulfilleth not a comma[n]undement, except he doe penance, can not eſcape punishment. Auguſt. li. de virg. c. 13. & 14.

28. Take a vvife.) Virginitie counſeled as the better: Mariage not for bidden, becauſe it is no ſinne.

28. If a virgin marrie.) He ſpeaketh not of that virgin vvhich ha[th] dedicated her to ſelf to God (for if any ſuch mary, ſhe ſhal be damned for breaking her firſt vovv) but onely of yong maides vnmaried in the vvorld. Hiero. adu. Iouin. li. 1. c. 7. Chryſ. ho. 20. Theodorete, Photius, and the other Greeke Doctors vpon this place apud Oecum. Epiph hæreſ. 61.

28. Tribulation of the flesh.) They are maruelously deceiued (ſaith S. Auguſtine li. de virg. c. 13.) that thinke the Apoſtle counſeleth virginitie rather then mariage, onely for that mariage hath many miſeries and mo[-] leſtations ioyned vnto it, vvhich by virginitie ſhal be auoided, & not in reſpect of the greater revvard in heauen. for the Apoſtles prouident coun[-]

ſelin

3 to virginitie, is for the next life, and he alleageth these troubles of
iage in that sense specially as they be a hinderance from the seruice of
d here, and therfore an impediment to vs tovvard the next life and the
re ample ioyes thereof.

28. As though they had not.) He exhorteth that such as haue vviues,
uld not vvholy bestovv them selues in the vaine transitorie pleasure
d voluptuousnes of their flesh, but liue in such moderation, that their
riage hinder them as litle as may be, from spiritual cogitations. Vvhich
est fulfilled of them that by mutual consent do vvholy continue, vvhe-
r they haue had children or none, contemning carnal issue for the
s of heauen. And these mariages be more blessed then any other, saith
ugustine de Ser. Do in monte li 1. can. 14.

32. Careful for the things of our Lord.) The Protestants might here
me if they list, first that virginitie is not onely preferred before mariage,
that it is a more quiet state of life in this vvorld, but for it is more con-
ient for the seruice of God. Secondly that virginitie hath a grateful
tie and sanctitie both of body & soule, vvhich mariage hath not. Third-
they may learne the cause vvhy the Church of God requireth chastitie
e clergie, and forbiddeth not onely fornication, but all carnal copula-
euen in lavvful vvedlocke: Vvhich is not onely to the end that Gods
ts be not diuided from him by the clogges of mariage, but also
they be cleane and pure from the fleshly actes of copulation.

CHAP. VIII.

1. Knovvledge puffeth.) Knovvledge vvithout charitie puffeth
pride, and profiteth nothing at al. vvhen it is ioyned vvith charitie,
it edifieth. Aug. li. 9. ciu. Dei c. 20.

1. VVe al haue knovvledge.) The spiritual and perfectly instructed
stians knevv no meates novv to be vncleane, neither for significatiō, as
e Lavv of Moyses: nor alvvaies by nature and creation, as the Manic-
thought: nor by any other pollution, as in that they vvere offered to
: and therfore they did eate boldly of such meates as vvere sacri-
, contemning and condemning their Idols as mere nothing, and the
hip of them as the honour of things imaginarie. vvhich their facte,
eir vvant of discretion and charitie, and for the vse of that their liber-
the offense and scandal of the vveake, the Apostle doth here re-
nd.

7. Some vvith a conscience.) The perfecter mens fault vvas, that they
offense, by their eating, to the vveaker Christians. Vvho seeing them
n they reputed vvise and learned, to eate the meates offered to Idols,
ued that there vvas some vertue and sanctification in those meates,
the Idol to vvhich they vvere offered: and thought that such things
or might be eaten vvith the same conscience and deuotion as before
onuersion.

herfore the case standing thus, and the Apostles discourse of eating or
ting meates being so as is declared (a thing so cuident that it admitteth
er interpretation) if the Protestants apply any of this admoni-
gainst our fastes in the Catholike Church. they be to reduce-

0. In the Idols temple.) Like as novv, some Catholikes haue said,
novv that Caluins communion is but as other bread and vvine. But
ignorant seing such goe to the Communion, thinke that it is a good
Religion. Yea vvhatsoeuer they pretend, it must needes seeme an ho-
o Caluins Communion, vvhen they are seen in the Idols
solemny sitting or communicating at the abominable table.

CHAP.

CHAP. IX.

1. My vvorke.) As he called him self before Gods coadiutor, so here he boldly also chalengeth the Corinthians conuersion to be his handy vvorke in our Lord: nothing derogating thereby from Christ, as the Protestants rudely charge the Fathers & Catholike men (vnder pretense of Gods honour) for vsing such phrases or speaches in the Apostles sense, of the Saincts or Sacraments.

5. And Cephas.) He nameth Cephas (that is Peter) to proue his purpose by the example of the cheefe and Prince of the Apostles. S. Amb. S. Chr. Oecum. vpon this place.

5. A vvoman a sister.) The Heretikes peruersely (as they do al other places for the aduantage of their Sect) expoūd this of the Apostles vvliues: and for, vvomā, trāslate, (newTest. 580.) vvife, al belles sounding vvedding to them. VVhere the Apostle meaneth plainely the deuout vvomen that after the maner of Iewrie did serue the preacher of necessaries, of vvhich sort many folovved Christ Mat 27. 55. and sustained him and his of their substance. So doth S Chrysostome, Theodorete, and al the Greekes (Oecu. in collect super hanc lo.) take it. So doth S. Augustine De op. Monach. c. 4. and S. Hier. li. 1. adu. Iouinianum c. 14. both disputing and prouing it by the very vvordes of the text. S. Amb. also vpon this place. And the thing is most plaine, for to vvhat end should he talke of burdening the Corinthians vvith finding his vvife, vvhen him self (c. 7. 7. 8.) clerely saith that he vvas single?

7. VVho plaieth the souldier?) He proueth by the Scriptures and naturalreasons, that Preachers and Pastors may chalenge their finding of the flocke, though him self for causes had not, nor intended not to vse his right and libertie therein.

9. That treadeth out the.) In that countrie they did tread out the corne vvith oxen, as vve do thresh it out.

13. The alter.) The English bible (1562) here and in the next chapter saith thrise for altar, temple: most falsely & heretically, against holy altar, vvhich about the time of that traslation vvere dirged downe in England.

16. If I Euangelize.) If I should preach either of compulsion and seruil feare, or mere necessitie, not hauing otherwise to liue and sustaine myself in this vvorld, I could not looke for revvard in heauen. but novv doing it, not onely as enioyned me, but also as of loue and charitie, and freely vvithout putting any man to cost, and that voluntarely and of very desire to saue my hearers. I shal haue my revvard of God, yea and a revvard of Supererogation, vvhich is giuen to them that of aboundant charitie do more in the seruice of God then they be commaunded, as S. Augustine expoundeth it. De op. Mon. c. 5.

22. To al men.) Not by fiction or simulation, but by compassion of the infirmities of al sortes. Aug ep. 9.

23. That I may be partaker.) A singular place to conuince the Protestants, that vvil not haue men vvorke vvel in respect of revvard at Gods hand: the Apostle confessing expresly, that al this that he doth either of duety, or of Supererogation aboue duety (as to preach of freecost, and to vvorke vvith his ovvne hands, to get his ovvne meate and his fellovves, and to abstaine from many lavvful things) al is, the rather to attaine the revvard of heauen.

24. So runne.) If such as runne for a price, to make them selues more svvift, and to vvinne the game, abstaine from many meates and pleasures vvhat should not vve doe or suffer to vvinne the crovvne of glorie, propos and promised to none but such as runne, trauel, and endeuour for it?

27. Ich

27. I chastise.) The goale of everlasting glorie is not promised nor set
h for onely faith men, for such runne at random: but it is the price of
n that chastise and subdue their bodies and fleshly desires by fasting,
tching, volūtary pouertie, and other afflictions. Lord how farre is the
al doctrine of the Sectaries and the maners of these daies from the A-
les spirit? Wherein euē we that be Catholikes, though we do not con-
ne with the Protestants these volūtarie afflictions as superfluous (much
as superstitious or iniurious to Christs death,) but much commend
n, yet we vse nothing the zeale and diligence of our first Christian a-
cters herein, and therfore are like to be more subiect to Gods temporal
stigements, at the least in the next life, then they were.

72. Lest perhaps.) Here may we lambes tremble (saith a holy father
apud Pet. Lomb in hunc locum.) when the ramme, the guide of the
ge, must so labour and punish him self (besides al his other miseries
yned to the preachin; of the Gospel (lest perhaps he mis the marke.
an might thinke S. Paul should be as sure and as confident of Gods
e & saluation as we poore wretched caitiues: but the Heretikes vnhap-
securitie, presumption, and faithles persuasion of their saluation is not
Apostolorum but fides dæmoniorum, not the faith of the Apostles, but
faith of Diuels.

CHAP. X.

3. The same.) The red sea and the cloud, a figure of our Bapti me: the
na from heauen and water miraculously drawen out of the rocke, a
e of the holy Sacrament of Christes body and bloud. our Sacrament
ining the things and graces in truth, which theirs only signified. And
an impudent forgerie of the Caluinists, to write vpon this place (Cal.
ins loc.) that the Ievves receiued no lesse the truth and substance of
st and his benefites in their figures or Sacraments, then we do in ours:
that they and we al eate and drinke of the self same meate and drin-
e Apostle saying onely, that they among them selues did al feede of
read, & drinke of one rocke: which was a figure of Christ, therein es-
lly, that out of Christes side pearced vpon the Crosse, gushed out bloud
water for the matter of our Sacraments.

12. Take heede lest he fall.) It is profitable to al, or in a maner to al,
keepe them in humilitie, not to know what they shal be: saith S.
stine. Which maketh against the vaine securitie of the protestants.

15. As to wise men.) To cause them to leaue the sacrifices and meates
nkes offered to Idols, he putteth them in minde of the onely true Sa-
and meate and drinke of Chsistes body and bloud: of which, and the
ce of Idols also, they might not be in any ease partakers. Using this
, vt prudentibus loquor, in the same sense (as it is thought) as the Fa-
of the primitiue Church did giue a watch word of keeping secrete
the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by
wordes, Norant fideles, norunt qui initiati sunt. August. in Ps. 39. &
nc. 1. 2. & Ps. 109. Ho. 42. c. 4. in lib. 50. hom. Orig. in Leuit. ho. 9. Chrys.
in Gen. in fine ho. 51. ad po. Antioch. ho. 5. in 1 Tim. 5. Paul saith, I
to you boldly of this mysterie as to the wiser and better instructed
same.

16. Which we blesse. That is to say, the Chalice of Consecration which
postles and Priests by Christes commission do consecrate, by which
as wel the Caluinists (that vse no consecratiō of the cuppe at al, blas-
usly calling it magical murmuration, and peruersely referring
hediction to thankes giuing to God) as also the Lutherans be refu-
he affirme Christes body & bloud to be made present by receiuing &

in

in · er:ceiuing onely for he Apostle expressly referreth the benediction to the chalice, and to God, making the holy bloud and the communicating there of, the effect of the benediction.

16. The participation of the body.) The holy Sacrament and Sacrifice of Christs body and bloud being receiued of vs, ioyneth vs in soul and body and engraffeth vs into Christ him self, making vs partakers and as a peece of his body and bloud For not by loue or spirit onely (saith S. Chrysostom) but in very deede vve are vnited in his flesh, made one body vvith him, members of his flesh and boane. Chryſ. ho 45. in Io. sub finem. And S. Cyril, Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh to dvvel in vs. Cyril. li. 10. in Io. c 13.

17. One bread one body.) As vve be first made one vvith Christ by eating his body and drinking his bloud, so secondly are vve conioyned by this one bread vvhich is his body, and cuppe vvhich is his bloud, in the perfect vnion and felovvship of al Catholike men in one Church vvhich is his body mistical VVhich name of Body mistical is specially attributed and appropriated to this one commonvveal and Societie of faithful men, by reason that al the true persons and true members of the same, be maruelously knit together by Christes ovvne one body, and by the self same bloud in this diuine Sacrament. See S. Augu. li. 21. 5. 25. de ciu. Dei. Hilar. li. 8. de Trin. circa med.

18. They that eate the hostes.) It is plaine also by the example of the Ievves in their sacrifices, he that eateth any of the host immolated, is partaker of the sacrifice, and ioyned by office and obligation to God, of vvhose sacrifice he eateth.

20. I vvil not haue you.) I conclude then (saith the Apostle) thus: that as the Christian vvhich eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Christes body, and is ioyned in felovvship to al Christian people that eate and drinke of the same, being the host of the nevv Lavv: and as al that did eate of the hostes of Sacrifices of Moyses Lavv vvere belonging and associated to that state and to God to vvhom the Sacrifice vvas done: euen so, vvhosoeuer eateth of the meates offered to Idols, he shevveth and professeth him self to be of the Communion and Societie of the same Idols,

21. You can not drinke.) Vpon the premisses he vvarneth them plainely, that they must either forsake the sacrifice and fellovvship of the Idols and Idolaters, or els refuse the Sacrifice of Christs body and bloud in the Church. In al vvhich discourse vve may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties to the altars, hostes, sacrifices and immolations of the Ievves and Gentils VVhich the Apostle vvould not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacaments or seruice of our religion, if it onely had not bene a sacrifice and the proper vvorshio of God among the Christians, as the other vvere among the Ievves and Heathen. And so do al the Fathers acknovvledge, calling it onely, & continually almost, by such termes as they do no other Sacrament or ceremonie of Christes religion: The lambe of God laid vpon the table: Conc. Nic. the vnblouddy seruice of the Sacrifice, In Conc. Ephes. ep. ad Nestor. pag. 605 the sacrifice of Sacrifices: Dionys. Ec. Hier. c. 3. the quickening holy sacrifice the vnblouddy host and victime: Cyr. Alex. in Conc. Eph Anath. 11. the propitiatorie sacrifice both for the liuing and the dead: Tertul. de cer. Milit Chryſ. ho. 41. in 1 Cor. Ho. 3. ad Philip. Ho. 66. ad po. Antioch. Cypr. ep. 66 de cœn. Do. nu. 1. Augustſ. Euch. 109. Quæst 2. ad Dulcit. to. 4. Ser. 34. de verb Apost. the Sacrifice of our Mediator: the sacrifice of our price · the Sacrifice of the nevv Testament: the sacrifice of the Church: Augustſ. li. 9. c. 13. & li. 2 de bap

be bapt. c. 19. the one onely inconsumptible victime vvithout vvhich there is no religion: Cyprian. de cœn. Do. nu 2. Chrys. ho. 17. ad Hebr. Cypr. Iust. Ire. 2. Iust. The pure oblation, the new Lavv: the vital and impolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thankes giuing or Eucharistical: and the Sacrifice of Melchisedec. VVhich Melchisedec by his oblation in bread and vvine did properly and most singularly prefigurate the office of Christes eternal Priesthod and sacrificing him self vnder the formes of bread and vvine: vvhich shal cõtinevv in the Church through out al Christian Nations in stead of al the offerings of Aarons Priesthod, as the Prophete Malachie did foretel, as S. Cyprian, S. Iustine, S Irenæus and others the most auncient Doctors and Martyrs do testifie. Cyp. ep. 63. nu. 2. Iustin Dial. cum Typho. post med. Irenæ. li. 4. c. 32. And S. Augustine li. 17. c. 20. de ciu. Dei. & li. 1. cont. adu. leg. & proph. c. 18. & li. 3. de bapt. c. 19. S. Leo ser. 8. de Passione: and others do expresly auouch that this one Sacrifice hath succeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for sinnes and for thankes giuing, and for vvhat other necessitie so euer of body or soule. Ambrof. ep 33. VVhich holy action of Sacrifice they also call the MASS Euen plaine vvordes. August. ser. 251. 91. Con. Carthag. 2. c. 3. 4. c. 84. Milenit. c 12. Leo ep. 88. 81. c. 2. Greg. li 2. ep. 9. 93. &c. This is the Apostles and Fathers doctrine. God graunt the Aduersaries may find mercie to see so euident and inuincible a truth.

21. Partakers of the table.) Though the faithful people be many vvayes knovven to be Gods peculiar, and be ioyned both to him & among them selues, and also seuered and distinguished from al others that pertaine not to him, as vvel Ievves and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper and substantial vnion or difference consisteth in the Sacrifice and Altar: by vvhich God so specially bindeth his Church vnto him, and him self vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth him self of al such as ioyne in felovvship vvith any of the Heathen at their Idolatrie, or vvith the Ievves at their Sacrifices, or vvith Heretikes and Schismatikes at their prophane and detestable table. VVhich because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthod, and Sacrifice, is in deede a very sacrifice, or (as the Apostle here speaketh) a table and suppe of Diuels, that is to say, vvherein the Diuel is properly serued, and Christes honour (no lesse then by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therfore al Catholike men, if they looke to haue felovvship vvith Christ and his members in his body and bloud, must detest it as of Idolatrie or sacrilegious superstition, and abstaine from and fly al societie of the same, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good faithful did from the Excelses, and from the temple and sacrifices of Samaria. Novv in the Christian times vve haue no other Idols, but heresies, nor Idolothytes, but their false seruices shifted into our Churches in deede of Gods true and onely vvorship. Cypr. de vnit Ec. nu. 2. Hiero. in Osee. & 8. Amos. & in 2. Habac. Aug. in ps. 80. v. 10. De Ciu. Dei li. 18. 51.

22. Al things are lavvful.) Hither to the Apostles arguments and examples vvhereby he vvould auert them from the meates offered to Idols seme plainly to condemne their fact as Idololatrical, or as partici-

pant & accessory to Idolatrie, & not onely as of scandal giuen to the vveake brethren: and so no doubt it vvas in that they vveat into the very temple of the Idols, and did vvith the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted togeather in the same bankets made to the honour of the same Idols: vvhich could not but defile them and entangle them vvith Idolatrie: not for that the meate it self vvas iustly belonging to any other but to God, or could be defiled, made noisome or vnlavvful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, vvhich belonged not to him, but to God alone. Of vvhich sacrilegious acts they ought not to be partakers, as needes they must, entering and eating vvith them in their solemnities. to this end hath S. Paul hither to admonished the Corinthians. Novv he declareth that othervvise in prophane feasts it is lavvful to eate vvithout curious doubting or asking vvhether this or that vvere offered meates, and in markettes to bye vvhatsoeuer is there sold, vvithout scruple and vvithout taking knovvledge vvhether it be of the Idolothytes or no: vvith this exception, first, that if one should inuite him to eate, or bye this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, vvhen the vveake brother may take offence by the same. For though it be lavvful in it self to eate any of these meates vvithout care of the Idol: yet all lavvful things be not in euery time and place expedient to be done.

CHAP. XI.

8. My precepts.) In the Greeke traditious. (Paradoseis.)

2. My precepts.) Our Pastors and Prelates haue authoritie to commaund, and vve are bound to obey. And the Gouerners of the Church may take order and prescribe that vvhich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. Euery vvoman.) VVhat gifts of God so euer vvomen haue, though supernatural, as some had in the Primitiue Church, yet they may not forget their vvomanly shamefastnes, but shevv them selues subiect and modest and couer their heads vvith a veile.

16. Custome.) If vvomen or other, to defend their disorder & malipertnes, dispute or alleage Scriptures and reasons, or require causes of their preachers vvhy & by vvhat authoritie they should be thus restrained in things indifferent, make them no other answer but this, This is the custome of the Church, this is our custome. VVhich is a goodly rule to represse the saucinesse of contentious ianglers, vvhich being out of al modestie and reason, neuer vvant vvordes and replies against the Church. VVhich Church if it could then by prescription of tvventy or thirty yeres, and by the authority of one or tvvo of their first preachers, stope the mouthes of the seditious: vvhat should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

19. There must be heresies.) VVhen the Apostle saith, Heresies must be: He shevveth the euent, and not that God hath directly so appointed it as necessarie. for that they be, it commeth of mans malice and free vvil: but that they be conuerted to the manifestation of the good and constant in faith & the Churches vaitie, that is Gods special vvorke of prouidence that vvorketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B. Sacrament of the Al-

er, vvhereof he novv beginneth to treate, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the vvicked and vveake in faith concerning the same. Such things shal vvil be, but vvo to him by vvhom scandals or sectes do come. Let vs vse Heretikes, saith S. Augustine, not to that end to approue their errours, but that by defending the Catholike doctrine against their deceites, vve may be more vvatchful and vvary: because it is most truely vvritten, There must be heresies that the tried and approued may be manifested or discouered from the holovv hartes among you. Let vs vse this benefite of Gods prouidence, for Heretikes be made of such as vvould erre or be naught, though they vverein the Church: but being out, they profite vs exceedingly, not by teaching the truth vvhich they knovv not, but by stirring vp the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth. for there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, so long as vve had rather sleepe in darknes of ignorance, then beholde the light of truth. therfore many are rated out of their sleepe by Heretikes to see the day of God, and are glad thereof. Aug. c. 8. de vera relig.

22. Our Lordes supper.) The Christians at ot abant the time of the Churches onely Sacrifice and their cõmunicating thereof, kept great feastes vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of al sortes vvere much preserued thereby, for vvhich cause they vvere called (Cõc. Gãg. cã. 11.) Atabai. that is, Charities, of the aūcient Fathars, and vvere kept commõly in Church houses or porches adioyning, or in the body of the Church (vvhereof see Tert. Cons. Lond. can. 27. 28. Ap. c. 39. Clemens Alex. S. Iust. S. Augustine cont. Faust. li. 20. c. 20.) after the Sacrifice and Communion vvas ended, as S. Chrysostom ho. 27. in 1. Cor in initio iudgeth. Those feastes S. Paul here calleth Cœnas Dominicas, because they vvere made in the Churches vvhich he vvere called Dominicæ, that is, Our Lordes houses The disorder therfore kept among the Corinthians these Church-feastes of Charity the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose in hunc locum, and most good authors novv thinke, this vvhich he calleth Dominicam cœnam, is not meant of the B. Sacrament, as the circumstances also of the text do giue, namely, the reiecting of the poore, the rich mens priuate deuouring of all, not expecting one another, glottony and drunkennesse in the same, vvhich can not agree to the holy Sacrament. And therfore the Heretikes haue smal reason vpon this place, to name the said holy Sacrament, rather, the Supper of the Lord, then after the maner of the primitiue Church, the Eucharist, MASSE, or Liturgie. But by like they vvould bring it to the supper againe or Euening seruice, vvhen men be not fasting, the rather to take avvay the old estimation of the holines thereof.

23. That oure Lorde Iesus.) The Apostles drift in al that he saith here of the Sacrament, is against vnvvorthy receiuing (as S. Augustine also noteth Ep. 118. c. 3.) and not to set out the vvhole order of ministration, as the heretikes do ignorantly imagine.

23. I haue deliuered.) As al other partes of religion vvere first deliuerd by preaching and vvord of mouth to euery Nation conuerted, so this holy order and vse of the B. Sacrament vvas by S Paul first giuen vnto the Corinthians by tradition. Vnto vvhich as receiued of our Lord he reuoketh them by this Epistle, not putting in vvritting particularly al things pertaining to the order, vse, and institution, as he aftervvard saith: but repeating the summe and substance thereof, and leauing the residue to his returne. But his vvordes and narration here vvritten vve vvil particularly prosecute, because the Heretikes make profession to folovv the same in their pretended reformation of the MASSE.

23. In the night.) First the Aduersaries may be conuinced that al the circunstances of time, person, & place, vvhich in Christes action are noted, neede not to be imitated. As, that the Sacrament should be minisired at night, to men onely, to onely twelue, after or at supper, & such like: because (as S. Cyprian ep: 63. nu. 7. & S. Augustine ep. 118. c. nouo) there vvere causes of those accidents in Christ that are not novv to be alleaged for vs. He instituted then this holy act: vve do not. he made his Apostles Priests that is to say, gaue them commission to do and minister the same: vve do not. he vvould haue this the last act of his life & vvithin the bounds of his Passion: it is not so vvith vs. he vvould eate and make an end of the Paschal to accomplish the old Lavv: that can not be in our action; therfore he must needes doe it after supper and at night: vve may not do so. he excluded al vvomen, al the rest of his Disciples, al lay men: vve inuite al faithful, men & vvomen. In many circunstances then, neither vve may imitate Christes first action, nor the Heretikes as yet do: though they seeme to encline by abandoning other names sauing this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seeing the Euangelists do plainely shevv (Io. 13. 2.) that the Sacrament vvas instituted after Supper, as the Apostle him self here recorderh of the later part in expresse speach. And most men thinke, a long sermon and the vvashing of the Apostles feete came betvvene, yea and that the supper vvas quite finished, & grace said. But in al such like things, the Catholike Church onely, by Christes Spirit can tel, vvhich things are imitable, vvich not, in al his actions.

23. Tooke.) Christ tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did blesse the very element, vsed power and actiue vvord vpon it, Luc. 9. 16. as he did ouer the bread and fishes vvhich he multiplied: and so doth the Church of God: and so do not the Protestans, if they folovv their ovvne booke and doctrine, but they let the bread & cappe stand a loose, and occupie Christes vvordes by vvay of report and natration, applying them not at al to the matter proposed to be occupied: and therfore hovvsoeuer the simple people be deluded by the rehersal of the same vvordes vvhich Christ vsed, yet consecration, benediction, or sanctification of bread and vvine they professe they make none at al. At the first alteration of religion, there vvas a figure of the Crosse at this vvord, He blessed: and at the vvorde, He tooke, there vvas a glosse or rubrike that appointed the Minister to imitate Christs action, and to take the bread into his hands: aftervvard that vvas reformed and Christes action abolished, and his blessing of bread turned to thankes giuing to God.

23. Bread.) Christ made the holy Sacrament of vnleauened bread, and al the Latin Church imitateth him in the same, as a thing much more agreable to the signification both in it self and in our liues, then the leauen. Yet our Aduersaries neither folovv Christ, Saint Paul, not the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and al the Apostles and al Catholike Churches in the vvorld haue euer mixed their vvine vvith vvater, for great mysterie and signification, specially for that vvater gushed together vvith bloud out of our Lordes side. This our Lord did (saith S. Cyprian Ep. 63. ad Cecilium. nu. 4. 7.) and none rightly offereth, that folovveth not him therein. Thus Irænæus (li. 5. c. 1.) Iustine (Apolog. 2. in fine.) and al the Fathers testifie the Primitiue Church did, and in this sort it is done in al the MASSES of the Greekes, S. Iames, S. Basils. S. Chrysostoms: and yet our Protestants preten-

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ing to reduce al to Christ, vvil not doe as he did, and al the Apostles and hurches that euer vvere.

24. This is.) These vvordes being set dovvne, not in the person of ne Euangelistes or Apostles, but expressed as in Christes ovvne person, to e said ouer the bread, and the like ouer the vvine, are the rmes of the Sacrament and vvordes of consecration: neither is it a Sacra-ent but (as S. Augustine saith tract. 80 in Io.) vvhen the vvordes come, hat is to say, actiuely and presently be applied to the elements of the sa-e. Therfore the Protestants neuer applying these vvordes more then the vhole narration of the institutiõ, nor reciting the vvhole (as is said) other-vise then in historical maner, (as if one vvould minister Baptisme & ne-er apply the vvordes of the Sacrament to the childe, but onely read Chri-es speaches of the same) make no Sacrament at al. And that these proper vordes be the onely forme of this Sacrament, and so to be spoken ouer or pon the bread and vvine, S. Ambrose plainly and precisely vvritteth, recor-ing hovv far the Euangelists narrative vvordes do goe, and vvhere Christes vvne peculiar mystical vvordes of consecration begin: and so the rest of ne fathers. Ambro. li. 4. de Sac. c. 4. & c. 5. de init. Myste. Iusti. Apolog. 2. in ne. Cyp. de Cæn. Do. nu. 1. 2. August. Ser. 28. de verb. Do. sec. Mar. Tertull. li. . cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine & ho. de prodit. Iuda to. 3. Gre. Nyss. in orat. Cat. Dam. li 4. c. 14.

24. My body.) VVhen the vvordes of Consecration be by the said mpietie of the Protestants, thus remoued from the elements: no maruel if Christes holy body & bloud be not there, or that it is novv no more a Sacra-ent, but common bread and vvine. So they that vniustly charge the Cath. hurch vvith defrauding the people of one peece of the Sacrament, aue in very deede left no part nor spice of Sacrament, neither fo-vving Christ, as they pretend, nor S. Paul, nor any Euangelist, but heir ovvne detestable Secte, hauing boldly defaced the vvhole institution, ot in any accidental indifferent circumstances, but in the very ubstance and al. The right name is gone, the due elements bo-h gone, no blessing or consecration, or other action ouer them, he formes be gone: and consequently the body and bloud, the Sacrament nd the Sacrifice.

24. This doe.) By these vvordes, authoritie and power is giuen to the postles, and by the like, in the Sacrament of Orders, to al lavvful Priests nely. No maruel then that the nevv heretical Ministers being lay men, giue he people nothing but bare bread and vvine, profane, naked, and natural lements, void of Sacrament and al grace. See the Annotation vpon S. Luke hap. 22. 19.

24. Take and eate.) This perraineth to the receiuing of those things vhich by consecration are present and sacrificed before: as vvhen the peo-le or Priests in the old Lavv did eate the hostes offered or part thereof, hey vvere made partakers of the sacrifice done to God before. And his is not the substance, or being, or making of the Sacrament r Sacrifice of Christes body and bloud: but it is the vse and applic-ation to he receiuer, of the things vvhich vvere made and offered to God be-ore. There is a difference betvvixt the making of a medecine or the ubstance and ingredience of it, and the taking of it. Novv the receiuing being ut a consequence or one of the endes vvhy the Sacrament vvas made, e the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al and some, and therfore improperly name the vvhole Sa-rament and mipistration thereof, by calling it the Communion. VVhich ame they giue also rather then any other, to make the ignorant be-eue that many must communicate together: as though it vvere so called er that it is common to many. By vvhich collusion they take avvay the

receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvhich deceite I knovv that this part of the MASSE is not called Communion, for that many should concurre together alvvaies in the external Sacrament: but for that vve doe communicate or ioyne in vnitie and perfect fellovvship of one body, vvith al Christian men in the vvorld, vvith al (vve say) that eate it through the vvhole Church, and not vvith them onely vvhich eate vvith vs at one time. And this fellovvship riseth of that, that vve be, euery time vve receiue either alone or vvith companie, partakers of that one body vvhich is receiued through out al the vvorld. It is called communion (saith S. Damascene lib. 4. c. 14. de orthod. fide.) & so in deede it is, for that by it vve communicate vvith Christ, & be partakers of his flesh & diuinitie, & by it doe communicate and are vnited one vvith an other. onely let vs take heede that vve de not participat vvith heretikes. And vvhen the Apostle saith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be so, that communicate in vnitie through the vvhole Church. Then the name Communion is as ignorantly vsed of them, as the name of Supper.

26. You shal shevv.) Vpon this vvord the Heretikes foodly ground their false supposition, that this Sacrament can not rightly be ministred or made vvithout a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable, vvhen they be ministred in a strange language. As though the grace, force, operation, & actiuitie, together vvith the instruction and representation of the things vvhich they signifie, vvere not in the very substance, matter, forme, vse, and vvorke it self of euery of the Sacraments: and as though preaching vvere not one vvay to shevv Christes Passion, and the Sacraments a nother vvay: namely this Sacrament, conteining in the very kindes of the elements and the action, a most liuely representation of Christes death. As vvisely might they say that neither Abels sacrifice nor the Paschal lambe could signifie Christes death vvithout a Sermon.

27. Guilty of the body.) First here vpon marke vvel, that il men receiue the body and bloud of Christ, be they infidels or ill liuers. For in this case they could not be guilty of that vvhich they receiue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a suppe of vvine, though they vvere a true Sacrament. For it is a deadly sinne to receiue any Sacrament vvith vvil & intention to continevv in sinne, or vvithout repentance of former sinnes: but yet by the vnvvorthy receiuing of no other Sacrament is man guilty of Christes body and bloud, but here, vvhere the vnvvorthy (as S. Chrysostom saith) doth vilany to Christes ovvne person, as the Ievves or Gentiles did, that crucified it. Chrys. ho. de non contemn Ec. &c. Ho. 60. & 61. ad po. Antioch. Vvhich inuincibly proueth against the Heretikes that Christ is really present.

28. Let him proue.) A man must examine his life diligently vvhether he be in any mortal sinne, and must confesse him self of euery offense vvhich he knovveth or feareth to be deadly, before he presume so come to the holy Sacrament. For so the Apostles doctrine here, vvith the continual custom of the Cath. Church and the Fathers example, binde him to doe. Cyp. de lapsi. nu. 7. Aug. Eccl. dog. c. 53.

29. Not discerning the body.) That is, because he putteth no difference nor distinction betvvixt this high meate and others. and therfore S. Aug. saith ep. 118. c. 3. that it is he that the Apostle saith shal be damned, that doth not by singular veneration or adoration make a difference betvvene this meate and al others. And againe in Ps. 98. No mā eateth it before he a-

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fore it. And S. Amb. li. 3. c. 12. de Sp. San. VVe adore the flesh of Christ in the Myst. S. Chr. ho. 24 in 1. Cor. VVe adore him on the altar, as the Sages did in the manger S. Naz in Eo. Gorg. My sister called on him vvhich is vvorshipped vpon the altar. Theod Dial. 2. Inc. The Mystical tokens be adored. S. Denys, this Apostles scholer, made solemne inuocation of the Sacrament after Consecration. Hier. e 3 part. 3. in princip. and before the receiuing, the vvhole Church of God crieth vpon it, See the Annot. Mat. 8. 8. Domine non sum dignus, Deus propitius esto mihi peccatori. Lambe of God that takest avvay the sinnes of the vvorld haue mercie on vs. And for better discerning of this diuine meate, vve are called from common profane houses to Gods Church: for this, vve are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments. Hiero. in Epitaph Nepot. & li 2. adu. Pelag. 9 Paulinus ep. 12. ad Seuer. Io. Diaco. in vit. D. Greg. li. 3. c. 59. For this, is the halovving of Corporals and Chalices, Amb 2. Off. c. 28. Naz. Orat. ad Arrinos. Optatus li. 6. in initio. for this, profane tables are removed and altars consecrated: Augst. Ser. de temp. 255. for this, the very Priests themselues are honorable, chast, sacred, Hiero ep. 1. ad Heliodorum c. 7. Li. 1. adu. Iou. c. 19. Ambros. in 1. Tim. 3. for this, the people is forbidden to touch it vvith common hands. Nazianz. orat. ad Arianos in initio. for this, great care and solicitude is taken that no part of either kinde fall to the ground, Cyril. Hieros. myttag. 5. in fine. Orig. ho. 13. in c. 25 Exod. for this, sacred prouision is made that if any hosts or parts of the Sacrament do remaine vnreceiued, they be most religiously reserued vvith al honour and diligence possible. and for this, examination of consciences, confession, contrition, & (as S. Aug. saith ep. 11. c. 6.) receiuing it fasting. Thus do vve Catholikes and the Church of God discerne the holy Body and bloud by S Paules rule, not onely from your profane bread and vvine (vvhich not by any secrete abuse of your Curats or Clerkes, but by the very order of your booke, the Minister, if any remaine after your Communion may take home vvith him to his owne vse and therfore is no more holy by your owne iudgement then the rest of his meates) but from al other either vulgar or sanctified meates, as (Augustin. de pec. merit. li. 2. c. 26.) the Catechumens bread, and our vsual holy bread If al this be plaine and true, and you haue nothing agreable to the Apostles nor Christes institution, but a cleane contrarie: then imperet vobis Deus and confound you for not discerning his holy Body, and for conculcating the bloud of the newv Testament.

30. Many sleepe.) VVe see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament. seeing God strooke many to death for it in the Primitiue Church, and punished others by greeuous sicknes. No maruel that so many strange diseases and deaths fall vpon vs novv in the vvorld.

31. Iudge your selues.) VVe may note here that it is not ynough, onely to sinne no more, or to repent lightly of that vvhich is past: but that vve should punish our selues according to the vveight of the faults past and forgiuen: and also that God vvil punish vs by temporal scourges in this life or the next, if vve do not make our selues very cleane before vve come to receiue his holy Sacrament. vvhose heauy hands vve may escape by punishing our selues, by fasting and other penance.

33. Expect one an other.) Returning novv to their former fault and disorder for the vvhich he tooke this occasion to talke of the holy Sacrament, and hovv great a fault it is to come vnvvorthely to it: he exhorteth them to keepe their said suppers or feastes in vnitie, peace, and sobrietie, the riche expecting the poore &c.

34. I vvil dispose.) Many particular orders & decrees, moe then be here or in any other booke of the newv Testament expresly vvritten, did the Apostles, as vve see here, & namely S. Paul to the Corinthians, set dovvne by tradition, vvhich our vvhole ministration of the MASSE is agreable

vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be most consonant: Caluins supper and Communion in al points vvholy repugnant to the same. And that it agreeth not to these other not vvritten traditions, they easely confesse The (Aug. ep. 118. c. 6.) Apostles deliuered vnto the Church to take it onely fasting: they care not for it. The Apostles taught the Church to consecrate by the vvordes and the signe of the Crosse, vvithout vvhich (saith S. Augustine tract. in Io. 118. Ser. 75. in append. Chrys. ho. 55. in 16. Mat.) no sacrament is rightly perfited: the Protestants haue taken it avvay. The Apostles taught the Church to keepe Aug. tra. 84. in Io. & Chr. ho. 21. in Act (1). a Memorie or inuocatiō of Saints in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this Sacrifice there should be special praiers for the dead,) Chrys. ho. 3. in ep. ad Philip. Aug. de cur. pro. mort. c. 1.) they haue none. Likevvise that vvater should be mixed vvith the vvine, and so forth. See Annot. in c. 11. v. 23. Bread. Therfore if Caluin had made his nevv administration according to all the Apostles vvritten vvordes, yet not knovving hovv many things beside, the Apostle had to prescribe in these vvordes, Cætera cum venero disponam (the rest I vvil dispose, vvhen I come) he could not haue satisfied any vvise man in his nevv chaunge. But novv seeing they are fallen to so palpable blindnes, that their doing is directly opposite to the very Scripture also, vvhich they pretend to folovv onely, and haue quite destroied both the name, substance, and al good accidents of Christes principal Sacrament, eye trust al the vvorld vvil see their folly and impudencie.

CHAP. XII.

8. The vvord of vvisdome. (Al these Gifts be those vvhich the learned call Gratias gratis datas: vvhich be bestovved often euen vpon il liuers, vvhich haue not the other graces of God vvhereby their persons should be grateful, iust & holy in his sight.

9. Faith in the same.) This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more feruor, deuotion, zeale, and confident trust, specially for doing of miracles.

12. Yet are one body.) A marueleous vnion betvvixt christ & his Church, & a great comfort to al Catholikes being members therof, that the church and he, the head & the body, make & be called one Christ. Aug. de vnit. Ec.

15. If the foote.) The Church is of exceding great diuision of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vvith Christ the head of the Body.

25. Schisme in the body.) As Charitie and vnitie of spirit, is the proper bond and vveale of the common Body: so is diuision or Schisme, (vvhich is the interruption of peace and mutual Societie betvvene the partes of the same), the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

29. Are all miracles? S. Augustine ep. 137. giueth the same reason, vvhy miracles & cures be done at the memories or bodies of some Saints more then at others: & by the same Saints in one place of their memories rather then at other places,

CHAP. XIII.

1. Not Charitie.) VVithout Charitie, both towvard euery particular person, and specially towvard the common body of the Church, none of al the giftes and graces of God be profible.

2. And if I should haue.) This proueth that faith is nothing vvorth to saluation vvithout vvorkes, and that there may be true faith vvithout Charitie.

3. Deliuer my body.) Beleeue (saith S. Augustine) assuredly and hold for certaine, that no Heretike and Schismatike that vniteth not him self to the Catholike Church againe, how great almes so euer he giue, yea or shede his bloud for Christes name, can possibly be saued. For, many Heretikes by the cloke of Christes cause, deceiuing the simple, suffer much. But vvhere true faith is not, there is no iustice, because the iust liueth by faith. So it is also of Schismatikes, because vvhere charitie is not, iustice can there be none: vvhich if they had, they vvould neuer plucke in peeces the body of Christ vvhich is the Church. Aug. ser. 1 alg. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not onely of Heretikes that died directly for defense of their heresie, as the Anabaptistes and Caluinists now a daies do (for that is more damnable:) but of some Heretikes and Schismatikes that may die among the Heathen or Turkes for defense of truth or some Article of Christes religion. Aug. de verb. Do. ser. 50. c. 2. & in Ps. 34. conc. 2. prope finem. Cyp. de vnit. Ec. nu. 8.

10. But vvhen that shal come.) By this text S. Augustine li. 22. Ciu. c. 29. proueth that the Saints in heauen haue more perfect knowvledge of our affaires here, then they had vvhen they liued here.

13. But the greater.) Charitie is of al the three the greatest. How then doth onely faith, being inferior to it, saue & iustifie, and not Charity?

13. These three.) These are the three vertues Theological, eche one by nature and definition, distinct from an other. and faith is by nature the first, and may be, and often is before, and vvithout Charitie: and truely remaineth in diuers after they haue by deadly sinne lost Charitie. Bevvare therfore of the Heretikes opinion, vvhich is, that by euery mortal sinne faith is lost no lesse then charitie.

CHAP. XIIII.

1. Rather prophecie.) The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of strange tonges, though both be good.

2. Not to men.) To talke in a strange language, vnknowven also to him self, profiteth not the heaers, though in respect of God vvho vnderstandeth al tonges and thinges, and for the mysteries vvhich he vttereth in his spirit and for his owvne edification in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same maner to the vnderstanding of the vvhole assemblie, edifieth not him self alone but al his heaarers.

6. If I come.) That is, If I your Apostle and Doctor should preach to you in an vnknowven tonge, and neuer vse any kinde of exposition, interpretation, or explication of my strange vvordes, vvhat profite could you take thereby?

8. If the trumpet.) As the Trumpeter can not giue vvarning to or from the fight, vnles he vse a distinct & intelligible sound or sticke knowven to the souldiars: euen so the preacher must exhorteth to good life, or

dehorteth from sinne, except he doe it in a speach vvhich his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

13. Let him pray that.) He that hath onely the gift of strãge tonges, let him pray to God for the gift o finterpretation: that the one may be more profitable by the other. for to exhort or preach in a strange tongue, vvas not vnlavvful nor vnprofitable, but glorious to God, so that the speach had bene either by him self, or by an other, aftervvard expounded.

14. My spirit praieth.) Also vvhen a man praieth in a strange tongue vvhich him self vnderstandeth not, it is not so fruitful for instruction to him, as if he knevv particularly vvhat he praied. Neuertheles the Apostles forbiddeth not such praying neither, confessing that his spirit, hart, and affection praieth vvel tovvardes God, though his minde and vnderstanding be not profited to instruction, as othervvise it might haue bene if he vnderstood the vvordes. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tonge, to obteine thereby the foresaid instruction. See the Declaration folovving of this Chapter.

16. He that supplieth the place.) By this vvord are meant al rude vnlearned men, but specially the simple vvhich vvere yet vnchristened, as the Catechumens, vvhich came in to those spiritual exercises, as also infidels did at their pleasures.

22. A signe.) The extraordinarie gift of tonges vvas a miraculous signe in the primitiue Church, to be vsed specially in the Nations of the Heathen for their conuersion.

23. Infidels.) In the primitiue Church, vvhen Infidels dvvelt neere or among Christians, and often times came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & an other in that, al at once like a blacke saunts, and one often not vnderstood of an other, sometime not to them selues, and to strangers or the simple standers by, not at al. VVhere (thervvise if they had spoken either in knovven tonges, or had done it in order, hauing an expositor or interpreter vvithal, the Infidels might haue bene conuinced.

26. A Psalme.) VVe see here that those spritual exercises consisted specially, first, in singing or giuing forth nevv Psalmes or praiers and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of secrete things either present or to come: fourthly, in speaking tonges of strange Nations: lastly, in translating or Interpreting that vvhich vvas said, into some common knovven language, as into Greeke, Latin, &c. Al vvhich gifts they had among them by miracle from the holy Ghost.

27. In course.) Al these things they did vvithout order, of pride and contention, they preached, they prophesied, they praied, they blessed, vvithout any seemely respect one of an other, or obseruing of tuines and entercourse of vttering their Giftes Yea vvomen vvithout couer or veile, and vvithout regard of their sexe or the Angels or Priests or their ovvne husbands, malepartly spake tonges, taught or prophesied vvith the rest. This vvas then the disorder among the Corinthians, vvhich the Apostle in this vvhole chapter reprehendeth and sought to redresse, by forbidding vvomen vtterly that publike exercise, and teaching men, in vvhat order and course, as vvel for speaking in tonges, as interpreting and prophecying, it should be kept.

A MO-

A MORE AMPLE DECLARATION OF THE SENSE OF THIS.

XIIII. CHAP.

This then being the scope and direct drift of the Apostle, as is most cleere by his vvhole discourse, and by the record of all antiquitie: let the godly, graue, and discrete Reader take a taste in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerse application of Gods holy vvord, vpon some final similitude and equiuocation of certaine termes, against the approued godly vse and truth of the vniuersall Church, for the seruice in the Latin or Greeke tongue: vvhich they ignorantly, or rather vvilfully, pretend to be against this discourse of S. Paul touching strange tonges. Knovv therfore, that here is no vvord vvritten or meant of any other tongues but such as men spake in the Primitiue Church by miracle. and that nothing is meant of those tongues vvhich vvere the common languages of the vvorld or of the Faithful, vnderstood of the learned and ciuil people in euery great citie, and in, vvhich the Scriptures of the Old or new Testament vvere vvritten, as, the Hebrevv, Greeke, and Latin. for though these also, might be giuen by miracle & vvithout study, yet being knovven to the Ievves, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and strange tonges here spoken of. VVhich could not be interpreted commonly, but by the miraculous gift also of interpretation. And therfore this Apostle (as the Euangelists also and others did their bookes) vvrote his Epistles in Greeke to the Romans and to all other Churches. VVhich vvhen he vvrote, though he penned them not in the vulgar language peculiar to euery people yet he vvrote them not in Tongue, that is, in any strange tongue nor intelligible vvithout the gift of interpretation, vvherof he speaketh here: but in a notable knovven and learned speach interpretable of thousands in euery countrie. No more did S. Augustine our Apostle, speaking in Latin, & bringing in the Scriptures and euuite in Latin, preach and pray in tonges according to the Apostles meaning here. for the Latin vvas not, nor is not, in any part of the Vest, either miraculous or strange, though it be not the National tongue of any one countrie this day. And therfore S Bede saith, (lib. 1. hist Anglic. 1.) that being then foure diuers vulgar languages in our countrie, the Latin vvas made common to them all. And in deede of the tvvo (though in truth neither sort be forbidden by this passage of S Paul) the barbarous languages of euery seuerall prouince in respect of the vvhole Church of Christ, are rather the strange Tonges here spoken of, then the common Latin tongue, vvhich is vniuersally of al the VVest Church more or lesse learned, and pertaineth much more to vnitie and orderly coniunction of all Nations in one faith, Seruice, and vvorship of God, then if it vvere in the sundry barbarous speaches of euery Prouince. VVherein all Christians that trauel about this part of the vvorld or the Leuant either, vvhere so euer they come, shal finde themselfe at home. Masse, Mattins and seruice, as they had at home. VVhere novv, if vve goe to Germanie, or the Germans or Geneuians come to vs, eche others Seruice shall be thought strange and barbarous. Yea and the Seruice of our ovvne tongue vvithin a fevv hundreth yeres (or rather euery age) shal vvholy become

barbarous and vnknovven to our ſelues, our tongue (as al vulgar) doth ſo often change.

And for edification, that is, for increaſe of faith, true knovvledge, and good life, the experience of a fevv yeres hath giuen al the vvorld a full demonſtration vvhether our forefathers vvere not as vviſe, as faithful, as deuout, as fearful to breake Gods lavves, and as likely to be ſaued, as vve are in al, our tōgues, translations, & English praiers. Much varitie, curioſitie contempt of Superiors, diſputes, emulations, conventions, Schiſmes, horrible errors, profanation and diuulgation of the ſecrete Myſteries of the dreadful Sacraments, vvhich of purpoſe vvere hidden from the vulgar (as S. Denys Eccl. Hier. c. 1, and S. Baſil de Sp. Sanct. c. 27. teſtifie) are fallen by the ſame, but vertue or ſound knovvledge none at al.

VVherein this alſo is a groſſe illuſion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderſtanding, hearing, or knovvledge: the principal efficacie of ſuch thinges and of the vvhole miniſterie of the Church, conſiſting ſpecially of the very vertue of the vvorke, and the publike office of the Prieſts, vvho be appointed in Chriſtes behalfe to diſpoſe theſe Myſteries to our moſt good: the infant, innocent, idiote and vnlearned, taking no leſſe fruite of Baptiſme and al other diuine offices, mee e for euery ones condition, then the learneſt Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing leſſe of theſe qualities and more learning.

VVhich vve ſay not, as though it vvere inconuenient for the people to be vvel inſtructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and neceſſarie knovvledge, both by preaching, Catechizing, and reading of good Catholike bookes, Chriſtian people do learne in al Nations, much more in thoſe countries vvhere the Seruice is in Latin, then in our Nation, God knovveth:) But vve ſay that there be other vvaies to inſtruct them, and the ſame leſſe ſubiect to danger and diſorder, then to turne it into vulgar tongues. VVe ſay, the ſimple people and many one that thinke themſelues ſome body, vnderſtand as litle of the ſenſe of diuers Pſalmes, Leſſons, and Oraiſons in the vulgar tongue, as if they vvere in Latin: yea and often take them in a vvrong, peruerſe, and pernitious ſenſe, vvhich lightly they could not haue done in Latin. VVe ſay, that ſuch as vvould learne in deuotion and humilitie, may and muſt rather vvith diligence learne the tongue that ſuch Diuine things be vvritten in, or vſe other diligence in hearing ſermons and inſtructions: then for a fevv mens not neceſſarie knovvledge, the holy vniuerſal order of Gods Church ſhould be altered. For if in the kingdom of England onely, it be not conuenient, neceſſarie, nor almoſt poſsible, to accomodate their Seruice booke to euery prouince and people of diuers tongues: hovv much leſſe ſhould the vvhole Church ſo do, conſiſting of ſo many differences? Neither doth the Apoſtle in al this Chapter appoint any ſuch thing to be done, but admoniſheth them to pray and labour for the grace of vnderſtanding and interpretation, or to get others to interprete or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvhich is no ſtrange nor miraculouſly gotten or vnderſtood tongue, but common to the moſt and cheefe churches of the vvorld, and hath bene, ſince the Apoſtles time, daily vvith al diligence through out al theſe parties of Chriſtendom, expounded in euery houſe, ſchole, church, and pulpit: and is ſo vvel knovven for euery neceſſarie part of the diuine Seruice, that by the diligence of parents, Maiſters, and Curates, euery Catholike of age almoſt, can tel the ſenſe of euery ceremonie of the Maſſe, vvhat to anſvver, vvhen to ſay Amen

at the Priestes benediction, vvhen to confesse, vvhen to adore, vvhen to stand, vvhen to kneele, vvhen to receiue, vvhat to receiue, vvhen to come, vvhen to depart, and al other duelies of praying and seruing, sufficiet to saluation. And thus is it euident that S. Paul spe ketl not of the common tonges of the Churches Seruice.

Secondly, it is as certaine, that he meaneth not, nor vvriteth any vvord in this place of the Churches publike Seruice, praier, or ministration of the holy Sacrament, vvherein the Office of the Church specially consisteth: but onely of a certaine exercise of mutual conference, vvherein one did speak to another and to the assemble, miraculous giftes and graces of the Holy Ghost, and such Canticles, Psalmes, secrete Mysteries, sorts of Languages, and other Reuelations, as it pleased God to giue vnto certaine both men & vvomen in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods gifts to pride and vanitie, and namely that gift of tonges: vvhich being in deede the least of al giftes, yet most puffed vp the hauers, and vvo alsō doth commonly puffe vp the professors of such knovvledge, according as S. Augustine vvriteth thereof. doct. Chr. li. 2. cap. 13. This exercise and the disorder thereof vvas not in the Church (for any thing vve can reade in antiquitie) these fourtene hundreth yeres: and therfore neither the vse nor abuse, nor S. Paules reprehension or repressing thereof, can concerne any vvhit the Seruice of the Church. Further more this is euident, that the Corinthians had their Seruice in Greeke at this same time, and it vvas not done in these miraculous tonges. Nothing is meant then of the Church Seruice. Agayne the publike Seruice had but one language: in this exercise they spake in many tonges. In the publike Seruice euery man had not his owne special tongue, his special Interpretation, special Reuelation, proper Psalmes: but in this they had. Againe, the publike Seruice had in it the ministration of the holy Sacrament principally: vvhich vvas not done in this time of conference. For into this exercise vvere admitted Catechumens and Infidels and vvhosoeuer vvould: in this vvomen, before S. Paules order, did speake and prophecie. so did they neuer in the Ministration of the Sacrament. vvith many other plaine differences, that by no meanes the Apostles vvordes can be rightly and truely applied to the Corinthians Seruice then, or ours novv. Therfore it is either great ignorance of the Protestants, or great guilfulnes, so vntruely and peruersly to apply them.

Neither is here any thing meant of the priuate praiers vvhich deuout persons of al sortes and sexes haue euer vsed, specially in Latin, as vvel vpon their Primars as Beades. For, the priuate praiers here spoken of, vvere psalmes or hymnes and sonnets newly inspired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to themselues and God onely. But the praiers, psalmes, and holy vvordes of the Christian people vsed priuately, are not composed by them, nor diuersely inspired to them selues, nor novv to be approued or examined in the assemblies: but they are such as vvere giuen and vvritten by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the Pater noster, the Aue Marie, and the Crede, our Ladies Mattins, the Litanies, and the like. Therfore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at al. But the deuout people in their auncient right, may and ought stil vse their Latin primars, beades, and praiers, as euer before. VVhich the vvisedom of the Church for greate causes hath better liked and allovved of, then that they should be in vulgar tonges, though she vvholy forbiddeth not, but sometimes graunteth to haue them translated, and vvould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commaunded also in some Councels, that such as can not learne distinctly in Latin (specially the Pater noster & the Creede) should be taught them

in the vulgar tongue. And therfore as vve doubt not but it is acceptable to God, & auailable in al necessities, & more agreable to the vse of al Christian people euer since their conuersion, to pray in Latin, then in the vulgar, though euery one in particular vnderstand not vvhat he saith: so it is plaine that such pray vvith as great consolation of spirit, vvith as litle tediousnes, vvith as great deuotion and affection, and often times more, then the other: and alvvaies more then any Schismatike or Heretike in his knovven language. Such holy Oraisons be in maner consecrated and sanctified in and by the Holy Ghost that first inspired them. and there is a reuerence and Maiestie in the Churches tongue dedicated in our Sauiours Crosse, vvhich giueth more force and valure to them said in the Churches obedience, then to others. The children cried (Mat. 24.) Hosanna to our Sauiour, and vvere allovved, though they knevv not vvhat they said. It is vvel neere a thousand yeres that (Greg. li. 27. Moral c. 6.) our people vvhich could nothing els but barbarum frendere, did sing Alleluia, and ber, Praise ye the Lord. and longer agoe since the poore husbandmen sang the same at the plough in other Countries. Hiero. to 1. ep. 58. And Sursum corda, and Kyrie eleison, and the Psalmes of Dauid sung in Latin in the Seruice of the Primitiue Church, haue the auncient and flat testimonies of S. Cyprian, S. Augustine, S. Hierom and others Fathers. Greg. li. 7 ep. 63. Cypr. exp. orat. Dom. n. 3. Aug. c. 13. de dono perseuer. & de bono vid. c. 16. and ep. 178. Hiero. præfat in Psal. ad Sophron. Aug. de Catechiz rud. c. 9. de Doct. Chr. li. 2. c. 13. See ep. 19. August of S. Hierons latin translation reade in the Churches of Africa. Praiers are not made to teache, make learned, or increase knovvledge, though by occasion they sometimes instruct vs. but their special vse is, to offer our hartes, desires, and vvants to God, and to shevv that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderstand the vvordes of his prayer or not. The simple sort can not vnderstand al Psalmes, nor scarse the learned, no though they be translated or read in knovven tonges: mē must not cease to vse them for al that, vvhen they are knovven to containe Gods holy praises. The simple people vvhen they desire any thing specially at Gods hand, are not bound to knovv, neither can they tel, to vvhat petitiō or art of the Pater noster their demaund pertaineth, though it be in English neuer so much. they can not tel no more vvhat is, Thy kingdom come, then Adueniat regnum tuum. nor vvhether their petition for their licke children or any other necessitie, pertaine to this part, or to Fiat voluntas tua, or Ne nos inducas, or to vvhat other art els. It is ynough that they can tel, this holy Oraison to be appointed to vs, to call vpon God in al our desires. more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is auert or sleame, vvhen they read, Leade vs not into tentation) and seldom any edification at al. For, though vvhē the prayers be turned & read in English, the people knovveth the vvordes, yet they are not edified to the instruction of their minde and vnderstanding, except they knevv the sense of the vvordes also and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or vnderstāding, meaneth the vnderstāding of the vvordes onely, he is foully deceiued. for, vvhat is a childe of fiue or sixe yeres old edified or increased in knovvledge by his Pater noster in English? It is the sense therfore, vvhich euery man can not haue, neither in English nor Latin, the knovvledge vvherof properly and rightly edifieth to instruction. and the knovvledge of the vvordes onely, often edifieth neuer a vvhit, and sometimes puffeth to error and destruction: as it is plaine in al Heretikes and many curious persons besides. finally both the one and the other vvithout charitie and humilitie make (like the Heretikes and Schismatikes vvith al their English and vvhat other tongues and intelligence so euer, to be (1 Cor. 13.) æs sonans & cymbalum tinniens, sounding brasse & a tinkling cymbal.

To con-

To conclude, for prayin, either publikly or priuately in Latin vvhich is the common sacred tongue of the greateſt part of the Chriſtian vvorld, this is thought by the vviſeſt & godlieſt to be moſt expedient, and is certainely ſeen to be nothing repugnant to S. Paul If any yet vvil be contentious in the matter, vve muſt anſvver them vvith this ſame Apoſtle, 1. Cor. 11. 16. The Church of God hath no ſuch cuſtome. and vvith this notable ſaying of S. Auguſtine, ep. 118. c. 5. Any thing that the vvhole Church doth practiſe and obſerue through out the vvorld, to diſpute thereof as though it vvere not to be done, is moſt inſolent madneſſe.

34. Let vvomen hold their peace.) There be, or vvere, certaine Hereſikes in our Countrie (for ſuch euer take the Scriptures diuerſely for the aduantage of time) that denied vvomen to hold lavvfully any kingdom or temporal Soueraintie: but that is falſe and againſt both reaſon & the Scriptures. This onely in that ſexe is true, that it is not capable of holy orders, ſpiritual regiment or Cure of ſoules: and therfore can not doe any function proper to Prieſts and Biſhopes: not ſpeake in the Church, and ſo not preach, nor diſpute, nor haue or giue voice either deliberatiue or definitiue in Coūcels and publike Aſſemblies, concerning matters of Religion, nor make Eccleſiaſtical lavves concerning the ſame, nor binde, nor looſe, nor excommunicate, nor ſuſpend, nor degrade, nor abſoluc, nor miniſter Sacramēts, other then Baptiſme in the caſe of mere neceſſitie, vvhen neither Prieſt nor other man can be had: much leſſe preſcribe any thing to the Clergie, how to miniſter them, or giue any man right to rule, preach, or execute any ſpiritual function as vnder her and by her authoritie: no creature being able to impart that vvhereof it ſelfe is incapable both by nature and Scriptures. This Regiment is exprely giuen to the Apoſtles, Biſhopes, and Prelates: they onely haue authoritie to bind and looſe, Mat. 18. they onely are ſet by the Holy Ghoſt to goue ne the Church, Act. 20. they onely haue cure of our ſoules directly, and muſt make account to God for the ſame, Hebr. 13.

CHAP. XV.

3. For I deliuered.) This deliuerie in the latin & grecke importeth tradition. ſo by Tradition did the Apoſtles plant the Church in al truth, before they vvrote any thing.

10. Hath not beleeue voide.) In him Gods grace is not void that vvorketh by his free vvil according to the motion and direction of the ſame grace.

11. VVith me.) God vſeth not man as a brute beaſt or a blocke: but ſo vvorketh in him and by him that free vvil may concurre in euery action vvith his grace, vvhich is alvvaies the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate, vvhich is vvith me: vvhere the Apoſtle rather ſaith, vvhich laboureth vvith me.

15. Found alſo falſe vvitneſſe.) So may vve ſay, If the Cath. faith in al pointes be not true, then our firſt Apoſtles vvere falſe vvitneſſes, then hath our Countrie beleeued in vaine al this vvhile, then are al our forefathers dead in their ſinnes and periſhed vvhich (proſſpping Chriſt to be God) vvere the greateſt abſurdine in the vvorld.

32. Let vs eate and drinke.) S. Ambroſe applieth theſe vvordes to our Chriſtian epicurians that take vvel faſting, and deny the merite thereof. How can vve be ſaued (ſaith he) if vve vvish not avvay our ſinnes by faſting, ſeeing the ſcriptures ſay, faſting and almes deliuer from ſinne? vvhat are theſe nevv maſters then, that exclude al merite of faſting? is not this the very voice of the heathen ſaying, Let vs eate and drinke, to morovv vve ſhal die. lib. 10. epiſt. ep 82.

41. For ſtarre differeth.) The glorie of the bodies of Saincts ſhal not be al alike, but diſcernt in heauen according to mens merits.

44. It ſhal

44. It shal rise a spirituall body.) As to become spiritual doth not make avvay the substance of the body glorified: no more vvhen Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

50. That flesh and bloud.) Flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

CHAP. XVI.

2. In the first.) That is Sunday. Hiero. quæst. 4. Hedibiæ. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

8. Vntil Pentecost.) The Heretikes & other nevv fangled frute among them selues, vvhether Pentecost signifie here the terme of fiftie daies, or els the Ievves holy day so called. But it commeth not to their mindes, that it is most like to be the feast of vvhitsontide kept & instituted euen then by the Apostles, as appeareth by the Fathers See S. Aug. epist. 119. cap. 15. & 16. Ambr. in c. 17. Lucæ.

ANNOTATIONS.

VPON THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

4. By the exhortation.) Dia tis paracliseos his paracalonmetha.

5. Passions of Christ.) Al the afflictions of the faithful be called Christes ovvne passions, not onely because they be suffered for him, but for that there is so straite coniunction and communion betvvixt him being the head, and enery of the liuing members of his body, vvhich is the Church, that vvhatsoeuer is suffered by any one of the same, is counted as a peece of his ovvne Passion. As likevvise vvhatsoeuer good vvorkes be done to any of them or by any of them, be accepted as done to or by Christ him self. VVhich thing if the Protestants vvel vveighed, they vvould not maruel that the Catholike Church attributeth such force of merite and satisfaction to the vvorke of holy men.

5. The comfort abound.) VVordly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceding miserable. but if they felt or could conceiue the abounda̅ce of conselatiō vvhich Christ euer giueth according to the measure of their afflictiōs, they vvould neuer vvōder at the voluntarily toleration of vvhat torments so euer for Christes sake, but vvould vvish rather them selues to be in any dungeon in England vvith the comfort that such haue from God, then to liue out of the Church in al the vvealth of the vvorld.

11. You helping in praier.) S. Paul knevv that the helpe of other mens praiers vvas nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therfore he

meth the Corinthians aide herein, as a support and succour for him self in the sight of God. With what reason or Scripture then, can the Protestants say that the praiers of Saincts be iniurious to Christ, or not to stand with the confidence we haue in him? As though it were more dishonour to God that we should vse the aide of Saincts in heauen, then of sinners in earth: or Hieron. cont. Vigil. that, the intercession of these our fellowes beneath, were more auailable then the praiers of those that be in the glorious sight of God aboue.

11. By many meanes.) He meaneth, that as the praiers of many ioyned together for him, shal be rather heard, then of any alone: so their common thankes giuing to God for graunting their request, shal be more acceptable and glorious to God, then any one mans thankes alone. Which thing doth much commend the holy Churches publike praiers, processions, stations, and pilgrimages, where so many meete and vniformely ioyne their praiers and laudes together vnto God.

14. Your glorie.) The Apostles, teachers, and preachers, that conuert countries or particular persons to Christ, and the peoples or parties by them conuerted, shal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of reward in the next. See 1. Thess. 2. v. 19.

18. It is, it is not.) As he discharged him self of al other leuitie touching his promis or purpose of commiug to them, so much more of al inconstancie in preaching Christes doctrine and faith. Wherein, one day to affirme, an other day to deny, to dissent from his fellowes or from him self, to change euery yere or in euery epistle the forme of his former teaching, to come daily with new deuises repugnant to his owne rules, were not agreable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Whereof we haue notorious examples in the Protestants: who being destitute of the spirit of peace, concord, constancie, vnitie, and veritie, as they varie from their owne writings which they retract, reforme, or deforme continually, so both in their preachings, & forme of seruice, they are so reckles, changeable, and repugnant to them selues, that if they were not kept in awe with much a do, by temporal lawes or by the shame and rebuke of the world, they would coine vs euery yere or euery Parliament, new Communions, new faithes, and new Christes, as you see by the manifold endeuours of the Puritans. And this to be the proper note of false Apostles and Heretikes, see in S. Ironæus lib. 1. c. 18. and Tertul. de præscript. S. Basil. ep. 82.

22. Hath sealed.) The learned Diuines proue by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only giue grace, but imprinteth and sealeth the soule of the baptized, with a spiritual signe, marke, badge, or token, which can neuer be blotted out, neither by sinne, heresie, apostasie, nor other vices, but remaineth for euer in man for the cognisance of his Christendom, and for distinction from others which were neuer of Christes fold. by which also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lawes and discipline. See S. Hieron. in 4. Ephes. S. Ambrose lib. 1. de Sp. sancto cap. 6. 8. Cyril. Hierosol. Cateches. 17. at the end, and S. Dionysius Areopag. cap. 2. Eccl. Hierarch. The which fathers expresse that spiritual signe by diuers agreable names, which the Church and most Diuines, after S. Augustine, call the character of Baptisme. by the truth and force of which spiritual note or marke of the soul, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or who els so euer, can neuer be reiterated. See ep. 57 & lib. 6. cont. Donatist. cap. 1. & lib. 2. cont. Parmenianum cap. 13. As the like indeleble characters giuen also by the Sacraments of Confirmation and Orders, do make those also irreiterable and ne-

uer to

ther to be receiued but once. Whereas al other Sacraments sauing these three, may be often receiued of the self same person. And that holy Orders can not be iterated, see S. Augustine li. 2. cont. Parmen. c. 13 lib. de bono coniug. c. 24. and S Gregorie li. 2. Regist. ep. 32. The like of Confirmation is decreed in the most auncient Councel Laracon. ca. 6. to. 2. Concil. Finally that this character is giuen onely by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councels Florentine and Trent. Which yet is no newe deuise of them, as the Heretikes falsely affirme, but agreable (as you see) both to the Scriptures and also to the auncient fathers and Councels.

24. Not because we ouerrule.) Caluin and his seditious Sectaries with other like which despise dominion, as S. Iude describeth such, would by this place deliuer themselues from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word onely. And no maruel that the malefactors and rebelles of the Church would come to no tribunal but Gods, that so they may remaine vnpunished at least during this life. for though the Scriptures plainely condemne their heresies, yet they could writhe them selues out by false glosses, constructions, corruptions and denials of the bookes to be Canonical, if there were no lawes or iudicial sentence of men to rule and represse them.

Notwithstanding then these wordes of S. Paul, whereby onely tyrannical, insolent, and proud behauiour and indiscrete riger of Prelates or Apostles towards their flockes is noted, as also in the first of S. Peter cap. 5. (the Greeke word katakyrieu. in these places, and in the Gospel Mat. 20. 21. Mar. 10. 42. signifying lordly and insolent dominion:) yet he had an exercised iust rule, preeminence, and prelacie ouer them, not onely for their life, but also and principally touching their faith. for he might & did call them to account for the same, and excommunicated heretikes for forsaking their faith. 1. Cor. 4. 5. 2. Cor. 10. 4. 13. 10. 1. Tim. 1. 20. Tit. 1. 11. And al Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying Gods word onely (which is the shifte of al other Heretikes, as Anabaptistes, Arians, and the like, as wel as the Protestants) disobey Gods Church, Councels, and their owne Pastors and Bishops, who by the Scriptures haue the regiment of their soules, and may examine and punish as wel Iohn Caluin as Simon Magus, for falling from the Catholike faith. for though God alone be the Lord, author and giuer of faith, yet they are his (3. Cor. 9.) cooperators and coadiutors by whom the faithful do beleeue and be preserued in the true faith, and be defended from wolues, which be Heretikes seeking to corrupt them in the same. And this same Apostle (1. Cor. 4. 15.) chalengeth to be their father as he that begat and formed them by his preaching in Christ.

CHAP. II.

6. This rebuke sufficeth.) This Corinthian for incest was excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution and pardoning. Wherein first we haue a plaine example and proofe of the Apostolike power, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly we may hereby proue that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, is alwaies ynough to obteine ful reconcilement, whereas we see here his separation also from the faithful, and the Sacraments, and from al companie or dealing with other Christian men, besides other bodily affliction: al which called of the Apostle before interitus carnis, the destruc-

tion

ſion of the flesh, and named here, Rebuke, or (as the Greeke vvord epitimia also importeth) reuile, penalte, correction, chaſtiſment, vvere enioyned him by the Apoſtles commaundement in the face of the Church, and by the offender patiently ſuſteined ſo long. Thirdly vve ſee that it lieth in the handes of the Apoſtles, Biſhops, and ſpiritual Magiſtrates, to meaſure the time of ſuch penance or diſciplyne, not onely according to the vveight of the offence committed, but alſo according to the vveakenes of the perſons punished, and other reſpectes of time and place, as to their vviſedom ſhal be thought moſt agreable to the parties good, and the Churches edification. Lastly by this vvhole handeling of the offenders caſe, vve may repute the vvicked hereſie of the Proteſtants, that vvould make the ſimple beleeue, no punishment of a mans owvne perſon for ſinnes committed, nor penance enioyned by the Church, nor any paines temporal or ſatisfaction for our life paſt, to be neceſſarie, but al ſuch things to be ſuperfluous, becauſe Chriſt hath ſatisfied ynough for all. VVhich Epicurian doctrine is refelled, not onely hereby, but alſo by the Prophets, Ioel 2. 12. Iohn the Baptiſte, Chriſtes, (Mat. 3. & 4.) and the Apoſtles (Act. 2 & 26.) preaching of penance and condigne vvorkes or fruites of repentance, to euery man in his owvne perſon, and not in Chriſte perſon onely: and by the vvhole vſe and moſt plaine ſpeaches and sentences of the holy doctors and Councels preſcribing times of penance, commending penance, enioyning penance, and continually vſing the vvord ſatisfaction in this caſe through out al their vvorkes, as our Aduerſaries them ſelues can not but confeſſe.

8. I beſeche you) They vvhich at the beginning did beare to much vvith the offender, and ſeemed loth to haue him excommunicated in ſo auſtere maner: yet through their obedience to the Apoſtle became on the other ſide ſo rigorous, and ſo farre deteſted the malefactor after he vvas excommunicated, that the Apoſtle nowv meaning to abſolue him, vvas glad to intreate and commaund them alſo to accept him to their companie and grace againe.

9. Obedient.) Though in the laſt chapter he diſcharged him ſelf of tyrannical dominion ouer them, yet he chalengeth their obedience in al things as their Paſtor and Superior, and conſequently in this point of receiuing to mercie the penitent Corinthian. VVhereby vve ſee, that as the povver and authoritie of excommunicating, ſo of abſoluing alſo, vvas in S. Paules perſon, though both vvere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

10. VVhich I pardoned) Kecharisma. Though he did great Penance (ſaith Theodorete) yet he calleth this pardoning, charin, a grace, becauſe his ſinne vvas greater then his penance.

10. Ialſo.) The Heretikes and others not vvel founded in the Scriptures and antiquitie, marueil at the Popes pardons, counting them either fruitles or vnlavvful or no elder then S. Gregorie. But in deede the authoritie, povver, and right of them is of Chriſtes owvne vvord and commiſſion, principally giuen to Peter, and ſo aftervvard to al the Apoſtles, and in their perſons to al the cheefe Paſtors of the Church, vvhen it vvas ſaid, VVhatſoeuer you looſe in earth, ſhal be looſed in heauen. (Mat. 18.) By vvhich commiſſion the holy Biſhops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, Cyprian. epiſt. 13. 14. 15. before they had accomplished the meaſure of their appointed or deſerued punishment. and that is to giue pardon. And ſo S Paul there did tovvardes the Corinthian, vvhom he abſoiled of mere grace and mercie, as the vvord donare or condonare doth ſignifie, vvhen he might longer haue kept him in penance and temporal affliction for his offence. See Theodoret. in hunc loc. VVhereof though he had already before

Geding

God inwardly repented, yet was he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisment due to sinners after the offence it self and the guilt therof be forgiuen of God, is an indulgence or pardon. which the principal Magistrates of Gods Church by Christes warrant and the Apostles example, haue euer done, being no lesse authorised to pardon then to punish, and by imitation of our Maister (who forgaue Io.8.11. the aduoutaresse and diuers other offenders, not only their sinnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

10. For you.) Theodorete vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely. locis citatis, that Indulgences or remissions were giuen in the primitiue Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactorie workes of one to an other, to which end they gaue their letters to Bishops in the behalfe of diuers their Christian brethren, a thing most agreable to the mutual entercourse that is betweene the members of Christes mystical body, and very answerable to Gods iustice, 2. Cor. 8. which by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kinde the Apostle confesseth Col. 1. 24. that him self by his suffering and tribulations, supplieth the wantes of such passions as Christ hath to suffer, not in his owne person, but in his body, which is his Church. Whereupon we inferre most assuredly, that the satisfactorie and penal workes of holy Saintes suffered in this life, be communicable and applicable to the vse of other faithful men their fellow-members in our Lord, and to be dispensed according to euery ones necessitie and deseruing, by them whom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

10. In the person of Christ.) For that many might of ignorance or pride reproue the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therfore that no man may maruel of his power herein, except he thinke that Christes power, authoritie, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these wordes, In the person of Christ, and not as the Protestants would haue it (the better to auoid the former conclusion of the Apostles giuing indulgence) In the face or sight of Christ. you may easily vnderstand by the Apostles like insinuation of Christes power 1. Cor. 5. 6. when he committed this offender to Satan, affirming that he gaue that sentence in the name and with the vertue or power of our Lord Iesus Christ. In al which case the Protestants blindnes is exceeding great, who can not see that this is not the way to extol Christes power, to deny it to his Priests, seing the Apostle chalengeth it by that that Christ hath such power, & that him self doth it in his name, vertue, and person. So now in this, and in no other name, giue Popes and Bishops their pardons. Which pertaining proprely to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiuen, is not so great a matter as the remission of the sinne it self: which yet the Priests Io. 20. 23. by expresse commission do also remitte.

11. Circumuented of Satan.) We may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter while, as shal be thought best to their wisedom. for the end of al such correction or pardoning must be the

saluation

ſaluation of the parties ſeul, as the Apoſtle noted 1. Cor. 5. 5. VVhich to ſo-
ne, and ſome certaine times, may be better procured by rigour of diſcipline
hen by indulgence, to ſome others, by lenitie and humane dealing (ſo par-
oning of penance is called in old Councels Conc. Nic. can. 12. Ancyran can.
. & 5) rather then by ouermuch chaſtiſement. for conſideration vvhereof,
n ſome ages of the Church, much diſcipline, great penance and ſatisfaction
vas both enioyned and alſo vvillingly ſuſteined, and then vvas the leſſe
ardoning and fevver indulgences, becauſe in that voluntary vſe and acce-
tation of punishment, and great zeale and feruor of ſpirit, euery man ful-
lled his penance, and fevv asked pardon. Novv in the fall of deuotion and
othſomnes that men commonly haue to do great penance, though the ſin-
es be far greater then euer before, yet our holy mother the Church knovv-
ng vvith the Apoſtle the cogitations of Satan, hovv he vvould in this deli-
are time, driue men either to deſperation, or to forſake Chriſt and his
hurch and al hope of ſaluation, rather then they vvould enter into the
ourſe of canonicall diſcipline, enioyneth small penance, and ſeldom vſeth
xtremitie vvith offenders as the holy Biſhops of the primitiue Church did,
ut condeſcending to the vveaknes of her children, pardoneth exceding of-
en and much, not onely al enioyned penance, but alſo al or great partes of
vhat punishment temporal ſo euer due or deſerued, either in this vvorld
r in the next. As for the Heretikes vvhich neither like the Churches lenitie
nd pardoning in theſe daies, nor the old rigor of the primitiue Church,
hey be like to the Iewes Matt. 11. 18. that condemned Iohn the Baptiſt of
uſteritie, and Chriſt of to much freedom and libertie: not knovving nor
king in deede either Chriſtes ordinance and commiſſion in binding or loo-
ing, or his prouidence in the gouernement of the Church.

17. Adulterating.) The Greeke vvord capileuontes ſignifieth to make
ommoditie of the vvord of God, as vulgar Vinteners do of their vvine.
Vhereby is expreſſed the peculiar trade of al Heretikes, and exceding pro-
er to the Proteſtants, that ſo corrupt Scriptures by mixture of their ovvne
antaſies, by falſe translations, gloſſes, colorable and pleaſant commenta-
ies, to deceiue the taſt of the ſimple, as taueiners and tapſters do, to make
heir vvines ſalable by manifold artificial deceites. The Apoſtles contrarie-
viſe, as all Catholikes, deliuer the Scriptures and vtter the vvord of God
incerely and entirely, in the ſame ſenſe and ſort as the fathers left them to
he Church, interpreting them by the ſame Spirit by vvhich they vvere
vritten or ſpoken.

CHAP. III.

3. The Epiſtle of Chriſt.) S. Paul and other holy vvritters of Scriptu-
re did ſet dovvne many thinges in vvriting, by penne, inke, and paper, al
vhich be of the Holy Ghoſt: but the ſpecial and proper booke of Chriſtes
ruth and Goſpel, is not the externel vvriting in theſe dead creatures, but in
he hartes of the faithful, being the proper ſubiecte of theſe truthes and
races preached in the nevv Teſtament, and the habitacle of the Holy
Ghoſt. In the vvhich booke of faithful mens hartes S. Paul vvrote diuers
hinges not vttered in any Epiſtle: as fundrie of the Apoſtles vvrote the
hriſtian religion in the hartes of their hearers onely, and in other mate-
al bookes not at all. VVhereof S. Irenæus lib. 3. cap. 4 Faith, VVhat and if
he Apoſtles alſo had left no Scriptures, ought vve not to folovv the order
f the tradition, vvhich they deliuered vnto them to vvhom they commit-
ed the Churches? to the vvhich ordinance many nations of thoſe barba-
ous people that haue beleeued in Chriſt, do conſent, vvithout letter or in-
, hauing ſaluation vvritten in their hartes, and keeping diligently the tra-

dition

dition of the elders. And S. Hierom. (cont. Io. Hieros. cap 9. ad Pam.) In the Creede of our faith and hope, vvhich being deliuered by tradition from the Apostles, is not vvritten in paper and inke, but in the tables carnal of the hart. And this is the Churches boste also, vvherby and vvherein she keepeth faithfully al truth vvritten in the hartes of those to vvhom the Apostles did preach, vvith the like diligence as she keepeth and preserueth the other booke vvhich is of holy scriptures, from al corruption of Heretikes and other iniuries.

5. Of our selues.) This maketh first against the Heretikes called Pelagians, that hold our meritorious actiõs or cogitations to be of free vvil only, and not of Gods special grace. Secondly against the Protestantes, vvho of the contrarie side referre al to God, and take avvay mans freedom and proper motion in his thoughtes and doings: the Apostle confessing our good cogitations to be our owne, but not as comming of our selues, but of God.

6. The letter killeth.) As the letter of the old Lavv not truely vnderstood, nor referred to Christ, commaunding and not giuing grace and spirit to fulfil that vvhich vvas commaunded, did by occasion kill the carnal Iewes: so the letter of the nevv Testament not truely taken nor expounded by the Spirit of Christ (vvhich is onely in his Church) killeth the Heretike: vvho also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the scriptures, but rather taketh hurt by the same. See S. Augustine tom. 10. Ser. 70 & 100. de tempore. & lib. de sp. & lit. c. 5. 6 & seq.

9. Much more.) The preeminence of the nevv Testament and of the priesthod or Ministerie therof before the old, is, that the nevv, by al her Sacraments and Priests as ministers immediate of grace and remission of sinnes, doth so ex opere operato giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Lavv.

14. The selfsame vele.) As the Iewes reading the old Testamant, by reason of their blindnes (vvhich God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eies and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shal, vvhen they beleeue in him and haue the couer removed, perceiue al to be most plainely done and spoken of him in their lavv & Scriptures: euen so Heretikes hauing (as S. Augustine noteth in Psalm. 30. Conc. 2.) a farre greater couer of blindnes and incredulitie ouer their hartes in respect of the Catholike Church vvhich they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the marueilous euidence of the Catholike Church and truth in al pointes: but vvhen they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal vvonder at their former blindnes.

17. Libertie.) The Spirit and grace of God in the nevv Testament dischargeth vs of the bondage of the Lavv and sinne, but is not a vvarrant to vs of fleshly licence, as S. Peter vvriteth: 1 2.16. nor dischargeth Christian of their obedience to order, lavv, and povver of Magistrates spiritual or temporal, as some Heretikes of these dayes do seditiously teach.

CHAP. IV.

2. Adulterating.) He giueth often vvarning of false teachers, (See Iren. lib. 1. cap. 1.) vvhose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the vvord of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and estimation among the sinful and simple by their

newe deuised expositions. Wherein the Protestants do excel the auncient Heretikes, none euer more impurely handeling the vvord of God then they do. Origen calleth such, Scripturarum fures & adulteros, theeues and adulterers of the Scriptures. S. Cyprian (de vnit. Ec. n. m. 7) calleth them, corrupters of the Gospel, false interpreters, artificers and craftesmasters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the fathers and al Catholike preachers or Expositors vvere of old called accordingly to S Paules vvordes to Timothee, 2. 2. Recte tractantes verbum Dei, right handlers of the vvord of God.

17. Vvorketh.) The temporal and short tribulations vvhich vve patiently and vvillingly suffer for Christ, do vvinne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvorke or cause the said saluation, vvhich they deny to be giuen for such thinges, but for or by faith onely. S. Augustine (in psal. 93 prope finem) maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is vvritten. Sap. 10. God rendreth or repaieth to iust men the hire of their labours.

CHAP. V.

8. And to be present.) This place proueth that the Saincts departed ovv since Christ, sleepe not vntil the day of iudgement, and that they be not holden in any seuerall place of rest from the fruition of God in the resurrection of their bodies, but that they be present vvith God in their soules.

10. The proper thinges of his body.) S. Augustine (Enchirid. cap. 110.) bicketh this speach of the Apostle, as in the person of such as deny the praiers, almes, and sacrifices of the liuing to be auailable for the dead, and so a svvereth as folovveth. This practise (saith he) of Gods Church in the commendation of the dead, is no thing repugnant to the sentence of the Apostle, vvhere he saith that vve shal al stand before the iudgement seate of Christ, that euery one may receiue according to his deserts in the body, either good or euil. For, in his life and before death he deserued this, that these vvorkes after his death might be profitable vnto him. for in deede they are not profitable for al men, and vvhy so? but because of the difference and diuersitie of mens liues vvhiles they vvere in flesh. The like he hath in diuers other places. August. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. And so hath Denys cap. 7. Ec. Hierarch.

10. Either good or euil.) Heauen is as vvel the revvard of good vvorkes, as Hel is the stipend of il vvorkes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deedes men merite the one, and by il deedes they deserue the other. This is the Apostles doctrine here and in other places, how so euer the Aduersaries of good life and vvorkes teach other vvise.

18. The ministerie of reconciliation.) Christ is the cheefe Minister, according to his manhod, of al our reconcilement to God: and for him, as his Ministers, the Apostles and their successors, the Bishops and Priests of his Church, in vvhom the vvord of reconcilement, as vvel by ministring of the Office and Sacraments for remission of sinnes, as by preaching and gouernment of the vvorld to saluation, is placed. And therfore their preaching is to be to vs, as if Christ him self did preach: their absolution and remission of sinnes, as Christes ovvne pardon: their vvhole office being nothing (as vve see by this passage) but the Vicarship of Christ.

21. Made sinne.) That is to say, a sacrifice and an host for sinne. See Iust. annot. of this chapter.

The iustice of God.) Euen as (saith S. Augustine) vvhen vve reade, Sal-

uation is our Lordes, it is not meant that salvation VVhereby our Lord is saued, but vvhereby they are saued vvhom he saueth: so vvhen it is said, God is iustice, that is not to be vnderstood vvherevvith God is iust, but that vvherevvith men are iust vvhom by his grace he iustifieth. See S. Augustine de Sp. & lit. c. 18. & ep. 120. ad Honoratum. and abhorre Calvins vvicked and vnlearned glose on this place, that teacheth iustice no othervvise to be in man, then sinne in Christ. VVhereas the Scriptures call man iust, because (1 Io. 3. 7.) he doth iustice: but not so call they Christ sinne, because he doth sinne, but because he taketh avvay sinne, and is a sacrifice for sinne, as the Heretikes knovv very vvel, that knovv the vse and signification of the Hebrevv vvord (vvhich for vvant of letters, vve are as before, constrayned to leaue out.) in al the old Testament, namely Psal. 39. 8. and in the booke of Leuiticus very often, c. 5. 6. 9. 12. 14. 16. and Num. c. 29.

CHAP. VI.

1. Helping.) For that he declared before the Ministers of the new Testament to be Christes deputies, and that vvhen they preach or do any function, God as it vvere speaketh or doeth it by them, he boldly vvrit Helping therfore that is to say, ioyning or vvorking together vvith God, vvho do exhort.

1. Grace in vaine.) The grace of God vvorketh not in man against his vvill, nor forceth any thing vvithout his acceptation and consent: therfore it lieth in mans vvill to frustrate or to folovv the monition of God, as this text plainely proueth.

5. In VVatchings.) VVhen in the middes of many miseries and persecutions, the Apostles yet of their ovvne accord added and required volantarie vigils, fastings, and chastitie, vve may vvel perceiue these vvorkes to be vvonderful grateful to God, and specially needful in the Clergie.

10. As hauinge nothinge.) S. Augustine (in psal. 113.) gathereth hereby, that the Apostles did vovv paouertie.

14. Beare not the yeake.) It is not lavvful for Catholikes to marie vvith Heretikes or Infidels. See S. Hierom. cont. Iouinian. lib. 1. Con. Laod. c. 10. & 31.

14 VVhat societie.) Generally here is forbidden conuersation and dealing vvith al Infidels, and consequently vvith Heretikes, but specially in praiers, or meetings at their Schismatical seruice, preaching, or other diuine office vvhatsoeuer. VVhich the Apostle here vttereth in more particular and different termes, that Christian folke may take the better heede of it. No societie (saith he) nor felovvship, no participation nor agreement, no consent betvvene light and darknes, Christ and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorship of God set vp by Heretikes or Schismatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. From such therfore specially vve must seuer our selues alvvaies in hart and mind, and touching any act of religion in body also, according as the children of Israel vvere commaunded by God to separate them selues from the Schismatikes Core, Dathan, and Abiron, and their tabernacles, by these vvordes: (Num. 16. 26.) Depart from the tabernacles of the impious men, and touch ye not those things vvhich pertaine to them, lest you be enuvrapped in their sinnes.

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CHAP. VII.

9. Sorie to penance.) The sorovv vvhich a man taketh for vvorldly losses or any temporal aduersities, is not there commended, but that vvhich is and ought to be in al men for their sinnes past, vvhich is called here, Sorovv tovvardes God and to penance, othervvise called Contrition, and is a thing exceedingly requisite and much praised, the fruites vvhereof are these that the Apostle reckeneth, vvorking saluation. VVhich doctrine is farre distant from (Io.2.in assert. art.6 a Leone damnat.) Luthers, and Caluins, and such vvicked Libertines, that teach contrition to be altogether a meanes to make sinners either hypocrites, or to put them in despaire.

10. For the sorovv.) Contrition or sorovvful lamenting of our offences, is the cause of saluation. Not onely faith then saueth, as the Heretikes affirme.

CHAP. VIII.

5. Oure Lorde then.) The principal respects next after God, is to be had of our maisters in religion, in al temporal and spiritual dueties.

15. Aboundance suppliy.) He meaneth that such as abound in vvorldly riches, should communicate for supply of other their brethrens necessities, vvhatsoeuer they may: that on the other side they vvhom they helpe in temporals, may impart to them againe some of their spiritual riches, as prayers, and other holy vvorkes and graces, vvhich is a happie change and entercourse for the vvelthy men, if they could see it. And this place proueth plainely that the fastings and satisfactorie deedes of one man, be auailable to others; yea and that holy Saintes or other vertuous persons may in measure and proportion of other mens necessities and deseruings, allotte vnto them, as vvel the supererogation of their spiritual vvorkes, as these that abound in vvorldly goods, may giue almes of their superfluities, to them vvhich are in necessitie. VVhich enterchange and proportion of things the Apostle doth euidently set dovvne.

CHAP. IX.

1. Tovvard the Saints.) By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastors of Gods Church may learne, that it specially pertaineth to their office to be protectors for holy men in prison, pouertie, and al other necessitie, specially vvhen their vvant commeth for confession of their faith.

4. In this substance.) That is, in this matter of almes. Chrys. Theophyl.

5. Not as auarice.) The couetous man that parteth vvith his peny vnwillingly and vvith sorovv as though he lost a limme of his body, is noted, and cheareful, ready, voluntarie, and large contribution is commended.

6. Sovverh sparingly.) Almes is compared to seede. for as the seede sovven into the ground, though it seme to be cast avvay, yet is not lost, but is laid vp in certaine hope of great encrease: so that vvhich men giue in almes, though it seeme to be cast avvay and to perish in respect of the giuer, yet in deede it is most fruitful, the benefite thereof manifoldly returning to the same. VVherepon the Apostles conclusion is cleere, that according to the measure of the almes or seeding (vvhich is more or lesse in respect of the vvil and abilitie of the giuer) the encrease and aboundance of harueste, that is, of grace and glorie shal ensue. See S. Augustine in Psal. 49. circa med. & 4. ad Dulcitium.

10. He ga-

10. He gaue toe the poore.) The fruite of almes is the encrease of gr ee in al iustice and good vvorkes to life euerlasting : God giuing the things for revvard & recompense of charitable vvorkes , vvhich therfore called the seed or meritorious cause of these spiritual fruites.

13. Doth not onely supply.) VVhen almes are giuen, specially to h men, not onely the giuers obtaine great benefite thereby , and the vvan of others be supplied , but God also by the receiuers continual praiers a thankes giuing therfore, is excedingly honoured : so that charitie bestovv in this sort, is an acte of Gods vvorship and of religion.

CHAP. X.

4. VVeapons.) He meaneth the ample spiritual and Apostolical povver giuen by Christ for the punishment of false Apostles , Heretikes, a rebelles to Gods Church , vvho are here noted specially by pride and in lence (vvhich is the proper marke of such fellovves) to extoll them sel aboue the measure of the science of God, vvhich consisteth in humble o dience to the faith and the preachers of the same.

6. To reuenge.) You may see hereby, that the spiritual povver of b hops is not onely in preaching the Gospel , and so by persuasion and exh tation onely (as some Heretikes hold) to remitte or retaine sinnes, but t it hath authoritie to punish, iudge, and condemne Heretikes and other r ebelles: vvhich povver (Caluin vpon this place.) one of the principal re les of his time being conuinced by the euidence of the place , acknovvl geth to be grounded vpon Christes vvord, VVhatsoeuer you binde in ear shal be bound in heauen: Mat. 18. 18. applying also the vvordes spoken Hieremie (c. 1. 10.) Behold I appoint the ouer Nations and kingdoms, t thou plant, plucke vp, build and destroy: to cõfirme and explicate the pov Apostolike here alleaged by S. Paul. Mary they vvould gladly dravv this v ver from the lavvful successors of the Apostles, to them selues, their m sters and consistories, vvhich are nothing els but the shoppes and Couns of sedition and al the conspiracies of this time, against the lavvful Prince the vvorld.

8. Vnto edification.) This great povver of the Churches censures, c cially of Excommunication , as it vvas giuen for the good and saluatio the people, so it must not be vsed against the innocent: no nor yet vpon retikes or other offenders, but vvhere and vvhen it may by likelihod bec te either the parties, or the people , or may be executed vvithout the hur perturbation of the vvhole Church, as often times it can not be, by rea of the multitude of offenders. VVhich caused the Apostle here to sign that he vvould not vse his vttermost authoritie against the false Apos vvhich disturbed them , til them selues vvere in perfect obedience t him. lest by punishing the principal offenders, a greater disturbance and uolt might fall among the people, if they vvere not before in perfect o dience.

15. But hauing hope.) Elpida afxomenis tis pisteos kymon.

CHAP. XI.

2. I haue despoused.) The Apostles and their successors did despou the people vvhom they conuerted to Christ, in al puritie & Chastitie truth, and vvholy vndefiled and void of errour and heresie.

3. From the simplicitie.) People fall from their first faith, virgini and simplicitie in Christ, not by soden reuolt, but by litle & litle , in giu eare to the subtil persuasion of the Serpent, speaking to them by the svv mouthes & allurementes of Heretikes. of vvhich kind of seduction he giu Eue for an example, vvho vvas by her greedy desire of knovvledge and Diuels promis of the same, drayven from the native simplicitie and obe

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to God. as at this day, promis and pretense of knowledge driueth many a ore soul from the sure, true, sincere, and onely beleefe of Gods Church.

4. He that commeth.) The note of a false teacher, to come: that is, ithout lawful calling or sending to thrust and intrude him self into an her mans charge.

6. Rude in speach.) Hereby we see that the seditious and false teachers haue ofte the gift of eloquece whereby the simple be easily beguiled. ch were Core and Dathan, as Iosephus writeth Antiq lib. 4. ca. 2. for the me, S. Augustine (li. 5 Confes. c. 3. & 13.) calleth the Heretike Faustus Manichæus, magnum laqueum Diaboli, a great snare of the Diuel, saying that passed the glorious Doctor S. Ambrose in shew of wordes, but farre inferior to him (without al comparison) in substance and matter. In which rt the Apostle here is glad to compare him self with the false Apostles, hom the Corinthians did folow and extoll farre aboue him by reason of eir eloquence, graunting to them that gift, but chalenging to him self superioritie in knowledge, which al wise men preferre before vaine wordes. id it is the bane of our poore countrie, that the people now a daies giue dit rather to new orators and folish yonkers, for their sweete speaches: en to the glorious Doctors of Christes Church, for their singular knowge and more graue eloquence.

13. Are crafty workers.) A proper terme for Heretikes that shape m selues into the habit of true teachers, specially by often allegation & mendation of the Scriptures. Reade the notable admonition of the cient writer Vincentius Lirinensis in his golden booke against the Prone nouelties of al heresies.

28. My dayly instance) Episistasis S. Chrysostom and Theophylacte epret it of daily conspiracie against him. others, of multitude of carefulness & vrgent vpon him.

29. And I am not burnt. non vror. pyroumai.

CHAP. XII.

1. Visions.) S. Cyprian (ep. 69. nu. 4.) complaineth that the Aduersaries of Gods Church and Priestes, giue no credit to visions. but their inerecie is much more in our daies, that condemne al such reuelations, though be reported and recorded for most certaine, of holy S. Gregorie, S. Peter who els so euer. Yea they are so wicked in this case, that the vision ch the holy author of the booke of Machabees 2 15. 11. calleth fide digna, worthy of credit, is one cause why they deny the whole booke to anonical: and as wel might they for this vision deny al S. Paules Epiand for the like, the Actes of the Apostles, Act. 9. 10. 11. 12. 27. and the el it self, Mat. 1. 20. 2. 13. 19.

. Such a one rapt.) By this we may proue that it is neither impossincredible, nor vndecent, that is reported by the auncient fathers of that haue been rauished or rapt (whether in body or out of body nowveth) & brought to see the state of the next life, as wel of the as damned

. Aboue measure Apostles.) Though al were in that they were A, of one and the same order, yet we may see that some had marueat preeminence and priuilege aboue others in the same office: spe- S. Peter and S. Iohn, whom S. Paul often calleth great Apostles, aboue re or passing Apostles, the pillers, &c. 2. Cor. 11. 5. 12. 11. Gal. 2. 9.

. In signes.) Miracles be necessarie, and be great signes of truth, it is first newly taught. And therfore let al Catholike men hold fast ith which was first preached & confirmed by miracles. as in England Augustine, and in other nations by other holy Apostolike men. the Heretikes that preach extraordinarily, newly, & otherwise then

vve receiued at our first conuersion, shevv their calling and doctrine by m
racles, or els let them be taken for false Apostles as they be.

21. And haue not done.) Ton mi metanoisandon. VVhich S. Augusti
saith (ep. 108.) is spoken here of doing great penance for heinous sinn
Pœnitentes did in the primitiue Church. So that it is not onely to repent
to amend their liues, as the Protestants translate it.

CHAP. XIII.

5. Trie your selues.) The Heretikes argue hereupon, that euery m
may knovv him self certainely to be in grace: vvhere the Apostle speake
expresly and onely of faith, the act vvhereof a man may knovv and feele
be in him self, because it is an act of vnderstanding, though he can not
assured that he hath his sinnes remitted, and that he is in al pointes in
of grace and saluation: because euery man that is of the Catholike faith
not alvvaies of good life agreable thereunto, nor the actes of our vv
subiect to vnderstanding, that vve can knovv certainely vvhether vv
good or euil. See S. Augustine to. 7. de perfect. iustitiæ c. 15. Lib. de C
grat. c. 13. & S. Thomas 1. 2. q. 112. art. 5.

10. To the povver.) Ecclesiastical povver to punish offenders by
censures of the Church.

11. Take exhortation.) Paracaleisthe,

ANNOTATIONS.

VPON THE EPISTLE C

PAVL TO THE GALATIANS.

CHAP. I.

1. Neither by man.) Though he vvere not first by mans ele
nomination, or assignement, but by Gods ovvne special appointment
sen to be an Apostle: yet by the like expresse ordinance of God he to
ders or imposition of hands of men, as is plaine Act. 13. Let vs bevvar
of such false Apostles, as novv a daies intrude them selues to the o
Ministerie and preaching, neither called of God, nor rightly ordered o

7. And vvil inuert.) Nevv Gospellers that peruert, corru
vilter the one onely true and first deliuered Gospel, are to be auoide
S. Augustine Cont. Faustum lib. 32. c. 17.

8. Or an Angel.) Many vvorthie obseruations are made in the
vvritings, of the earnest admonition of the Apostle, and much may v
ther of the text it self, first, that the credit of any man or Angel for
learning, eloquence, shevv of grace or vertue so euer, though he vvr
miracles, should not moue a Christian man from that truth vvhich he
once receiued in the Catholike Church: of vvhich point Vincentius L
sis excellently treateth. li. cont profan. hæres. Nouitates. VVhereby vv
see that it is great pitie and shame, that so many folovv Luther and C
and such other leude feilovves, into a nevv Gospel, vvhich are so farre
Apostles and Angels, that they are not any vvhit comparable vvith th
Heretikes in giftes of learning or eloquence, much lesse in good life.

Secondly S. Augustine noteth vpon the vvord, Beside, that not al
teaching, or more preaching then the first, is forbidden, but such as i
trarie and disagreing to the rule of faith. The Apostle did not say, sai
(Tract. 98. in Ioan.) If any man euangelize to you more then you ha

ued, but, beſide that you receiued. for if he should ſay that, he should be iudicial to him ſelf, vvho couered to come to the Theſſalonians, that he ght ſupply that vvhich vvas vvanting to their faith. Novv he that ſup- eth, addeth that vvhich vvas lacking, taketh not avvay that vvhich vvas, . By vvhich vve ſee hovv friuolously and calumniously the Heretikes rge the Church vvith addition to the Scriptures.

Thirdly, as vvel by the vvord euangelizamus (vve euangelize) as the ord accepiſtis (you haue receiued) vve may note that the firſt truth, a- nſt vvhich no ſecond Goſpelling or doctrine may be admitted, is not that ly vvhich he vvrote to the Galatians, or vvhich is conteined either in his ny other of the Apoſtles or Euangeliſtes vvritings, but that vvhich vvas vvord of mouth alſo preached, taught, or deliuered them firſt, before he ote to them. Therfore the Aduerſaries of the Church that meaſure the rd of God or Goſpel by the Scriptures onely, thinking them ſelues not ncurre S. Paules curſe, except they teach directly againſt the vvritten rd, are fouly beguiled. As therein alſo they shamfully erre, vvhen they rge the Catholikes vvith adding to the Goſpel, vvhen they teach any g that is not in expreſſe vvordes vvritten by the Apoſtles or Euangeli- nors marking that the Apoſtle in this Chapter, and els vvhere, common- lleth his & his fellovves vvhole preaching, the Goſpel, be it vvritten or vvritten.

Fourthly, by the ſame vvordes vve ſee condemned al after preachings, doctrines, nevv ſectes and authors of the ſame: that onely being true, ch vvas firſt by the Apoſtles and Apoſtolike men as the lavvful huſ- dmen of Chriſtes fild, ſovved and planted in the Church: and that falſe, ch vvas later, and as it were ouerſovven by the enemie. By vvhich rule onely Tertullian (de præſcript. num. 6. & 9.) but all other auncient Do- , and ſpecially S. Irenæus (li. 3. c. 2. 3. 4.) tried truth from falſehod, and emned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, ſuch like, falſe Apoſtles, becauſe they came in vvith their noueltes long the Church vvas ſettled in former truth.

Fithly, This curſe or execration pronounced by the Apoſtle, toucheth nely the Galatians, or thoſe of the Apoſtles time, that preached other- then they did, but it perteineth to al times, preachers, and teachers, the vvorldes end, and it concerneth them (as Vincentius Lirinenſis that preach a nevv faith, or change that old faith vvhich they receiued e vnitie of the Catholike Church. To preach any thing to Chriſtian Ca- ke men (ſaith he Li. cont. proph. hær. nouit.) beſides that vvhich they receiued; neuer vvas it lavvful, neuer is it, nor euer shal it be lavvful- anathema to ſuch, it hath been, and is, and shal he alvvaies behoo- S. Auguſtine by this place holdeth al accurſed, that dravv a Chriſtian rom the ſocietie of the vvhole Church, to make the ſeueral part of any &: that call to the hidden conuenticles of Heretikes, from the open and en Church of Chriſt: that allure to the priuate, from the common: fi- l that dravv vvith chatting curioſitie the children of the Catholike h, by teaching any thing beſides that they foũd in the Church. (ep. 48. . Con. 2. Aug. ep. 165.) mentioning alſo that a Donatiſt feined an Angel e admonished him to call his frende out of the Communion of the like Church into his ſect. and he ſaith, that if it had been an Angel in yet should he not haue heard him. Laſtly S. Hierom vſeth this place, ein the Apoſtle giueth the curſe or anathema to al falſe teachers not ut tvviſe, to proue that the zeale of Catholike men ought to be ſo ovvard al Heretikes and their doctrines, that they should giue them athema, though they vvere neuer ſo deere vnto them. In vvhich caſe, his holy Doctor, I vvould not ſpare mine ovvne parents. Ad Pam- :3. cont. Io. Hieroſ.

, To ſee Peter.) In vvhat eſtimation S. Peter vvas vvith this Apoſtle,

it appeareth: seing for respect and honour of his person, and of duety as Tertullian de præscript. saith (notvvithstanding his great affaires Ecclesiastical) he vvent so farre to see him. not in vulgar maner, but (as S. Chrysostom noteth the Greeke vvord historisæ to import) to behold him as men behold any thing or person of name, excellencie, and maiestie. for vvhich cause, and to fill him selfvvith the perfect vevv of his behauiour, he abode vvith him fiftene daies. See S. Hierom ep. 103. ad Paulinum to. 3. vvho maketh also a mysterie of the number of daies that he taried vvith S. Peter. See S. Ambrose in Comment. huius loci, and S. Chrysostome vpon this place, and hom. 87. in Ioan.

19. Sauing Iames.) S. Iames vvas called our Lordes brother after the hebrevv phrase of the Ievves, by vvhich mere kinsmen are called brethren: for they vvere not brethren in deede, but rather sisters children.

CHAP. II.

2. Conferred vvith them.) Though S. Paul vvere taught his Gospel of God and not of man, and had an extraordinarie calling by Christ him self: yet by reuelation he vvas sent to Hierusalem to conferre the said Gospel vvhich he preached, vvith his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion vvith them. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellovvship of Christian faith and religion, from the ordinarie knovven societie of Gods people and Pastores. Therfore vvhosoeuer he be (vpon vvhat pretence so euer) that vvil not haue his calling and doctrine tried by the ordinarie Gouerners of Gods Church, or disdaineth to go vp to the principal place of our religion, to conferre vvith Peter and other pillers of the Church, it is euident that he is a false teacher, a Schismatike, and an Heretike. By vvhich rule you may trie al your nevv teachers of Luthers or Caluins schoole: vvho neuer came nor euer durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to do, and vvould do, if it vvere of God, as Paules vvas.

2. In vaine.) Though S. Paul doubted not of the truth of the Gospel vvhich he preached, knovving it to be of the holy Ghost: yet because other men could not, nor vvould not acknovvledge so much, til it vvere allowed by such as vvere vvithout al exception knovven to be Apostles & to haue the spirit of truth, to discerne vvhether the vocation, spirit, & Gospel of Paul vvere of God, he knevv he should othervvise vvithout conference vvith them, haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) securitie of preaching the Gospel, if it had not been approued by Peters sentence and the rest that vvere vvith him. Hiero. ep. 57. c. 2. See Tertul. li. 4. Cont. Marc. n. 3. Therfore by reuelation he vvent to conferre vvith the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approued, he might preach vvith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes of novv a daies, vvhich refusing al mans attestatiõ or approbation, vvil be tried by Scriptures onely. As also vve may learne that it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures approued by the Churches testimonie. Seing the Gospel vvhich S. Paul preached (being as much certaintie and of the same Holy Ghost that the Scriptures be) vvas to be put in conference and examination of the same. And the cauilling of Heretikes, that vve make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and false. For, to beare vvitnes or to giue euidence or attes-

tion th

on that the preaching or vvriting of ſuch, is true and of the Holy Ghoſt, is
t to make it true: no more then the Goldſmith or touchſtone that trie
d diſcerne vvhich is true gold, make it good gold, but they giue euiden-
to man that ſo it is. And therfore that diſputation alſo, vvhether the
ripture or the Church be of greater authoritie, is ſuperfluous: either gi-
ng teſtimonie to the other, and both aſſured by the Holy Ghoſt from al
ror: the Church yet being before the Scriptures, the ſpouſe of Chriſt, and
oper dvvelling, temple, or ſubiect of God and his graces: for the vvhich
urch the Scriptures vvere, and not the Church for the Scriptures. In
hich Church there is iudicial authoritie by office and iuriſdiction to de-
mine of doubtful queſtions touching the ſenſe of the Scriptures and o-
er controuerſies in religion, & to punish diſobedient perſons. Of vvhich
icial povver the Scriptures be not capable; as neither the truthes & de-
minations of the ſame can be ſo euident to men, nor ſo agreable and fit
euery particular reſolution, as diuerſitie of times and perſons requi-
h. Certaine is the truth, and great is the authoritie of both: but in ſuch
hers kindes, as they can not be vvell compared together. The contro-
ſie is much like as if a man touching the ruling a caſe in lavv or giuing
tence in a matter of queſtion, ſhould aske, vvhether the iudge, or the
dence of the parties, be of more authoritie or credit. vvhich vvere as
holous a diſpute, as it vvere a diſordered part for any man to ſay, he
ould be tried by no other iudge but by his ovvne vvritings or euidences.
ith ſuch triflers and ſeditious perſons haue vve to do novv a daies in
initie, as vvere intolerable in any prophane ſcience or facultie in the
orld.

6. Added nothing.) The Goſpel and preaching of S. Paul vvas vvholy
God, & therfore though it vvere put to the Churches probation, as gold
e the touch ſtone: yet being found in al pointes pure, nothing could be
red or amended therein by the Apoſtles. Euen ſo the Scriptures vvhich
in deede vvholy of the Holy Ghoſts enditing, being put to the Chut-
s trial, are found, proued, and teſtified vnto the vvorld to be ſuch, and
made true, altered, or amended by the ſame. VVithout vvhich atteſta-
n of the Church, the holy Scriptures in them ſelues vvere alvvaies true
ore: but not ſo knovven to be, to al Chriſtians, nor they ſo bound to take
m. And that is the meaning of the famous ſentence of S. Auguſtine Cont.
fund. cap. 5. vvhich troubleth the Heretikes ſo much. I vvould not be-
ue the Goſpel (ſaith he) vnles the authoritie of the Church moued

7. Of the prepuce.) See the Annotation Rom. 2. v. 25

7. To Peter of the circumciſion.) VVe may not thinke, as the Here-
s deceitfuly teach, that the charge of the Apoſtles vvas ſo diſtincted, that
e could preach or exerciſe iuriſdiction but in thoſe ſeueral places or to-
rdes thoſe peoples or prouinces onely, vvhereunto by Gods appointment
heir ovvne lot or election, they vvere ſpecially deſigned. For, euery
ſtle might by Chriſtes commiſſion (Mat. 28. Goe, and teach al na-
s) vſe al ſpiritual function through the vvhole vvorld. yet for the mo-
articular regard & care of prouinces, & for peace & order ſake, ſome
e appointed to one countrie, & ſome to an other: as, of the other Apo-
, vve ſee in the Eccleſiaſtical hiſtories, and for S. Peter & S. Paul, it is
ne by this place & other, that to them as to the tvvo cheefe and moſt re-
vmed Apoſtles, the Church of al Nations vvas giuen, as deuided into
partes, that is, Ievves and Gentiles: the firſt and principal being S. Pe-
lot, that herein alſo he might reſẽble our Sauiour, vvho vvas ſẽt namely
t. 15.) to the loſt sheepe of Iſrael, and vvas properly (Ro. 15.) the Miniſter
e Circumciſions: the ſecõd being S. Paules, vvhom Chriſt choſe ſpecially
reach to the Gentiles: Not ſo for al that, that either he vvas limited

to the Gentils onely, (vvhom the Actes of the Apostles report, in euery place first to haue entered into the Synagogs & preached Christ to the Iewes, as he vvrote also to the Hebrue: & euer had special regard & honour to them:) or Peter so bound to the Iewes only, that he could not meddle vvith the Gentiles: seing he vvas (Act. 10. & 15. v. 7.) the man chosen of God, by vvhom the Gentils should first beleeue, vvho first baptized them, and first gaue order concerning them. Therfore the treacherie of Caluin (li. 4. cap. 6. nu. 15. Instit.) is intolerable, that vpon this distinction of the Apostles charge, vvould haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Epheſus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betvvene him & S. Paul: as though thereby the one had bound himself to the other, not to preach or meddle vvithin his fellovves compasse. And vvhich is further most seditious, he exhorteth al men to keepe fast the foresaid compact, and rather to haue respect to S. Paules Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostlesship of both vvere not alike true, and al of one holy Spirit, vvhether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and their incredulitie, and partly for that in Christianitie the distinction of Iew & Gentil ceased after a season: both vvent to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter first, and Paul aftervvard. And therfore Tertullian saith, de præscript num. 14. O happie Church, to vvhich the Apostles povvred out al doctrine vvith their bloud. Vvhere Peter suffereth like to our Lordes passion, vvhere Paul is crovvned vvith Iohn Baptists death.

9. Gaue the right handes of societie.) There is and alvvaies ought to be, a common fellovvship and fraternitie of al Pastors and preachers of the Church. Into vvhich societie vvho so euer entereth not, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastors, vvhat pretence so euer he hath, or vvhence so euer he chalengeth authoritie, he is a vvolfe, and no true Pastor. Vvhich vnion and communion together vvas so necessarie euen in S. Paules case, that, notvvithstanding his special calling of God, yet the Holy Ghost caused him to go vp to his elder Apostles, to be receiued into their fellovvship or brotherhod. for it is to be noted, that SS. Peter, Iames, and Iohn vvere not sent to S. Paul, to ioyne vvith him or to be tried for their doctrine and calling, by him: but contrarievvise, he vvas sent to them as to the cheefe and knovvn ordinarie Apostles. They therfore gaue Paul their handes, that is to say, tooke him into their societie, and not he them. And S. Hieroms rule concerning this, shal be found true to the vvorldes end, speaking of S. Peters successor: He that gathereth not vvith thee, scattereth. Ep. 57. And in an other place for the same cause he calleth Rome, tutissimum Communionis portum, the most safe and sure hauen of communion or Societie. Ep. 16. cap. 3. And vvhereas the Heretiker by this also vvould proue that Peter had no preeminence aboue Paul being his fellovv Apostle, it is ridiculous. As though al of one fellovvship or brotherhod be alvvaies equal, or as though there vvere not order and gouernment, superioritie & inferioritie, in euery societie vvel appointed. And they might perceiue by this vvhole passage, that Peter vvas the special and in more singular sort, the Apostle of the Iewes, though Iames and Iohn vvere also: as S. Paul is also called in more singular sort the Apostle and doctor of the Gentiles then S. Barnabas, and yet they vvere both a like taken here into this societie, as they vvere both at once and a like segregated into this ministerie, and ordered together Act. 13. It is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellovvship vnto vvhich he vvas receiued together vvith S. Paul.

11. I reſi-

11. I resisted him.) That is, in presence, before them al, as Beza himself expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, to his face, No. Test. an. 1580.

11. I resisted him.) VVicked Porphyrie (as S. Hierom vvritteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of errour. Procem. comment in Galat. Euen so the like impious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the vvorld. for, it is the propertie of Heretikes and il men, to be glad to see the Saints reprehended and their faultes discouered, as vve may learne in the vvritings of S. Augustine against Faustus the Manichee, who gathered out al the actes of the holy Patriarches, that might seeme to the people to be vvorthy blame. VVhom the said holy Doctor defendeth at large against him. as both he, and before him S. Cyprian, finde here vpon his Apostles reprehension, much matter of praising both their vertues: S. Paules great zeale, and S. Peters vvonderful humilitie: that the one in the cause of God vvould not spare his Superior, and that the other, in that excellent dignitie, vvould not take it in il part, nor by allegation of his Supremacie disdaine or refuse to be controvvled by his iunior. vvhich of the tvvo (cy count the greater grace and more to be imitated. For neither Peter (with S. Cyprian) VVhom our Lord chose the first and vpon vvhom he builte Church, vvhen Paul disputed vvith him of circumcision, chalenged inuently or arrogantly tooke any thing to him self, saying that he had the macie, and therfore the later Disciples ought rather to obey him. ep. 71. ad pintum num. 2. And S. Augustine ep. 19. c. 2. in fine. That (saith he) vvhich is done of Paul profitably by the libertie of charitie, the same Peter too in good part by holy and benigne godlines of humilitie, and so he gaue to posteritie a more rare and holy example, if at any time perhaps they amis, to be content to be corrected of their iuniors, then Paul, for to be d and confident: yea the inferiors to resist their betters for defending the th of the Gospel, brotherly charitie alvvaies preserued. By vvhich notable aches of the Doctors vve may also see, hovv friuolously the Heretikes arhereupon, that S. Peter could not be Superior to S. Paul; being so repreded of him: vvhereas the Fathers make it an example to the Superiors, to re vvith humilitie the correption or controulement euen of their infes. Namely by this exampl S. Augustine (li. 2. de bapt. c. 1.) excellently deeth, that the B. Martyr S. Cyprian, vvho vvalked avvry touching the reizing of them that vvere christened of Heretikes, could not, nor vvould haue been offended to be admonished & reformed in that point by his ovves or inferiors, much leese by a vvhole Coancel. VVe haue learned, i he, that Peter the Apostle, in vvhom the Primacie of the Apostles by llent grace is so preeminent, vvhen he did otherviseconcerning circuci then the truth required, vvas corrected of Paul the later Apostle. I thinvvithout any reproch vnto him) Cyprian the Bishop may be compared ter the Apostle. hovvbeit I ought rather to feare lest I be iniurious to r. for vvho knovveth not that the principalitie of Apostleship is to be rred before any dignitie of Bishop vvhatsoeuer? but if the grace of thares or Sees differ, yet the glorie of the Martyrs is one. And vvho is so that can not see, that the inferior, though not by office and iurisdictiõ, y the lavv of brotherly loue and fraternal correption, may reprehend iperior? Did euer any man vvonder that a good Priest or any vertuous n should tell the Pope, or any other great Prelate or greatest Prince in their faultes? Popes may be reprehended, and are in deed admonished of faultes, and ought to take it in good part: and so they do and euer haue, vvhen it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, m, Augustine, Bernard: but of Simon Magus, Nouatus, Iulian, VVicleffe, r, Caluin, Beza, that do it of malice, & raise no lesse at their vertues their vices, of such (I say) Gods Prelates must not be taught nor cor-

rected, though they must patiently take it, as our Sauiour did the like repr
ches of the malitious Ievves, and as Dauid did the malediction of Semei.
Reg. 16.

11. Reprehensible.) The Heretikes hereof againe inferre, that Pe
then did erre in faith, and therfore the Popes may faile therein also.
vvhich vve answer, that howsoeuer other Popes may erre in their priua
teachings or vvritings, vvhereof vve haue treated before in the Annotati
vpon these vvordes, That thy faith faile not: (Luc. 22. 32.) it is certaine th
S. Peter did not here faile in faith, not erre in doctrine or knowledge. for
vvas conuersationis non prædicationis vitiũ, as Tertullian saith de præscri
nu 7. It vvas a default in conuersation, life, or regiment, vvhich may be c
mitted of any man, be he neuer so holy, and not in doctrine. S. Augustine
vvhosoeuer make most of it, thinke no other vvise of it. But S. Hiero
S. Chrysost. Theophyl. and many other holy fathers deeme it to ha
been no fault at all, nor any other thing then S. Paul him self did vpon t
like occasion: & that this vvhole combat vvas a set thing agreed vpon b
tvvene them. It is a schoole point much debated betvvixt S. Hierom and
Augustine ep. 9. 11. 19. apud August.

16. By the vvorkes of the lavv.) By this and by the discourse of th
vvhole epistle, you may perceiue, that vvhen iustification is attributed
faith, the vvorkes of Charitie b: not excluded, but the vvorkes of Moy
lavv: that is, the ceremonies, sacrifices and sacraments thereof principally, n
consequently al vvorkes done merely by nature and free vvil, vvithout t
faith, grace, spirit, & aide of Christ.

CHAP. III.

1. VVho hath betvvitched you.) For any people or person to forsa
the faith of their first Apostles & Conuersion, at the voice of a fevv nouell
ries, seemeth to vvise men a very betvvitching & sensles brutishnes. Such
the case of our poore countrie, Germanie, and others.

7. That are of faith.) This faith vvhereby Abraham vvas iustified, a
his children the Gentils beleeuing in Christ, implieth al Christian vertue
of vvhich the first is faith, the ground & foundation of al the rest, and the
fore here and els vvhere often named of the Apostle.

10. Cursed be.) By this place the Heretikes vvould proue that
man is iust truely before God, al being guiltie of damnation and Gods cu
se, because they keepe not euery iote of the Lavv. VVhere in deede the A
postle meaneth not such as offend venially (as it is plaine by the place
Deuteronomie vvhence he reciteth this text) but onely such as commit gr
and damnable crimes, and so by greuous and mortal transgressions vvhi
breake Gods precepts, and thereby incurre the curse of the Lavv, fro
vvhich the said Lavv could not deliuer them of it self, nor by any ot
meanes, but by the faith and grace of Christ Iesus.

11. Liueth by faith.) It is neither the Heretikes special presumption
confidence, nor the faith of Diuels, nor faith vvithout vvorkes vvhich is de
init self as S. Iames saith 2. that can giue life to the iust, for that vvhic
dead, can not be the cause of life. but it is the Catholike faith, as S. Augusti
ne vvriteth, vvhich vvorketh by charitie (according to the Apostles ovvr
explication of this vvhole passage) by vvhich the iust liueth Li. 3. ca. 5. con
duas ep. Pelag. See the Annotation vpon the same vvordes. Rom. 1

27. Haue put on Christ.) Here the Aduersaries might haue seen,
they vvere not blinded by contentious striuing against Gods Church, th
vvhen Iustification is attributed to faith vvithout mention of good vvork
or other Christian vertues & Sacraments, it is not meant to exclude any
the same from the vvorking of iustice or saluation. for here vve learne th
by the Sacrament of Baptisme also vve put on Christ, vvhich is to put o
faith, hope, charitie, and al Christian iustice. By the same vve proue also th
the Sacraments of the newe lavv giue grace, for that the receiuers there

put o

ght on Christ. And the Aduersaries euasion, that it is faith vvhich vvorketh in the Sacrament, and not the Sacrament it self, is plainely false: Baptisme giuing grace and faith it self to the infant that had none before.

CHAP. IV.

3. Vnder the elementes.) That is, the rudiments of religion, vvherin the carnal Ievves vvhere trained vp: or the corporal creatures, vvherein their manifold sacrifices, sacraments, and rites did consist.

3. Seruing.) There can be no external vvorship of God nor association of men in religion, either true or false, vvithout the vse of corporal things or elements. The Heathen so vsed the creatures of elements that they serued them as their goddes. The Ievves, of vvhom the Apostle here speaketh, serued not the creatures them selues vvhich they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied and in avve, vvith innumerable fleshly, grosse, and combersom offices about creatures. The Christians neither serue elements, as the one, nor be kept in seruile thraldom thereby, as the other: but occupie only a fevv exceding easie, svvete, seemely, and significant, for an agreable exercise both of body and minde. Vvhereof S. Augustine saith thus, li. 3. c. 9. de doct. Christ. Some fevv for many, most easie to be done, most honorable for signification, and most cleane and pure for to be obserued and kept, hath our Lord him self and the Apostolical disciplin deliuered. And li. de ver. relig. c. 17. Of the vvisedom of God it self mans nature being taken, vvhereby vve vvere called into libertie, a fevv Sacraments most holsom vvere appointed and instituted, vvhich might conteine the societie of Christian people, that is, of the free multitude vnder one God. And againe, cont. Faust. li. 19. c. 13. The Sacraments are changed, they are made easier, fevver, holsommer, happier. the same he hath in the 118 epistle q. 1. and many other places besides. By vvhich you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans do, or to serue vnder them as the Ievves did, vvherevvith the Heretikes calumniously charge the Christians. And as touching the small number, facilitie, efficacie, and signification, vvherein the said holy father putteth the special differen e: vvho seeth not that for so many busie sacrifices, vve haue but one: for Sacraments vvel nere infinite, but seuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

Here, let the good Readers take heede of a double deceite vsed by the Aduersaries about S. Augustines places alleaged. first, in that they say he malle but tvvo Sacraments, vvhich is vntrue. for, although treating of the difference betvvene the Ievvish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no vvord nor signe at al that there should be no moe. but contrarievvise in the foresaid epistle 118. c. 1. & in psal. 103. conc. 1. he insinuateth, that besides those tvvo, there be other of the same sort in the Scriptures. Yea, vvith vvater and bread, vvhich be the elements of the tvvo foresaid Sacraments, he expresse nameth oile also (li. 2. cont. lit. Petil. c. 104.) the element or matter of the Sacrament of Confirmation: vvhich in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1. de bapt c. 1. & also of Matrimonie li de bono conig. c. 24. of Penance likevvise, he speaketh as of Baptisme, vvhich he calleth reconciliation, li. 1. de adult. coniug c 28. Lastly, by the booke de visitatione infirmorum in S. Augustine, lib. 2. cap. 4. by Prosper de prædictionibus 2. cap. 29. S. Innocentius ad Eugubinum tom. 1. Conc. & ad Eugub. ep 8. S. Cyril lib. 1. in Leuiticum, and S. Chrysostom lib. de Sacerdo. o, Aug. ser. 215. de temp. & de rectitud. Cath. conuers. t. Extreme vnction proued to be a Sacrament. It is false then that the Heretikes affirme of

S Augustine, by vvhose doctrine it is plaine, that though the elements of Sacraments of the nevv lavv be but fevv, and very fevv in comparison of those in the old lavv, yet there be no fevver then seuen specified by him. VVhich number of seuen the holy Councels of Florence and Trent do expresly define to haue been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places. Act. 8. 1. Timot. 4. Ioan. 20. Iacob. 5. Ephes. 5.

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that S. Augustine (epist. 119. ca. 19.) should affirme, that the Church and Christian people in this daies (vvhereupon they inferre that it is so much more novv) vvere so loden vvith obseruation of vnprofitable ceremonies, that they vvere in as great seruilitie and subiection to such things as the Ievves. He saith so in deede of some particular presumptions, inuentions, and vsages of certaine persons, as that some made it a heinous matter to touch the ground vvith their bare feete vvithin their ovvne octaues, and such like vanities. VVhereby some simple soules might be infected, vvhich this holy Doctor specially misliked, and vvisheth such things (as they may, vvithout scandal) to be taken avvay. But that he vvrote or meant so of any ceremonie that the Church vseth, either appointed by Scripture, or Councel, or custom of the Catholike Church, him self denieth it in expresse termes in the same place, and in sundri other: vvhere he allovveth al the holy ceremonies done in the ministration of the Sacraments and elsvvhere. VVhereby it is cleere, that the Churches most comely orders and significant rites pertaine not to the yoke of the old lavv, much lesse to the superstition of Gentilitie, as Heretikes affirme: but to the svveete yoke of Christ and light burden of his lavv, to order, decencie, and instruction of the faithful, in al libertie, loue, faith, grace, and spirit.

9. VVeake and poore.) VVhether he meane of the creatures vvhich the Gentils serued (as it may seeme by the vvordes before of seruing strange gods) so the elements vvere most base and beggerly: or of the Iudaical ceremonies and sacraments as (most expound it) euen so also their elements vvere vveake and poore in them selues, nor giuing life, saluation, and remission of sinnes, nor being instruments or vessels of grace, as the 7. Sacraments of the nevv lavv be.

10. You obserue daies.) That vvhich S. Paul speaketh against the Idololatrical obseruation of daies, monethes, and times, dedicated by the Heathen to their false goddes, and to vvicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatall, fortunate, or dismol, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular fansie, or popular obseruation, or curious and vnlavvful artes, or (lastly) of the Iudaical festiuities that vvere then ended and abrogated, vnto vvhich notvvithstanding certaine Christian Ievves vvould haue reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interprete against the Christian holidaies, and the sanctification and necessarie keeping of the same. VVhich is not only contrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. Aug. cont Adimant. c.16. Ep.118.c.7. Hiero. in hunc locum. In the Apocalypse ca.1. there is plaine mention of the Sunday, that is, our Lordes day (Dominicus dies) vnto vvhich the Ievves Sabboth vvas altered, their Paschе into our Easter, their Pentecost into our vvhitsontide: vvhich vvere ordained & obserued of the Apostles them selues. And the antiquitie of the feastes of Christes Natiuitie, Epiphanie, & Ascension is such, that they can be referred to no other origine but the Apostles institution: vvho (as S. Clemēt testifieth l 8. const. Apost. c. 33. Orig. ho 3. in diuers. Aug. ep. 28. & Ser. de Sāctis. Fulgent. Leo.) gaue order for celebrating their fellovv Apostles, S. Steuens, & other Martyrs daies after

their

their death: and much more no doubt did they giue order for Christes festiuities. According to vvhich, the Church hath kept not only his, but S. Stevens & the B. Innocents, euen on the same daies they be now solemnely kept, & his B. mothers, and other Saincts, (as the Aduersaries them selues confesse) aboue 1300 yeres, as appeareth in the barbarous combattes betvvene VVestphalus the Lutheran, & Caluin, and by the vvrittings betvvixt the Puritans and Protestants.

For vvhich purpose, see also how old the holiday of S. Polycarpe is in Eusebius li. 4. c. 14. of the (See the Annotation. Act 1. v 14.) Assumption of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Natiuitie in S. Bernard, vvho professeth he receiued them of the Church, & that they ought to be most solemnely kept. ep. 174. VVherein vve can not but vvonder at the new Church of England, that (though against the pure Caluinistes vvil and doctrine) keepe other Saincts and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvhich they might keepe though they beleeued not her Assumption in body (vvhereof yet S. Denys (ep. ad Timotheum. giueth so great testimonie) being assured she is departed at the least: except they either hate her or thinke her vvorthy of lesse remembrance then any other Saint, her self prophecying the contrarie of al Catholike generations, that they should blesse her. (Luc. 1. v. 48.) And in deede the Assumptiō is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, (See S. Greg. l. 7. ep. 29. of Martyrs feasts at the yere, and Masses in the same.) vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, vve may see in S. Cyprian (ep. 34. Origen ho. 3. in diuers. Tertullian de cor. mil. S. Greg. Nazianzene de amore pauperum. the Councel of Gangres, c. 20.) yea and in the councel of Nice it self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, auncient, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aerius taught, for vvhich he vvas condemned of Heresie, as S. Epiphanius vvitnesseth. Hær. 75. But of holidaies S. Augustine shevveth both the reason and his liking, in these memorable vvordes. First for the feastes belonging to our Lord, thus: (de Ciui. Dei li. 10. c. 16.) VVe dedicate and consecrate the memorie of Gods benefites vvith solemnities, feastes, and certaine appointed daies, lest by tract of times there might creepe in ingrateful & vnkinde oblivion. Of the festiuities of Martyrs thus: Christian people celebrate the memories of Martyrs vvith religious solemnitie, both to moue them selues to imitation of them, and that they may be partakers of their merites, and be holpen vvith their praiers. Cont. Faust. li. 20. c. 21. And of al Saincts daies, thus: Keepe ye and celebrate vvith sobrietie the Natiuities of Saincts, that vve may imitate them vvhich haue gone before vs, and they may reioyce of vs vvhich pray for vs. In pſ. 88 Conc. 2. in fine.

And as is said of prescript daies of feastes, so the like is to be said (Hil. prolog. in psal. explan. Epip. hær. 75. & in fine. li. 3. cont. hær.) of fastes, vvhich els vvhere vve haue shevved to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Septuagesme, &c. the vvecke into so many Feries, the day into Houres of praiers, as the Prime, the Third, the Sixth, the None &c. VVhereof see. de orat. Dom. nu. 15. S. Cyprian, vvho deriueth these things by the Scriptures from the Apostles also, and counteth these things vvhich the vvicked Heretikes reprooue, to be ful of mysterie. Like vnto this also is it, that the holy Scriptures vvere so disposed of, and deuided, that certaine peeces (as is alvvaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersities of our Lordes actions and benefites, or the Saincts stories then recor-

ded. Which the puritane Caluinists also condemne of superstition, desiring to bring in hellish horrour and al disorder. See conc. Carthag. 3. c. 47.

14. But as an Angel.) So ought al Catholike people receiue their teachers in religion, with al duetie, loue, & reuerence.

24. By an allegorie.) Here we learne that the holy Scriptures haue beside the litteral sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy wordes, but of the very factes and persons reported: both the speaches and the actions being significatiue ouer and aboue the letter. Which pregnancie of manifold senses, if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse wicked and presumptuous in condemning the holy fathers allegorical expositions almost wholy: who now shew them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, which our holy fathers the Doctors of Gods Church saw

29. But as then.) This mutual persecution, is a figure also of the Church iustly persecuting Heretikes, & contrariwise of Heretikes (which be the children of the bondwoman) vniustly persecuting the Catholike Church. Aug. ep. 48.

31. Freedom.) He meaneth the libertie and discharge from the old ceremonies, sacraments, and the whole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do what euery man list, or to be vnder no obedience of spiritual or temporall lawes and gouerners: not a licence neuer to pray, fast, keepe holy day, or workday, but when and how it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie which Christ purchased for vs.

CHAP. V.

6. Faith.) This is the faith working by charitie, which S. Paul meaneth els where, whē he saith that faith doth iustifie. And note wel that by these termes circumcision & prepuce not auailable to iustification, it is plaine that in other places he meaneth the workes of Circumcision and Prepuce (that is, of the Iewes and Gentils (without faith, which auaile not, but faith working by charitie: as who should say, faith and good workes, not workes without faith.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speaches of the holy Scriptures, had folowed but their owne rule, this one text would haue interpreted & cleared vnto them al other whereby iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expresly setting downe, the faith which he commendeth so much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie: as S. Augustine noteth. de fid. & op. c 14. Further the good Reader must obserue, that whereas the Protestants some of them confesse, that Charitie and good workes be ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good workes are no part of our iustice or any cause of iustification, but as fruites and effectes of faith onely, which they say doth all, yea though the other be present: this false glose also is reproued euidently by this place, which teacheth vs cleane contrarie: to witte that faith hath her whole efficitie and operation toward iustice and saluation, of charitie, and not contrariewise: without which it can not haue any effectuous or agreable to God for our saluatiō. for which cause S. Aug. saith, li. 13. de Tri. c 8. Fidē non facit vtilem nisi charitas. nothing maketh faith profitable but charitie. But the Heretikes answer, that where the Apostle saith, worketh by charitie, he maketh charitie to be the instrument only of faith in wel working, and therfore the inferior cause at the least, but this also is easily refuted by

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the Apoſtles plaine teſtimonie, affirming Cor. 13. that charitie is the greater vertue, & that if a man had al faith and lacked charitie, he vvere vvorth nothing. And againe, Rom. 13. that Charitie is the perfection and accomplishment of the Lavv (as faith is not) vvhich can not agree to the inſtrumental or inferior cauſe. And therfore vvhen it is ſaid 1. Tim. 1. that faith vvorkerh by charitie, it is not as by an inſtrument, but as the body vvorketh by the ſoul, the matter by the forme, vvithout vvhich they haue no actuatie: Vvhereupon the Schooles call Charitie, the forme or life of faith, that is to ſay, the force, actiuitie, & operatiue qualitie thereof, in reſpect of merit and iuſtice. Vvhich S. Iames doth plainely inſinuate, vvhen he maketh faith vvithout Charitie, to be as a dead corps vvithout ſoul or life, and therfore vvithout profitable operation. c. 2. v. 26.

13. Libertie an occaſion.) They abuſe the libertie of the Goſpel to the aduantage of their flesh, that vnder pretenſe thereof, ſhake of their obedience to the lavves of man, to the decrees of the Church and Councels, that vvil liue and beleeue as they liſt, and not be taught by their Superiors, but fornicate vvith euery Sect-maiſter that teacheth pleaſant & licentious things and al this vnder pretence of ſpirit, libertie, and freedom of the Goſpel. Such muſt learne that al hereſies, ſchiſmes, and rebellions againſt the Church and their lavvful Prelates, be counted here among the vvorkes of the flesh. See S. Auguſtine de fid. & op. c. 24. 25.

17. One to an nother.) Here men thinke (ſaith S. Auguſtine) the Apoſtle denieth that vve haue free libertie of vvil: not vnderſtanding that that is ſaid to them, if they vvil not hold faſt the grace of faith conceiued, by vvhich only they can vvalke in the ſpirit, & not accompliſh the concupiſcences of the flesh in c. 5. Gal.

21. Vvhich doe ſuch thinges.) S. Auguſtine shevveth hereby that not only infidelitie is a damnable ſinne.

CHAP. VI.

6. Communicate.) The great duety & reſpect that vve ought to haue to ſuch as preach or teach vs the Cath. faith, and not in regard onely of the paines taken vvith vs, and vvel-deſerving of vs by their doctrine: but that vve may be partakers of their merites, vve ought ſpecially to do good to ſuch, or (as the Apoſtle ſpeaketh) communicate vvith them in al our temporal goods, that vve may be partakers of their ſpirtual. See S. Auguſtine li. Euang quæſt. q. 8.

9. Vve ſhall reape.) The vvorkes of mercie be the ſeede of life euerlaſting, and the proper cauſe thereof, and not faith only.

10. Eſpecially.) In giuing almes, though vve may do vvel in helping al that are in neceſſitie, as farre as vve can, yet vve are more bound to ſuccour Chriſtians, then Ievves or Infidels: and Catholikes, then Heretikes. S. Hierom q. ad Hedibiam.

14. God forbid.) Chriſt (ſaith S. Auguſtine) choſe a kinde of death, to hang on the Croſſe and to fixe or faſten the ſame croſſe in the forehead of the faithful, that the Chriſtian may ſay, God forbid that I ſhould glorie ſauing in the croſſe of our Lord Ieſus Chriſt. Exp. in Euan. Io. tract 43.

15. A nevv creature.) Note vvel that the Apoſtle calleth that here a nevv creature, vvhich in the laſt chapter he termed, faith vvorking by charitie, & (1. Cor. 7. 19.) the obſeruatiō of the commaundements of God. Here vve may learne that vnder the name of faith is cōteined the vvhole reformation of our ſoules and our nevv creation in good vvorkes, and alſo the Chriſtian iuſtice is a very qualitie, condition and ſtate of vertue and grace reſident in vs, and not a fantaſtical apprehenſion of Chriſtes iuſtice or imputed to vs. Lastly, that the faith vvhich iuſtifieth, ioyned vvith the other vertues, is ſaid to be the formal cauſe, and not the efficient or inſtrumental cauſe of iuſtification, that is to ſay, theſe vertues put together, being the effect of Gods grace, be our nevv creature and our iuſtice in Chriſt.

ANN

ANNOTATIONS.

VPON THE EPISTLE OF

PAVL TO THE EPHESIANS.

CHAP. I.

4. And immaculate in his sight.) VVe learne here that by Gods grace men be holy and immaculate, not onely in the sight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Caluinistes.

6. Hath gratified.) Echaritosen.

10. To perfit al things.) Anacephalæosasthai.

13. You vvere signed.) Some referre this to the grace of Baptisme: but so many learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized vvith the signe of the Crosse & holy Chrisme. For that vvas the vse in the Apostles time, as els vvhere vve haue prooued. Anot. Act. 8.

21. Al Principalitie.) The Fathers vpon this, and other places of the old and nevv Testament, vvhere they finde the orders of holy Angels or spirites named, agree, that there be nine orders of them. Of vvhich some be here vnted and called, as vve see in the Epistle to the Colossians, the order of hrones is specified, vvhich maketh fiue: to vvhich if vve adde these foure, Cherubim, Seraphim, Angels, and Archangels, vvhich are commonly named holy vvrite, in al there be nine. S. Denys cal. Hier. c. 7. 8. 9. & Ec. Hier. 1. S. Athanas li. de Communi essent, in fine. Gregor. Moral. li. 32. c. 18. Therefore, good Reader, make no accoumpt of Caluins and others infidelitie, (vpon this place.) vvhich blasphemously blame and condemne the holy doctors diligence in this point, of curiositie and impietie. The vvhole endeuour of these heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

22. Head.) It maketh a high proofe among the Protestants, that no man can be head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no king nor lord, because, (Apoc. 39.) He is king and lord: neither should there be Bishop or Pastor, because (1. Pet. 2. 25.) he is the Bishop and Pastor of our soules: nor Pontifex nor Apostle, for by those titles S. Paul termeth him Heb. 3. none should be pillar, foundation, rocke, light, or minister of the Church or truth, because Christ is properly al these. And yet our nevv doctors (though they be exceding seditious, and vvould for the aduantage of their sect be gladly ridde of kings and al other Superiors temporal, if they feared not the svvord more then God, and vvould finde as good Scriptures to be deliuered of them, as they nevv finde to discharge them selues of obedience to Popes:) yet (I say) they vvil not deny, al the former titles and dignities (notvvithstanding Christes soueraine right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to him self, yet then, though he be the head of the Church, and the onely head in such soueraine and principal maner, as no earthly man or mere creature euer is.

of can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countrie, or any Pope or Prelate to the Church vvhereof he is gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the natural body. though in this sort (vve say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part vvhich is in earth. as S. Hierom (ep. 123.) calleth Damasus the Pope, Summum Sacerdotem, the cheef and highest Priest: and the Apostle saith of this ministerial head. The head can not say to the feete, you are not necessarie for me. For therein also is great difference betvvene Christ and euery mortal Prelate, that (as the Apostle here saith) (1. Cor. 12. 21.) he is head of the vvhole Church, meaning of the triumphant (& of al Angels also though in an other sorte) no lesse then of the Church militant. So Peter vvas not, nor any Pope, nor any man can be. VVhere you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhat Prelate or Pope so euer.

23. The fulnes of him.) Christ is not ful, vvhole, and perfect vvithout the church no more then the head vvithout the body.

CHAP. II.

8. By grace you are saued through faith.) Our first iustification is of Gods grace, and not of our deseruings: because none of al our actions that vvere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, through faith: for that faith is the beginning, foundation, and roote of al iustification, and the first of all other vertues, vvithout vvhich it is impossible to please God.

9. Nor of the vvorks.) It is said, not of vvorkes as thine, of thy self being vnto thee, but as those in vvhich God hath made, formed and created thee Aug. de gr. & lib. arbit. c. 8. & seq.

15. In decrees.) En dogmasi.

19. You are citizens.) Sympolitæ.

20. Built vpon the foundation.) Note against the Heretikes that think it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. VVhy may not the Church then be builded vpon Peter?

CHAP. III.

17. Christe to dvvel.) Christ dvvelleth in vs by his giftes, and vve be iustly those his giftes remaining and resident in vs, & not by Christes propor iustice onely, as the Heretikes affirme.

17. Founded in charity.) Not faith only must be in vs, but charitie vvhich accomplis heth al vertues.

CHAP. IIII.

5. One faith.) As rebellion is the bane of ciuil Commonvvealths and kingdoms, and peace an concord, the preseruation of the same: so is Schisme, diuision, and diuersitie of faiths or felovvships in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the special blessing of God therein. and in the Church aboue al Commonvvealths, because

it is in al pointes a Monarchie tending euery vvay to vnitie. but one God, but one Christ, but one Church, but one hope, one faith, one baptisme, one head, one body. VVhereof S. Cyp. li. de vnit. Ec. nu. 3. saith thus: One Church the Holy Ghost in the person of our Lord designeth & saith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vvithstandeth and resisteth the Church, he that forsaketh Peters chaire vpon vvhich the Church vvas built, doth he trust that he is in the Church? VVhen the blessed Apostle S. Paul also shevveth this Sacrament of vnitie, saying, One body and one spirit &c. VVhich vnitie vve Bishops specially that rule in the Church, ought to hold fast and maintaine that vve may proue the Bishoply function also it self to be one and vndiuided, &c. And againe. There is one God, and one Christ, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. An other altar to be sette vp, or a nevv Priesthod to be made, besides one altar, & one Priesthod, is impossible. VVhosoeuer gathereth els vvhere, scattereth. It is adulterous, it is sacrilegious, vvhatsoeuer is instituted by mans furie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, & flee from their speaches as a canker and pestilence, our Lord hauing præmonished and vvarned before hand, They are blind, leaders of the blind, &c. VVhereby vve learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellovvship of al Bishops vvith the See of Peter. S. Hilarie also (li. ad Constantium Augustum) thus applieth this same place of the Apostle against the Arians, as vve may do against the Caluinists. Perilous and miserable it is, saith he, that there are novv so many faithes as vvilles, and so many doctrines as maners, vvhiles either faithes are so vvritten as vve vvill, or as vve vvil, so are vnderstood: and vvhereas according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall avvay from that vvhich is the only faith, and vvhiles moe faithes be made, they beginne to come to that, that there is none at al.

11. Some Apostles.) Many functions that vvere euen in the Apostles time, are not here named: vvhich must be noted against the Aduersaries that call here for Popes, as though the names of Bishops, Priests, or Deacons vvere not as vvel leaft out as Popes: vvhom yet they can not deny to haue been in vse in S. Paules daies. And therfore they haue nomore reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though in deede both other Bishops and Prelates and specially Popes may be conteined vnder, the names of Apostles Doctors, and Pastors. Certes the roome and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it Apostolatum. Bern. ad Eug. li. 14. c. 4. & c. 6. in fine.

13. Vntil vve meete.) The Church of God shal neuer lacke these spiritual functions, or such as be answverable to them, according to the time and state of the Church, til the vvorldes end. VVhereby you may proue, the Catholike Church, that is to say, that visible companie of Christians vvhich hath euer had, and by good records can proue they haue had, a continual ordinarie succession of Bishops, Pastors, and Doctors, to be the onely true Church: and these other good fellovves that for many vvorldes or ages together can not shevv that they had any one Bishop, or ordinarie, yea or extraordinarie officer, for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, vvarranted the holy fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenæus, li. 3. c. 3. Tertul ian, in præscript. Optatus, li. 2. cont. Parm. S Augustine, in ps. cont. patt. Donat. & cont. ep. Manich. c 4. & ep. 165. Epiph. hær. 27. and others.

14. VVith euery vvinde.) The special vse of the spiritual Gouernours

is

is, to keepe vs in vnitie and constancie of the Catholike faith, that vve be not caried avvay vvith the blast or vvind of euery heresie. VVhich is a very proper note of sectes and nevv doctrines that trouble the infirme vveaklings of the Church, by certaine seasons of diuerse ages: as sometime the Arians, then the Manichees, an other time the Nestorians, then the Lutherans, Caluinists, and such like: vvho at diuers times in diuers places haue blovven diuers blastes of false doctrine.

23. And be renevved.) The Apostle teacheth vs not to apprehend Christs iustice by faith only, but to be renevved in our selues truly, & to put on vs the nevv man formed & created in iustice and holines of truth. By the vvhich, free vvil also is proued to be in vs, to vvorke vvith God, & to consent vnto him in our sanctification.

CHAP. V.

5. VVhich, is the seruice of Idols.) See the heretical corruption of this place in the Annotation Col. 3. v. 5.

23. Of the Church.) It is much to be noted, that in the first English Bibles there is not once the name of Church in al the Bible, but in steede thereof, Congregation, vvhich is so notorious a corruption, that them selues in the later bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the vere 1562.

23. Sauiour of his body.) None hath saluation or benefite by Christ, that is not of his body the Church. And vvhat Church that is, S. Augustine expresseth in these vvordes. The Catholike Church onely is the body of Christ, vvhereof he is head. out of this body the Holy Ghost quickeneth no man. And a litle after, He that vvil haue the Spirit, let him bevvare he remaine not out of the Church, let him bevvare he enter not into it feinedly. Aug. ep. 50. ad Bonifacium comitem in fine.

24. Subiect to Christ.) The Church is alvvaies subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. VVhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes novv, and the Donatistes of old did teach.

25, Loued the Church.) Loe Christes singular loue of the Church. for vvhich onely & the members thereof he effectually suffered his Passion, and for vvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish. for, in this vvorld by reason of the manifold infirmities of diuers her members, she can not be vvholy vvithout sinne, but must say alvvaies, Dimitte nobis debita nostra, Forgiue vs our debtes. Aug. li. 2. Retract. c 18.

29. As Christ the Church.) It is an vnspeakable dignitie of the Church, vvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvhich Christ effectually suffered, to be vvashed and embrued vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenæus expend li. 5. in principio) to be his members, to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as vvife of husband, yea to be his vvife and most deere spouse, take and formed (as S. Aug. often saith li. 1. de Symb. ad Catech. c 9.) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvas made of his ribbe. In Psal. 126 & in Psal. 127. & tract. 9. in Ioan. & tract. 120. In respect of vvhich great dignitie and excel-

excellencie, the same holy father affirmeth the Church to be the principal creature, and therfore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvhich incomparable excellencie of the Church, so beloued of Christ and so inseparatly ioyned in mariage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their contemptible companie or congregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: VVherevpon one of these absurdities vvould ensue, that either Christ may sometimes be vvithout a Church & spouse in earth (as he vvas all the vvhile there vvere no Caluinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his vvife, and the same haue such errors as the Heretikes falsely pretend, that his vvife so deere and so praised here, is notvvithstanding a very vvhoore. VVhich horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alvvaies is, and that it teacheth truth alvvaies, and to honour God truely and sincerely alvvaies: vvhatsoeuer the adulterous generation of Heretikes thinke or blaspheme.

32. This is a great Sacrament.) Mariage a great Sacrament of Christ and his Church præfigured in the first parent Adam (saith S. Augustine tract. 15. in Io.) vvho vvas a forme or figure of him that vvas to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deserued sleeping to take a vvife, and of his ribbe his vvife vvas made vnto him: because of Christ sleeping on the Crosse the Church vvas to be made out of his side. In an other place he maketh Matrimonie a Sacrament of Christ and his Church: in that, that as the maried man must forsake father & mother and cleaue vnto his vvife, so Christ as it vvere left his father, exinanishing him self by his incarnation, & left the Synagogue his mother, & ioyned him self to the Church. Li. 12. c. 8. cont. Faustum. In diuers other places he maketh it also a Sacramēt, specially in that it is an inseparable bōd betvvixt vvo, and that can neuer be dissolued but by death: signifying Christs perpetual and indissoluble coniunction vvith the Church his one onely spouse. de Gen. ad lit. li. 9 c. 7. Conr. Pel. de pec. ori. li. 2. c. 34. De Sd. & op. c. 7. De bono coniu. c. 7. & 18. And in an other place, The good of Mariage (saith he) amōg the people of God is in the holines of a Sacr. De bono cōiugali c. 24.

VVho vvould haue thought such mysteries and Sacraments to be in Mariage, that the ioyning of mā & vvife togethers should represent so great a mysterie, if the Apostle him self, & after him this holy father & others, had not noted it? or vvho cā marvel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties maried, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh 1. Thes. 4.) in sanctificatiō and honour, & not in passiō of lust and ignominie, as the Heathē vvhich knovv not God, and as our brutish nevv Maisters seeme to do, that commend mariage aboue al things so farre as it feedeth their concupiscences, but for grace, Sacramēt, mysterie, or sanctificatiō thereby, they care no more then the Heathen or brute beasts do? And thus vve gather that matrimonie is a Sacrament, and not of the Greeke vvord (Mystirion.) Sacramentum. Mystere onely, as Caluin falsely saith, nor of the Latin vvord Sacrament, both vvhich vve knovv haue of their nature a more general signification, and that in the Scriptures also: but vvhereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to signifie specially and peculiarly these tvvo Sacraments neuer so named expresly in Scripture,

and

and do not likewise folovv the Catholike Church in calling matrimoni by the same name, vvhich is here so called of the Apostle, specially vvhe reas the signification in it, is as great as in any other of the Sacraments and rather greater.

CHAP. VI.

2. Receaue of our Lorde.) God leaueth no good vvorke vnrevvar Aed.

9. Remittinge threateninges.) Aniendes.

11. On the armoure.) Paeoplian.

14. And clothed.) If man could not be truely iust or haue iustice i him self, hovv could he be clothed vvith iustice?

23. And charity.) S. Augustine noteth in sundrie places vpon this s me text, that faith vvithout charitie serueth not to saluation. li. 5 hom. 7.

ANNOTATIONS.

VPON THE EPISTLE OF

PAVL TO THE PHILIP-

PIANS.

CHAP. I.

1. Bishops and deacons.) Vvicleffe and other Heretikes vvould prou by this, that Priests are not here named, and for that there could not be ma ny Bishops of this one tovvne, that there is no difference betvvixt a Bi hop and a Priest, vvhich vvas the old heresie of Aerius, of vvhich matte (See Annot. Tit. 1. v. 5.) in other places: for this preset it is ynough to knov that in the Apostles time there vvere not obserued alvvaies proper distin names of either function, as they vvere quickly aftervvard, though they vv re alvvaies diuers degrees & distinct functions. See S. Chrysostom, Oecu menius, Theophylactus, and the rest of the Grecians vpon this place.

CHAP. II.

9. For the vvhich.) Caluin doth so abhorre the name of merite i Christian men tovvard their ovvne saluation, that he vvickedly and vnlea medly denieth Christ him self to haue deserued or merited any thing fo him self: though these vvordes (vvhich he shamefully vvritheth from th proper and plaine sense, to signifie a sequele and not a cause of his exalta tion) and diuers other in holy vvrite, proue that he merited for him se according to al learned mens iudgement. As Apoc. 5. The lambe that vva slaine, is vvorthie to receiue povver and Diuinitie. And Heb. 2. VVe see Iesu for the passion of death, crovvned vvith glorie and honour. See S. Augusti ne vpon these vvordes of the Psalme 109. propterea exaltabit caput.

10. Name of IESVS.) By the like vvickednes they charge the faithfu

people for capping or kneeling vvhē they heare the name of Iesus, as though they vvorshipped not our Lord God therein, but the syllables or letters or other material elements vvhereof the vvord vvritten or spoken consisteth, and al this, by sophistications to drawv the people from due honour and deuotion tovvard Christ Iesus, vvhich is Satans drift by putting scruples into poore simple mens mindes about his Sacraments, his Saincts, his Crosse, his name, his image, & such like, to abolish al true religion out of the vvorld, and to make them plaine Atheists. But the Church knovveth Satans cogitations, and therfore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vvhen so euer Iesus is named. becausse Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els vvhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvel as of Iesus Christ? And it is a pitieful ease to see these prophane subtelties of Heretikes to take place in religion, vvhich vvere ridiculous in al other trade of life? VVhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeisance, but tovvardes Christ it must be superstitious.

12. VVith feare and trembling.) Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvilleth the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, Blessed is the man that alvvaies is fearful. Prou. 28. v. 14.

13. VVorketh in you.) Of this thus saith S. Aug. Not becausse the Apostle saith, it is God that vvorketh in you both to vvil and vvorke, must vve thinke he taketh avvay our free vvil. For if it vvere so, thē vvould he not a litle before haue vvilled them to vvorke their ovvne saluation vvith feare & trembling. For vvhen they be cōmaunded to vvorke, their free vvil is called vpon: but, vvith trembling and feare, is added, lest by attributing their vvel vvorking to them selues, they might be proud of their good deedes as though they vvere of them selues. August. de gratia & li. arbit. c. 9.

16. The vvord of life.) Such as haue by their preaching gained any to Christ, shal ioy and glorie therein exçedingly at the day of our Lord.

17. If I be imolated.) Pastors ought to be so zelous of the saluation of their flocke, that vvith S. Paul they should offer them selues to death for the same.

17. The sacrifice.) The obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hostes to God.

21. For al seeke.) Many forsake their teachers vvhen they see them in bandes and prison for their faith, becausse most men preferre the vvorld before Christs glorie.

CHAP. III.

2. See the concision.) By allusion of vvords, he calleth the carnal Christian Ievvs that yet boasted in the circumcision of the flesh, concision: & him self & the rest that circumcided their hart and senses spiritually, the true circumcision. S. Chrys. Theoph.

3. The circumcision.) Catatomi & Peritomi.

9. My iustice.) Diuers Lutherans in their translations do shamfully mangle this sentence by transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that the Apostle vvould haue no iustice of his ovvne, but onely that iustice vvhich is in Christ. Magd. cent. 1. li. 2. c. 4. pag. 222. VVhich is a false and hereticall sēse of the vvordes, and not

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meant by S. Paul: vvho calleth that a mans ovvne iustice, vvhich he chalengeth by the vvorkes of the Lavv or nature vvithout the grace of Christ: and that Gods iustice (as S. Augustine expounde th this place) not vvhich is God, or by vvhich God is iust, but that vvhich is in man from God and by his gift. li 3 cont 2. ep. Pelag. c. 7. de Sp & lit. c 9.

11. If by any means.) If S. Paul ceſed not to labour ſtill, as though he vvere not ſure to come to the marke vvithout continual endeuour: vvhat ſecuritie may vve poore ſinners haue of Heretikes perſuaſions & promiſes of ſecuritie and ſaluation by onely faith?

12. Not that ovvr.) No man in this life can attaine the abſolute perfectnes either of iuſtice or of that knovvledge vvhich shal be in heauen: but yet there is alſo an other perfectnes, ſuch as according to this ſtate a man may reach vnto, vvhich in reſpect of the perfection in glorie, is ſmall, but in reſpect of other leſſer degrees of mans iuſtice and knovvledge in this life, may be called perfectnes. And in this ſenſe the Apoſtle in the next ſentence calleth him ſelf and others perfect, though in reſpect of the abſolute perfectnes in heauen, he ſaith here, he is not yet perfect nor hath yet attained therunto.

15. Otherviſe minded.) VVhen Catholike men novv a daies charge Heretikes vvith their horrible diuiſions, diſſenſions, combates, contentions, and diuerſities among them ſelues, as the Catholikes of al other ages did chalēge their Aduerſaries moſt truely and iuſtly for the ſame, (both becauſe vvhere the Spirit of God is not nor any order or obedience to Superiors, there can be no peace nor vnitie, and ſpecially for that it is, as S. Auguſtine ſaith (li. de agone Chriſt. c. 29.) the iuſt iudgement of God that they vvhich ſeeke nothing el but to diuide the Church of Chriſt, ſhould them ſelues be miſerably diuided among them ſelues) the fore (I ſay) vvhen men charge the Proteſtants vvith theſe things, they flee for their defence to this, that the old Fathers vvere not al of one iudgement in euery point of religion: that S. Cyprian ſtood againſt others, that S. Auguſtine and S. Hierom vvrote earneſtly in a certaine matter one againſt an other, that our Dominicans and Franciſcans, our Thomiſts and Scotiſts be not al of one opinion in diuers matters, and therfore diuiſions and contentions ſhould not be ſo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them ſelues: but ridiculously and againſt the rule of S. Paul here, acknovvledging that in this imperfection of mans ſcience in this life euery one can not be free from al error, or thinke the ſame that an other thinketh: vvhereupon may riſe differences of vnderſtanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed, or the Church determined, and therfore that ſuch diuerſitie is tolerable and agreable to our humane condition and the ſtate of the vvay that vve be in: al vvaies prouided, that the controuerſie be ſuch and in things, as be not againſt the ſet knovven rule of faith, as he here ſpeaketh, and ſuch as breake not mutual ſocietie, fellovvship, and communion in praier, ſeruice, Sacraments, and other offices of life and religion. for ſuch diuiſions and differences come neuer but of Schiſme or Hereſie, and ſuch are among the Heretikes, not onely in reſpect of vs Catholikes, but among them ſelues: as they knovv that be acquainted vvith the vvritings of Luther againſt Zuinglius, or VVeſtphalus againſt Caluin, or the Puritans againſt the Proteſtants, not onely charging one an other vvith Hereſie, Idolatrie, Superſtition, and Atheiſme, but alſo condemning ech other ceremonies or maner of adminiſtrations, til it come to excommunication, and banishment, yea ſometimes burning one of an other. Thus did not S. Cyprian, S. Auguſtine, S. Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, vvho al agree in one rule of faith, al of one communion, al moſt deere one to an other in the ſame, al (thākes be to God) come to one holy Maſſe, & receiue the ſame Sacramēts, & obey one head through

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vse al the vvorld. S. Augustine (li. 2. de bapt. c. 5.) shal make vp this matter with this notable sentence: VVe are men (saith he) and therfore to think somevvhat otherwise then the thing is, is an humane temptation: but by loving our ovvne sentence too much, or by envying our betters, to proceed into the sacrilege of deviding the mutual societie and of making schisme or heresie, is divelish presumption: in nothing to have other opinion then the truth is, that is Angelical perfection. And a litle after, if you be any otherwise minded, this God vvil reveale: but to them only (saith he) that vvalke in the vvay of peace, and that stray a side into no division or separation. VVhich saying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God revealeth truth.

17 Be followvers.) It is a goodly thing vvhen the Pastor may so say to his flocke. Neither is it any derogation to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, S. Aug. S. Benedict, & Dominike, S. Francis.

CHAP. IIII.

1. My ioy.) He calleth them his ioy and crovvne, for that he expected the crovvne of everlasting life as a revvard of his labours towardes them. VVhereby vve may learne also, that besides the essential glorie vvhich shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

3. Sincere companion.) The English Bibles vvith one consent interprete the Greeke vvordes, faithful yoke-fellovv, perhaps to signifie (as some vvould have it) that the Apostle here speketh to his vvife: but they must vnderstand that their Maisters Calvin and Beza mislike that expositon, S. Chrys. Theodore. Occum. Theophyl and al the Greeke fathers almost much more reiect it, and it is against S. Paules ovvne vvordes speaking to the vnmaried. That it is good for them to remaine so, euen as him self did. 1. Cor. 7. 8. VVhereby it is evident he had no vvife, and therfore meaneth here some other his coadiutor and fellovv-labourer in the Gospel.

3. VVith Clement.) This Clement vvas aftervvard the 4. Pope of Rome from S. Peter, as S. Hierom vvriteth according to the common supputation.

6. But in euery thing.) Enpandi ti prosevchi.

15. You have reflorished.) This reflorishing is the reviuing of their old liberalitie, vvhich for a time had been slacke & dead S. Chr.

15. And receit.) He counteth it not mere almes or a free gift that the people bestovveth on their Pastors or preachers, but a certaine mutual traffike as it vvere, and enterchange: the one giuing spiritual, the other rendering temporal things for the same.

18. Acceptable.) Hovv acceptable almes are before God, vve see hereby namely vvhen it is giuen for religion to deuout persons for a recompense of spirituall benefites. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and svvete in his sight.

THE

THE ANNOTATIONS.
VPON THE EPISTLE OF
PAVL TO THE COLOS-
SIANS.

CHAP. I.

6. As also in the vvhole.) He shevveth that the Churche and Christes Gospel should daily grovv and be spred at length though the vvhole vvorld. vvhich can not stand vvith the heretikes opinion of the decay therof so quickly after Christes time, nor agree by any meanes to their obscure Conventicles. see S. Augustine ep 80. in fine.

10. Vvalke vvorthy of God.) So S. Amb. & the Gr. (axioos.) Doctors, thus: vvorthily, pleasing God &c.

10. Fructifying in al good vvorkes.) Many things requisite, and divers things acceptable to God beside faith.

12. Vvho hath made vs vvorthy.) Vve are not onely by acceptation & imputation partakers of Christes benefites, but are by his grace made worthie thereof, and deserue our saluation concurrently.

24. Do accomplish that vvanteth.) As Christ the head and his body make one person mystical and one full Christ, the Church being therfore the plenitude, fulnes, or complemēt Ephes. 1. so the passions of the head and the afflictions of the body and members make one complete masie of passions. Vvith such difference for al that, betvvene the one sort and the other, as the preeminence of the head (and specially such a head) aboue the body, requireth and giueth. And not only those passions vvhich he suffered in him self, vvhich vvere fully ended in his death, and vvere in him selues fully sufficient for the redemption of the vvorld & remission of al sinnes, but al those vvhich his body and members suffar, are his also and of him they receiue the condition, qualitie, and force to be meritorius and satisfactorie for though there be no insufficiencie in actions or passions of Christ the head, yet his vvisedom vvil, and iustice requireth and ordaineth, (Ro. 8. 17. Leo ser. 9. de passio.) that his body and members shal be fellovves of his passions, as they looke to be fellovves of his glorie that so suffering vvith him and by his example, they may applie to them selues and others the gener l medicine of Christes merites and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaies also: the one sort being no more iniurious to Christes death then the other, notvvithstanding the vaine clamours of the Protestants, that vvould vnder pretence of Christes Passion, take avvay the valure of al good vvorkes. Herevpon it is plaine novv, that this accomplishment of the rests of Christes Passions, vvhich the Apostle and other Saincts make vp in their flesh, is not meant but of the penal and satisfactorie vvorkes of Christ in his members, euery good man adding continually (and specially in yeres) somevvhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the pleni-

plenitude of his perſō: & therfore theſe alſo through the cōmuniō of Saīcts & the ſocietie that is not onely betvvene the head & the body, but alſo betvvene one member and an other, are not only ſatisfactorie & many vvaies profitable for the ſufferers them ſelues, but alſo for other their fellovv-members in Chriſt. for though one member can not merite for an other properly. yet may one beare the burden and diſcharge the debt of an other, both by the lavv of God and nature. and it vvas a ridiculous Hereſie of VVicleffe to deny the ſame. Yea (as vve ſee here) the paſsions of Saincts are alvvaies ſuffered for the comm on good of the vvhole body, and ſometimes vvithal by the ſufferers ſpecial intention they are applicable to ſpecial perſons one or many. as here the Apoſtle (2. Cor. 1. 6,) ioyneth in his paſſions for the Coloſſians, in an other place his afflictions be for the ſaluatiō of the Corinthians, ſometimes he vvisheth to be Anathema, (Ro. 9. 3.) that is according to Origens expoſition (in li. nu. ho. 10. & 24.) a ſacrifice for the Ievves, and he often ſpeaketh of his death as of a libation, hoſt, or offering, as the fathers do of al Martyrs paſſions. Al vvhich dedicated and ſanctified in Chriſtes bloud and ſacrifice, make the plenitude of his Paſſion, and haue a forcible crie, interceſſion, and ſatisfaction for the Church and the particular neceſſities thereof. In vvhich as ſome do abound in good vvorkes and ſatisfactions (as S. Paul, vvho reckeneth vp his afflictions and glorieth in them 2. Cor. 11. and Iob, vvho auoucheth that his penalties farre ſurmounted his ſinnes: and our Ladie much more, vvho neuer ſinned, and yet ſuffered ſo great dolours) ſo other ſome do vvant, and are to be holpen by the abeundance of their fellovv-members.

VVhich entercourſe of ſpiritual offices and the recompenſe of the vvant of one part by the ſtore of the other, is the ground of the old libels of Indulgence vvhereof is treated before out of S. Cyp. (See the Annotation 2. Cor. 2. v. 10.) and of al indulgences or pardons, vvhich the Church daily diſpenſeth vvith great iuſtice and mercie, by their hands in vvhom Chriſt hath put the vvord of our reconcilement, to vvhom he hath committed the keies to keepe and vſe, his sheepe to feede, his myſteries and al his goods to diſpenſe, his povver to binde and looſe, his commiſsion to remit, and reteine, and the ſtevvardſhip of his familie to giue euery one their meate and ſuſtenance in due ſeaſon.

CHAP. II.

4. But this I ſay.) Heretikes do moſt commonly deceiue the people vvith eloquence namely ſuch as haue it by the gift of nature. as the Heretikes of al ages had, & lightly al ſeditious perſons, vvhich draw the vulgar ſort to ſedition by the allurement of their tongue. Nothing (ſaith S. Hierom. ep. 2. ad Nepotian.) is ſo eaſie as vvith volubilitie of tongue to deceiue the vnlearned multitude, vvhich vvhatſoeuer it vnderſtandeth not doth the more admire and vvonder at the ſame. The Apoſtle here calleth it, pithanologian, perſuaſible ſpeache.

8. By Philoſophie.) Philoſophie and al humane ſcience, ſo long as they be ſubiect and obedient to Chriſt (as the Schooles of Chriſtian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Othervviſe vvhere ſecular learning is made the rule of religion and commaundeth faith, there it is pernicious as the cauſe of al hereſie and infidelitie. for the vvhich, S. Hierom and before him Tertullian call Philoſophers, the Patriarkes of Heretikes, and declare that al the old hereſies roſe onely by to much admiring of prephane Philoſophie. Hiero. ad Cteſiph. cont. Pel. c. 1. Tertul. de præſcr. & con

Hermo

ermog. & cont. Marcio. li. 5. And ſo do theſe nevv ſectes no doubt in many
ings. for, other arguments haue they none againſt the preſence of Chriſt
the B. Sacrament but ſuch as they borovv of Ariſtotle and his like, con-
rning quantitie, accidents, place, poſition, dimenſions, ſenſes, ſight, taſt,
nd other ſtraites of reaſon, to vvhich they bring Chriſtes myſteries. Al
hiloſophical arguments therfore againſt any article of our faith be here
ondemned as deceitful, and are called alſo here, the tradition of men, and
e elements of the vvorld. The better to reſiſt vvhich fallacies and tradi-
ons of Heathen men, the Schoole learning is neceſſarie, vvhich keepeth
hiloſophie in avve and order of faith, and vſeth the ſame to vvithſtand
he Philoſophical deceites of the Heretikes and Heathen. So the great
hiloſophers S. Denys, S. Auguſtine, Clemens Alexandrinus, Iuſtine, Lactan-
us and the reſt, vſed the ſame to the great honour of God and benefite
f the Church. So came S Cyprian, S. Ambroſe, S. Hierom. and the Greeke
thers, furniſhed vvith al ſecular learning vnto the ſtudie of Diuinitie,
vvhereof ſee S. Hierom ep. 84. ad Magnum Oratorem.

15. And Poteſtates hath.) Edeigmatiſen.

16. In meate.) The Proteſtants vvilfully or ignorantly applie al theſe
indes of forbearing meates, to the Chriſtian faſtes: but it is by the cir-
inſtance of the text plaine (as S. Auguſtine 59 ad Paul. in ſolut. 7. quæſt.)
ſo teacheth) that the Iudaical obſeruation and diſtinction of certaine cle-
re and vncleane meates is forbidden to the Coloſſians, vvho vvere in dan-
er to be ſeduced by certaine Ievves, vnder pretence of holines to keepe
e Lavv touching meates and feſtiuities and other like, vvhich the Apoſtle
eevveth vvere onely ſhadovves of things to come: vvhich things are come,
nd therfore the ſaid ſhadovves to ceaſe. VVhere he nameth the Sabboths
nd feaſtes of the nevv moone, that no man neede to doubt but that he
eaketh onely of the Ievvish daies and kindes of faſtes and feaſtes, and not
Chriſtian holidaies or faſting daies at all.

18. Seduſe you vvilling.) That is, vvilful or ſelfvvilled in voluntarie
ligion: for that is, thelon en thriſkeia vvhereof commeth the vvord folo-
ing Erheiothriskeia Superſtition, v. 23. See Annot. v. 21.

18. Religion of Angels.) By the like falſe application of this text as
the other before, the Heretikes abuſe it againſt the inuocatiō or honour
Angels vſed in the Catholike Church, vvhere the Apoſtle noteth the
icked doctrine of Simon Magus and others (See S. Chryſ. ho. 7. in hunc
um, and Epiph. hær. 21.) vvho taught, Angels to be our mediators and
t Chriſt, non tenens caput, not holding the head, as the Apoſtle here ſpe-
eth, & preſcribed ſacrifices to be offered vnto them, meaning indifferently
vvel the il Angels as the good. VVhich doctrine the ſaid Heretike had of
ate, vvho taught, that ſpirites (vvhich he calleth dæmones) vvere to
honoured as mediators next to God. Againſt vvhich S. Auguſtine diſ-
eth li. 8. 9. & 10. de ciuit. as he condemneth alſo the ſame vndue vvor-
pli. 10. Confeſſ cap. 42. S. Hierom (q. 10. ad Aglaſiam (expoundeth this
o of il ſpirites or diuels, vvhom he prooueth (out of S. Steuens ſermon
. 7.) that the Ievves did vvorſhip, auouching that they ſerue thē
l, ſo many of them and ſo often as they obſerue the Lavv. Of
hich idolatrie alſo to Angels Theodorete ſpeaketh vpon this place, de-
ing that the Ievves defended their ſuperſtition tovvardes Angels by
t, that the Lavv vvas giuen by them, deceitfully at once inducing the
oſſians, both to keepe the lavv, & to honouring of the Angels as the gi-
s of the ſame. VVhereby diuers of the faithful vvere ſo ſeduced, that
y forſooke Chriſt and his Church & ſeruice, & cōmitted idolatrie to the
Angels. Againſt vvhich abominatiōs the Coūcel of Laodicia Cap. 35. too-
order, accurſing all that forſooke our Sauiour and cōmitted idolatrie to
gels, and contemning Chriſt, kept conuenticles in the name of ſpirites
Idols, of vvhich kinde of vvorſhip of Angels and Diuels ſee

Alexand. Stom. 3. Tertullian (li. 5. cont. Marcion.) expoundeth this pla of the false teachers that feined them selues to haue reuelation of A gels, that the Lavv should be kept touching difference of cleane & vncle ne meates. VVhich is very agreable to that in Timothee 4.1. vvhere S. Pa calleth abstaining from meates after the Ievvish or heretical maner, th doctrine of Diuels: vvhereof see more in the annotation vpon that plac Haimo a godly auncient vvriter, vpon this place, saith further, that son Philosophers of the Gentils and some of the Ievves also taught, that the vvere foure Angels Præsidents of the foure elements of mans body, an that in feined hypocrisie (vvhich the Apostle here calleth humilitie) the pretended to vvorship by sacrifice the said Angels. Theophylacte expoun deth this feined humilitie, of certaine Heretikes, that pretending the me diatorship to be a derogation to Christs maiestie, vvorshipped Angels the only mediators. Al vvhich vve set dovvne vvith more diligence, that th Heretikes may be ashamed to abuse this place against the due reuerenc and respect or praiers made to the holy Angels. VVhom the Scriptures re cord so often to offer our praiers vp to God, and to haue been lavvfully re uerenced of the Patriarkes, neuer as gods, but as Gods ministers and mes sengers-Iosu. 5.14. Tob. 12. Gen. 48.16. Angelus qui eruit me. 1. Tim. 5. 21 And that they may be praied vnto, & can helpe & heare vs, see S. Hieron in cap. 10. Danielis, S. Ambrose in Psal. 118. ser. 1. S. Augustine li. 10. de ciuit Dei c. 12. Bede li. 4. in Cantica c. 24.

19. Being serued.) Epichorigoumenan. That is taking submiñistratio of spiritual life and nourishment by grace from Christ the head.

19. Not holding the head.) Because he hath much a do vvith such false preachers as taught the people to preferre the Angels vvhich gaue th Lavv, or other vvhatsoeuer, before Christ. in this Epistle, and to the Ephe sians, he often affirmeth Christ to be our head, yea and to be exalted fa aboue al creatures, Angels, Potestats, Principalities, or vvhatsoeuer.

20. Do you yet decree. (Dogmatizesthe.

20. VVhy doe you.) A maruelous impudent translation of thes vvordes in the English Bibles thus, VVhy are you burdened vvith tradi tions? VVhereas the Greeke Dogmatizesthe hath not that signification: bu to make the name of Traditiõ odious, here they put it of purpose, not being in the Greeke: and in other places vvhere Traditions are commended (1 Cor. 11. and 2. Thes. 2.) and vvhere the Greeke is so most flatly (paradoseis) there they translate it, Instructions, ordinances, &c.

21. Touch not.) The Heretikes (as before and alvvaies) very vainely alleage this against the Catholike fastings: vvhen it is most cleere that th Apostle reprehendeth the foresaid false teachers that thought to make the Christians subiect to the obseruation of the ceremonies of the old Lavv, of not eating hogges, conies, hares flesh, and such like, not to touch a dead corps nor any place vvhere a vvoman in her floures had sitten, & other in finite doctrines of touching, tasting vvashing, eating, and the rest, either commaunded to the old people by God, or (as many things vvere) volun tarily taken vp by them selues, sometime cleane against Gods ordinance and often friuolous and superstitious. VVhich sort as Christ in the Gospel so here S. Paul calleth the precepts and doctrines of men, and superstition (and as the Greeke vvord Ethelothriskeia signifieth) volũtarie vvorship, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lavvful authoritie of such vvhom Christ commaundeth vs to obey. Against such Sect Maisters therfore as vvould haue yoked the faithful againe vvith the Ievvish or Heretical fastes of Simon Magus and the like, S. Paul speaketh, and not of the Churches fastes or doctrines.

23. Hauing a shevv.) Againe the Heretikes of our time obiect, that these foresaid false teachers pretended holines, vvisedõ, and chastisemẽt of

their

their bodies (for ſo S. Paul ſaith) by forbidding certaine meates according to the Iewes obſeruation, euen as the Catholikes do. It is true they did ſo, and ſo do moſt vices imitate vertues. for if chaſtiſing of mens bodies and repreſſing their concupiſcences and luſtes vvere not godly, and if abſtinence from ſome meates vvere not laudably and profitably vſed in the Church for the ſame purpoſe, no Heretikes (to induce the abolished obſeruations and differences of meates of the Iewes, or the condemnation of certaine meates and creatures as abominable according to others) vvould ſome falſely pretend the chaſtiſement of their fleſh, or made other ſhevv of vviſedom and pietie, to found their vnlavvful Heretical or Iudaical ſuperſtition concerning the ſame. The Catholike Church & her children, by the example of Chriſt, S. Iohn Baptiſt, the Apoſtles and other bleſſed men, do that lavvfully, godly, religiously, and ſincerely in deede, to the end aforeſaid, vvhich theſe falſe Apoſtles onely pretended to do. So S. Paul (1. Cor. 9. 27. 2. Cor 11. 27.) did chaſtiſe his body in deede, by vvatching, faſting, and many other afflictons, and that vvas lavvful and vvas true vviſedom and pietie in deede. The foreſaid Heretikes not ſo, but to induce the Coloſſians to Iudaiſme and other abominable errors, did but pretend theſe things in hypocriſie.

CHAP. III.

5. VVhich is the.) Eidolatreia.

5. Auarice, vvhich is the ſeruice of idols.) Here is a maruelous impudens and folish corruption in the vulgar English Bible printed the yere 1577. and (as it ſeemeth) moſt authoriſed. VVhere for their errour gainſt the Images of Chriſt and his Saincts, and to make image and idol, one: the translator, for that vvhich the Apoſtle ſaith in Greeke, Couetouſnes is idolatrie, maketh him to ſay in English, Couetouſnes is vvorſhipping of images: as alſo Eph. 5. 4. he translateth thus, The couetous perſon is a vvorſhipper of images: for that vvhich the Apoſtle ſaith, The couetous man is an idolater, meaning ſpiritual idolatrie, becauſe he maketh money his God. In vvhich ſenſe to call this ſpiritual idolatrie, vvorſhipping of images, is to ridiculous, and muſt needes procede of blinde hereſie.

9. Doing on the nevv.) By this and the vvhole diſcourſe of this chapter conteining an exhortation to good life, and to put on the habite of the nevv man vvith al vertues: vve may ſee, our iuſtice in Chriſt to be very qualitie and forme inherent in our ſoul, adorning the ſame, and not imputation onely of Chriſtes righteouſnes, or a hiding onely of our ſinnes and vvickednes, vvhich the Heretikes falſely affirme to remaine in vs after baptiſme and alvvaies during life. See S. Auguſtine de pec. mer. & remiſ. li. 2. c. 7. & cont. Iulian. li. 6. c. 7.

15. The peace of Chriſte.) Vraueueto. triumph & haue the victory.

24. The retribution.) Retribution or revvard for good vvorkes: antidolis, vvhich ſignifieth rendering one for an other.

CHAP. IIII.

3. Praying vvithal.) S. Paul euer much deſireth the praiers of the faithful: vvhereby vve learne the great efficacie of them.

13. He hath much labour.) He did not only pray, but tooke other great paines to procure Gods grace for the Coloſſians: perhaps by vvatching, fasting, and doing other penance of body: that God vvould not ſuffer them to fall from their receiued faith to the ſecte of Simon Magus or the Iudaizing Chriſtians.

ANNOTATIONS VPON THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

6. Folovvers of vs.) S. Paul is bold to commend them for imitation of him, yea and to ioyne himself in that point vvith Christ, to be their patterne to vvalke after. VVhere vvithout curiositie he nameth him self first, and our Lord aftervvard, becauſe he vvas a more neere and ready obiect then Christ, vvho vvas not nor could not be folovved but through the preaching and conuerſation of the Apoſtle, vvho vvas in their ſight or hearing. And this imitation of ſome holy man or other, hath made ſo many Religious men of diuers orders and rules, al tending to the better imitation of Christ our Lord. See the like vvordes of the Apoſtle, 1. Cor. 11. 1. and Philip. 3. 17.

9. Turned to God from Idols.) In this and the like places the Heretikes malitiously & moſt falſely translate, conſtrue, & apply al things meant of the Heathen idols, to the memories and images of Christ and his ſaincts, namely the English Bibles of the yeres. 1562. 1577. See the Annotation 1. Io, 5. 21.

CHAP. II.

2. But hauing.) A notable exemple for Catholike preachers, and paſſing comfortable, vvhen in the middes of perſecutions and reproches they preache ſincerely, to pleaſe God & not men.

12. The vvord of God.) The Aduerſaries vvil haue no vvord of God but that vvhich is vvritten and conteined in the Scripture: but here they might learne that al Paules preaching before he vvrote to them, vvas the very vvord of God. They might alſo learne that vvhat ſo euer the lavvful Apoſtles, Paſtors and Prieſtes of Gods Church preach in the vnitie of the ſame Church, is to be taken for Gods ovvne vvord, and ought not to be repined of them for doctrines of men or Phariſaical traditions. as they falsly call canons, precepts, and decrees of holy Church.

16. Brethren depriued.) Aporphanisthendes.

18. Or crovvne of glory.) If the Apoſtle vvithout iniurie to god, in right good ſenſe call his ſcholars the Theſſalonians, his hope, ioy, glories: vvhy blaſpheme the Proteſtants the Cath. Church & her children for terming our B. Ladie or other Saincts, their hope, for the ſpecial confidence they haue in their praiers?

CHAP.

CHAP. III.

10. VVe may ſee youre face.) Though letters or epiſtles in abſence giue great comfort and confirmation in faith, yet it is preaching in preſence by vvith the faith of Chriſt and true religion is alvvais both begunne and accomplished.

CHAP. IIII.

8. Not man but God.) He that deſpiſeth the Churches or her lavvful Paſtors precepts, offendeth no leſſe then if he contemned Gods expreſſe commaundements. For they be of the holy Ghoſt, and are not to be counted among the commaundements of men onely.

9. Of the fraternity.) Al Catholike Chriſtians make one fraternitie or brotherhod.

10. That you abound more.) Chriſtian men ought to procede and profite continually in good vvorkes and iuſtification.

13. Sleepe.) Some Heretikes peruersly inferred of this that the ſoules did sleepe til the day of iudgement: vvhere it is meant of the bodies onely.

15. That vve vvhich liue.) He ſpeaketh in the perſon of thoſe that shal be aliue vvhen our Sauiour returneth to iudgement.

CHAP. V.

8. And charity.) A chriſtian mans vvhole armour is not faith only, but al the three vertues here named.

19. But prooue.) Though vve may not extinguish the ſpirit, nor contemne the prophets, yet vve muſt bevvare vve be not deceiued by geuing to light credite to euery one that vaunteth him ſelf of the ſpirit, as Arch-heretikes euer did, vve muſt trie them by the doctrine of the Apoſtles & the Spirit of the Catholike Church, vvhich can not beguile vs.

17. Pray vvithout intermiſsion.) To deſire eternal life of him that onely can giue it, is to pray vvithout intermiſsion: but becauſe that deſire is often by vvorldly cares cooled, certaine houres and times of vocal prayer vvere appointed. See S. Aug. ep. 121. ad Probam.

ANNOTATIONS.

VPON THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

15. That you may.) Note that by constant and patient suffering of afflictions for christ men are made vvorthie (so the Greeke signifieth, as the Aduersaries them selues translate v.11.) of the crovvne or kingdom of heauen, and so do merite and deserue the same. See Anno. Luc. 22. 35. And the Apostle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishment to them that afflict, because of their contrarie deserts or merites.

10. Be glorified.) Christ shal be glorified in his Saincts, that is, by the great and vnspeakable honour & exaltation of them he shal be honoured, as now he is: the honour vvhich the Church doth to them, not diminishing Christs glorie (as the Aduersaries folishly pretend) but exceedingly augmenting the same.

CHAP. II.

2. As though the day.) The curiositie of man but by Satans deceites, hath sought to know and to giue out to the vvorld, such things as God vvil not impart to him, nor be necessarie or profitable for him to know: so farre, that both in the Apostles daies and often aftervvard, some haue coined reuelations, some falsely gathered out of the Scriptures, some vvpresumed to calculate and coniecte by the starres, and giuen furth to the vvorld a certaine time of Christes coming to iudge neare. Al vvhich seduers be here noted in the person of some that vvere about to deceiue the Thessalonians therein. And S. Augustine (in his 80. Epistle ad Hesychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorld or the second Aduent shal be.

3. Vnles there come a reuolt first.) Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cōming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvhich must come to passe by the course of Gods prouidence and permission before, vvhich are diuers, vvhereof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of tvvo specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. VVhich tvvo pertaine in effect both to one, either depending of the other, and shal fall (as it may be thought) neere together, and therfore S. Augustine maketh them but one thing.

This apostasie or reuolt, by the iudgement in maner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertull. li. de resur. carnis. S Hierom q. 11. ad Algasiam, S. Chrysostom ho. 4. and S.

Am-

Ambroſe vpon this place, S. Auguſtine De Ciuit. Dei li. 20. c. 19. Al vvhich fathers and the reſt Caluin in hunc locum. preſumptuously condemneth of errour and follie herein, for that their expoſition agreeth not vvith his and his fellovves blaſphemous fiction that the Pope should be Antichriſt. To eſtabliſh vvhich falſe impietie, they interprete this reuolt or apoſtaſie to be a general reuolt of the viſible Church from God, vvhoſe houſe or building (they ſay) vvas ſodenly deſtroied, and lay many yeres ruined, and ruled onely by Satan and Antichriſt. So ſaith the foreſaid Arch-heretike here, though for the aduantage of his defence and as the matter els vvhere requireth he ſeemeth (as al their fashion is) to ſpeake in other places quite contrarie: but vvith ſuch colour and colluſion of vvordes, that neither other men nor him ſelf can tell vvhat he vvould haue or ſay. And his fathers Vvicleſe and Luther, his fellovves and folovvers Illyricus, Beza, and the reſt, are (for the time of the Churches falling from Chriſt) ſo various among them ſelues, and ſo contrarie to him, that it is horrible to ſee their confuſion, and a pitieful caſe that any reaſonable man vvil folovv ſuch companions to euident perdition.

But concerning this errour and falshod of the Churches defection or reuolt, it is refuted ſufficiently by S. Auguſtine againſt the Donatiſtes in many places. Vvhere he proueth that the Church shal not faile to the vvorldes end, no nor in the time of Antichriſt: affirming them to deny Chriſt, and to robbe him of his glorie & inheritance bought vvith his blou l, vvhich teach that the Church may faile or perish. Li. de vnit. Ec. c. 12 13. De Ciuit li. 20. c. 8. In Pſal. 85. ad illud, Tu ſolus Deus magnus, pſ 70. Conc. 2. & Pſal 60. De vtil. red. c. 8. S. Hierom refuteth the ſame vvicked Hereſie in the Luciferians, (Dialog. adu. Lucifer c. 6.) prouing againſt them, that they make God ſubiect to the Diuel, and a more miſerable Chriſt, that imagine the Church his body may either perish or be driuen to any corner of the vvorld. both of them anſvver to the Heretikes arguments grounded on Scriptures falſly vnderſtood, vvhich vvere to long here to rehearſe. It is ynough for the Chriſtian reader to knovv, that it is an an old deceite and excuſe of al Heretikes and Schiſmatikes, for defence of their forſaking Gods Church, that the Church is perished, or remaineth hidden, or in them ſelues onely and in thoſe places vvhere they and their folovvers dvvel: to knovv alſo, that this is reproued by the holy Doctors of the primitiue Church, and that it is againſt Chriſtes honour, pavver, prouidence and promis.

If the Aduerſaries had ſaid that this reuolt vvhich the Apoſtle foretelleth shal come before the vvorldes end, is meant of great numbers of Heretikes & Apoſtates reuolting from the Church, they had ſaid truth of them ſelues and ſuch others, vvhom S. Iohn (1. Ep. c. 2. v. 18.) calleth Antichriſtes. And it is very like (be it ſpoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt shal not be onely from the Romane empire, but ſpecially from the Romane Church, and vvithal from moſt points of Chriſtian religion, not that the Catholike Chriſtians, either in the time of Antichriſt or before, shal refuſe to obey the ſame, but for that neere to the time of Antichriſt and the conſummatiō of the vvorld, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion therof. Vvhich reuolt haue I beē begunne and continued by Heretikes of diuers ages, reſiſting & hating the ſeate of Peter (vvhich they called cathedram peſtilentiæ, the chaire of peſtilence, (li. 2. contra lit. Petil. c. 51.) in S. Aug. dates) becauſe it is Chriſtes fort erected against Heretikes and al Heretikes, and being vvonderful ſtrangely aſſaid by theſe of our dates the next preſurſors of Antichriſt as it may ſeeme, shal be fully atchieued a litle before the end of the vvorld by Antichriſt himſelf: though then alſo, vvhen for the fevv daies of Antichriſtes reigne the external ſtate of the Romane Church

and publike entercourse of the faithful vvith the same may cease, yet the due honour and obedience of the Christians tovvard it, and communion in hart vvith it, and practise thereof in secrete, and open confessing thereof if occasion require, shal not cease, nomore then it doth novv in the Christians of Cypres and other places vvher open entercourse is forbidden.

This is certeine and vvonderful in al vvise mens eies, and must needes be of Gods prouidence, & a singular prerogatiue, that this Seate of Peter standeth, vvhen al other Apostolike Sees be gone: that it stood there for certaine ages together vvith the secular seate of the Empire: that the Popes stood vvithout vvealth, povver, or humane defense, the Emperours knovving, vvitting, and seeking to destroy them, and putting to the svvord aboue thirtie of them one after an other, yea and being as much afraid of them as if they had been æmuli imperij. Competitors of their Empire, as S. Cypr. noteth (epist. 52. ad Anton. num. 3.) of S. Corn. Pope in his daies, and Decius the Emperour: agayne, that the Emperours aftervvard yelded vp the citie vnto the, cõtinuing for al that in the Emperial dignitie still: that the successors of those that persecuted the, laid dovvne their crovvnes before their Seate and sepulcres, honouring the very memories and Relikes of the poore men vvhom their predecessors killed: that novv vvel neere these 1600. yeres this Seat standeth, as at the beginning in continual miserie, so novv of long time for the most part in prosperitie vvithout al mutation in effect, as no other kingdom or State in the vvorld hath done; euery one of them in the said space being manifoldly altered. It standeth (vve say) al this vvhile (to vse S. Aug. vvordes de vtil. cred. c. 17.) Frustra circumlatrantibus hæreticis, the Heretikes in vaine barking about it, not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, not any sackes or massakers by Alaricus, Gensericus, Attila, Borbon, and others, not the emulation of secular Princes, vvere they kings or Emperours, not the Popes ovvne diuision among them selues and manifold difficulties and dangers in their elections, not the great vices vvhich haue been noted in some of their persons, not al these nor any other endeuour or feâdal could yet preuaile against the See of Rome, nor is euer like to preuaile til the ende of the vvorld draw neere, at vvhich time this reuolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotations next folovving.

3. The man of sinne:) There vvere many euen in the Apostles time (as vve see by the 4. Chapter of S. Iohns first epistle and in the vvritings of the auncient fathers) that vvere forerunners of Antichrist, and for impugning Christes truth and Church vvere called antichristes, vvhether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperours did, or by false teaching and deceites, as the Hereriket of al ages. in vvhich common and vulgar acception S. Hierom saith, al belonged to Antichrist that vvere not of the communion of Damasus then Pope of Rome. Hier. ep. 57. ad Damas. and in an other place, al that haue nevv names after the peculiar calling of Heretikes, as Arians, Donatistes (and as vve say novv, Caluinistes, Zuinglians, &c.) al such (saith he) be Antichristes. Dial. cont. Luciferi, c. 9. Yea these later of our time much more then any of the former, for diuers causes vvhich shal aftervvard be set dovvne. Neuertheless they nor none of them are that great Aduersarie, enemie, and impugner of Christ, vvhich is by a peculiar distinction and special signification named, the Antichrist, 1. Io 2. and the mã of sinne, the sonne of perdition, the Aduersarie, described here & elsvvhere, to oppose him self directly against God & our Lord Iesus Christ. The Heathen Emperours vvere many. Turkes be many, Heretikes haue been and novv are many, therfore they can not be that one great Antichrist vvhich here is spoken of, and vvhich by the article alvvaies added in the Greeke, is signified to be one special and singular man: as his peculiar & direct oppo-

sition

ſtriō to Chriſts perſō in the 5. chapter of S. Iohns Goſpel v. 43. the inſinuation of the particular ſtocke and tribe vvhereof he should be borne to vvit of the Ievves (for of them he shal be receiued as their Meſsias Io. 5. v. 43.) and of the tribe of Dan. Iren. li. 5 Hieron. com in c. 11. Dan. Auguſt. q. in Ioſ. q 22. the note of his proper name Apoc 13. the time of his appearing ſo neere the vvorldes end: his short reigne, his singular vvaſt and deſtruction of Gods honour and al religion, his feined miracles, the figures of him in the Propheis and Scriptures of the new & old Teſtament: al theſe & many other arguments proue him to be but one ſpecial notorious Aduerſarie in the highest degree, vnto vvhom al other perſecutors, Heretikes, Atheiſtes and vvicked enemies of Chriſt and his Church, are but members and ſeruants.

And this is the moſt common ſentence alſo of al auncient fathers. Onely Heretikes make no doubt but Antichriſt is a vvhole order or ſucceſsion of men, vvhich they hold againſt the former euident Scriptures and reaſons, onely to eſtablish their folish and vvicked paradoxe, that Chriſtes chefe Miniſter is Antichriſt, yea the vvhole order. VVherein Beza in hoc cap ſpecially pricketh ſo high, that he maketh Antichriſt (euen this greate Antichriſt) to haue been in S. Paules daies, though he vvas not opē to the vvorld VVho it should be (except he meane S. Peter, becauſe he vvas the firſt of the order of Popes) God knovveth. And ſure it is, except he vvere Antichriſt, neither the vvhole order, nor any of the order cā be Antichriſt, being al his lavvful ſucceſſors both in dignitie and alſo in truth of Chriſtes religion. Neither can al the Heretikes aliue proue that they or any of them vſed any other regiment or iuriſdiction Eccleſiaſtical in the Church, or forced the people to any other faith or vvorship of Gods then Peter himſelf did preach and plant. Therfore if the reſt be Antichriſt, let Beza boldly ſay that S. Peter vvas ſo alſo, and that diuers of the aūcient Catholike fathers did ſerue and vvorke (though vnvvares) tovvardes the ſetting vp of the great Antichriſt, for ſo doth that blaſphemous penne boldly vvrite in his Annotations vpon this place: and an English printed booke of late cōmitted forth out of the ſame ſchoole, hath theſe vvordes: As for Leo and Gregorie Biſhops of Rome, although they vvere not come to the ful pride of Antichriſt, yet the myſterie of iniquitie hauing vvrought in that Seate neere ſixe or ſixe hundred yeres before them, and then greatly increaſed, they vvere deceiued vvith the long continuance of errour. Thus vvriteth a malapert ſcholer of that impudent ſchole, placing the myſterie of Antichriſt as vvorking in the See of Rome euen in S. Peters time, and making theſe tvvo holy fathers great vvorkers and furtherers of the ſame. vvhereas Iuel, an other English Rabbine doubted not at Paules croſſe to ſpeake of the ſelf ſame fathers as great Doctors and Patrones of their new Goſpel, thus: O Gregorie, o Leo, if vve be deceiued, you haue deceiued vs. VVhereof vve giue the good Chriſtian Reader vvarning more diligently, to bevvare of ſuch damnable bookes and Maiſters, carying many vnaduiſed people to perdition.

4. Extolled aboue all) Hovv then can the Pope be Antichriſt, as the Heretikes fondly blaſpheme, vvho is ſo far from being exalted aboue God that he praieth moſt humbly not onely to chriſt, but alſo to his Mother and al his Saincts.

4. Extolled.) The great Antichriſt vvhich muſt come neere the vvorldes end, ſhal abolish the publike exerciſe of other religions true and falſe and pull dovvne both the B. Sacrament of the altar, vvherein conſiſteth eſpecially the vvorship of the true God, and alſo al Idols of the Gentils, ſacrifices of the Ievves, generally al kinde of religious vvorship, ſaue that vvhich muſt be done to him ſelf alone. vvhich vvas partly prefigured in ſuch kings as published that no God nor man but them ſelues ſhould be praied vnto for certaine daies, as Darius and ſuch like. Hovv can the Proteſtants then for ſhame and vvithout euident cōtradiction, auo-

diuers altars erected to God in the memories of his Saincts, and praieth to them. He saieth or heareth Masse daily with al deuotion, he confesseth his sinnes to a Priest as other poore men do, he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) these religious dueties doth the Pope, whereas Antichrist shal worship none, nor pray to any, at the least openly.

4. In the temple) Most auncient writers expound this of the Temple in Hierusalem, which they thinke Antichrist shal build vp againe, as being of the Iewes stocke and to be acknowledged of that obstinate people (according to our Sauiours prophecie Io. 5.) for their expected and promised Messias. Iren. li. 5. in fine. Hypolyt. de consum. mundi. Cyril. Hieros. Catech. 15. Author op. imp. ho. 49. in Mat See S. Hierom in 11. Dan. Greg. li. 31. Moral. c. 11. Not that he shal suffer them to worship God by their old maner of sacrifices, (al which he will either abolish, or conuert to the onely adoration of himself: though at the first to apply him self to the Iewes, he may perhaps be circumcised and keepe some part of the lawe) for it is here said that he shal sitte in Temple as God, that is, he shal be adored there by sacrifice and diuine honour, the name and worship of the true God wholy defaced. And this they thinke to be the abominatiō of desolation foretold by Daniel, mentioned by our Sauiour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christes holy body and bloud in the Church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally & most vniuersally by Antichrist him self (as now in part by his forerunners) throughout al Nations and Churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may haue his principal seate and honour in the Temple and citie of Hierusalē, yet he shal rule ouer the whole world, and specially prohibite that principal worship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christes person, name, lawe, and Church, the prophanation and desolation of which Church by taking away the sacrifice of the altar, is the proper abomination of desolatiō, and the worke of Antichrist onely.

S. Augustine therfore li. 20. de ciuit. c. 19. and S. Hierom q. 11. al Algasiam. do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a speciall part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainely confesse and agnise that the Pope is a member of the Church, & in ipso sinu Ecclesiæ, and in the very bosome of the Church, say they: Beza.) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichristes as his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & cōtinew in the same, and yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Anti christian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shal be an Apostata and a renegate out of the Church, and shal vsurpe vpon it by tyrannie, and by chalenging worship, religion, & gouernement thereof, so that him

do, then let the Aduersaries call him Antichrist.

And lo, the good Reader obserue, that there be twoo special causes vvhy this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment vvhich he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying all to himself by singular tyrannie and vsurpation, in vvhich kinde S. Athanasius (ep. ad Solit. vit. degentes.) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making himself Princeps Episcoporum, Prince ouer the Bishops and President of Ecclesiastical Iudgements &c. The other cause is, for impugning Christes Priesthood, vvhich is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external vvorship by sacrifice no lavvful people of God euer lacked. And by these twoo things you may easily perceiue, that the Heretikes of these dates do more properly and neerely prepare the vvay to Antichrist and to extreme desolation, then euer any before, their special heresie being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in vvhich twoo the soueraintie of Christ in earth consisteth.

6. VVhat letteth.) S. Augustine (lib. 20. cap. 19. de ciuit. Dei.) professeth plainely that he vnderstandeth not these vvordes, nor that that followeth of the mysterie of iniquitie, and least of all that vvhich the Apostle addeth, Only that he vvhich holdeth nowe, do hold &c. VVhich may humble vs al and stay the confident rashnes of this time, namely of Heretikes, that boldly iudge hereof vvhatsoeuer is agreeable to their heresie and phantasie. The Apostle had told the Thessalonians before by vvord of mouth a secret point vvhich he vvould not vtter in vvriting, and therefore referreth them to his former talke. The mysterie of iniquitie is commonly referred to Heretikes, vvho vvorke to the same, and do that that Antichrist shal do, but yet not openly, but in couert and vnder the cloke of Christes name, the Scriptures, the vvord of the Lord, shevv of holines, &c. VVhereas Antichrist him self shal openly attempt and atchieue the foresaid desolation, and Satan nowe ceasing his turne by Heretikes vnderhand, shal towvard the last end vtter, reueale, & bring him forth openly, and that is here, to be reuealed, that is, to appeare in his owne person.

These other vvordes, Only that he vvhich nowe holdeth, hold: Some expound of the Emperour, during vvhose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be vvholy desolate, destroied, and taken avvay before or by his comming: vvhich is more then a defection from the same, vvhereof vvas spoken before: for there shal be a reuolt from the Church also, but it shal not be vterly destroied. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that nowe pretend religion and the Gospel, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist, vvhom al Heretikes serue in mysterie, that is, couertly and in the Diuels meaning, though the vvorld seeth it not, nor them selues at the beginning thought it, as nowe euery day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

9. In al powver.) Satan vvhose power to hurt is abridged by Christ, shal then be let loose, and shal assist Antichrist in al maner of signes, vvonders, and false miracles, whereby many shal be seduced, not only Iewes: but al such as be deceiued and caried avvay by vulgar speache only, of He-

their forsaking of the vnitie and happie fellowship of Saincts in the Ca
tholike Church, vvhere onely is the Charitie of truth, as the Apostle her
speaketh.

11. Therefore God vvill send.) Deus mittet (saith S. Aug lib. 20. d
Ciu c. 19.) quia Deus Diabolum facere ista permittet. God vvil send, be
cause God vvil permit the Diuel to do these things. Vvhereby vve may tak
a generall rule, that Gods acte or vvorking in such things is his permission
See Annot. Rom 1. 24.

15. Hold the. Tas paradoseis.)

15. Traditions.) Not onely the things vvritten and set dovvne in th
holy Scriptures, but al other truthes and pointes of religion vttered b
vvord of mouth and deliuered or giuen by the Apostles (See S. Denys A
reopag. Ec. Hier. c. 1. paradosis.) to their scholers by tradition, be so here ap
proued and els vvhere in the Scripture it self, that the Heretikes purposely
guilfully, and of il conscience (that be like reprehended of them) refraine i
their translations, from the Ecclesiastical and most vsual vvord, Tradition
euer more vvhen it is taken in good part, though it expresse most exact
the signification of the Greeke vvord paradosis: but vvhen it soundeth
their fond phantasie against the traditions of the Church (as in deede
true sense it neuer doth) there they vse it most gladly. Here therfore an
in the like places, that the reader might not so easily like of Traditio
vnvvritten, here commended by the Apostle, (1. Cor. 11. 2. Thes. 3.) th
translate it, Instructions, Constitutions, Ordinances, and vvhat they can i
neat els, to hide the truth from the simple or vnvvarie Reader, vvho
translations haue no other end but to beguile such by art and conueiance

But S. Chrysostom (ho. 4. in 1. Thes. 2.) and the other greeke scholies
commentaries say herevpon, both vvritten and vnvvritten precepts the Ap
stles gaue by tradition, and both be vvorthy of obseruation. S. Basil (De S
Sancto c. 29. in principio.) thus, I account it Apostolike to continevv firm
euen in vnvvritten traditions, and to proue this, he alleageth this place
S. Paul. In the same booke c. 17. he saieth, If vve once go about to reiect v
vvritte customs as things of no importance, vve shal, ere vve be avvare, d
damage to the principal partes of the faith, and bring the preaching of t
Gospel to a naked name. And for example of these necessarie traditions,
nameth the signe of the Crosse, praying tovvards the east, the vvords spo
ken at the eleuation or shevving of the holy Eucharist, vvith diuerse ce
monies vsed before & after the consecration, the halovving of the font, t
blessing of the oile, the anointing of the baptized vvith the same, the th
immersions into the font, the vvordes of abrenuntiation and exorcisme
the partie that is to be baptised &c. Vvhat scripture (saith he) taught th
and such like? none truly, al comming of secret and silent tradition, vvhe
vvith our fathers thought it meete to couer such mysteries.

S. Hierom (Dialog. cont. Lucif. c. 4. & ep 28. ad Licinium.) reckeneth
diuers the like traditions, vvilling men to attribute to the Apostles such c
toms as the Church hath receiued in diuers Christian countries. S. Angu
ne esteemeth the Apostolike traditions so much, that he plainely affirm
in sundrie places, not onely the obseruation of certaine festiuities, fastes,
remonies, & vvhatsoeuer other solemnities vsed in the Catholike Chur
to be holy profitable, and Apostolike, though they be not vvritten at a
the scriptures: but he often also vvriteth, that many of the articles of
religion and pointes of highest importance, are not so much to be pro
by scriptures, as by tradition, namely auouching that in no vvise vve co
beleeue that children in their infancie should be baptized, if it vvere

notwithstanding S. Cyprians authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. De bap. li. 2. cap. 7. By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And vvithout this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Lutychian, no Pelagian, no Zuinglian vvil yeld. VVe must vse tradition, (saith S. Epiphanius hær. 61. Apostolicorum.) For the Scripture hath not al things: and therfore the Apostles deliuered certaine things in vvritting, certaine by tradition. and for that he alleageth this place also of S. Paul. And againe hær. 55. Melchised. There be boundes set downe for the foundation and building vp of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is euery vvay fenced.

S. Irenæus (lib. 3. cap. 4.) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvithal, that the vvay to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most vvise, vvhich neuer had Scriptures, but learned onely by tradition. Tertullian. (li. de corona militis. num. 3.) reckeneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in maner the same) vvhereof in fine he concludeth, Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shal be alleaged the author, custom the confirmer, and faith the obseruer. Origen also of this matter vvriteth in plaine termes, that there be many thinges done in the Church (vvhich he there nameth) vvhereof there is no earier reason to be giuen then tradition from Christ and the Apostles. hom. 5. in Numer. S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. in fine Ec. Hierarch. c. 7. parte 3. So doth Tertullian De coron militis. S. Augustine de cura pro mortuis c. 1 S. Chrysostom hom. 3. in ep. ad Philip. in Moral. S. Damascene Ser. de defunctis in initio.

VVe might adde to al this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth stil in the Church by tradition. The Crede is an Apostolike tradition. Ruffin. in expo. Symb. in principio. Hierom. epist. 61. cap. 9. Ambrof. Ser. 38. Aug. de Symb. ad Catechum. lib. 3. cap. 1. And vvhat Scriptures haue they to proue that vve must accept nothing not expresly vvritten in Scriptures? VVe haue to the contrarie, plaine Scriptures, al the fathers, most euident reasons, that vve must either beleeue traditions or nothing at al. And they must be asked vvhether, if they vvere assured that such and such things (vvhich be not expressed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apostles, they vvould beleeue them or no? If they say no, then they be impious that vvil not trust the Apostles preaching: if they say they vvould, if they vvere assured that the Apostles taught it, then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, & the vvhole Churches practise and assevera-

defen-

cially vvhen it is knovvn that S. Ignatius the Apostles equal in time, vvrote a booke of the Apostles traditions, as Eusebius vvitnesseth lib 3. Eccl. hist. cap. 30. And Tertullians booke of prescription against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

17. Exhorte youre harts.) This vvord of exhorting implieth in it comfort and consolation: as 2. Cor. 1. v. 4. & 6.

CHAP. III.

6. To the tradition.) Here also (as is noted before 2. Thess. 2. 15.) the aduersaries in their translations auoid the vvord, Tradition, being plaine in the Greeke, lest themselues might seeme to be noted as men vvalking inordinately, and not according to Apostolical Tradition, as al schismatikes, Heretikes, and rebels to Gods Church doe.

10. Neither let them eate.) It is not a general precept or rule, that euery man should liue by his han lvvorke, as the Anabaptistes argue falsely against Gentlemen, and the Caluinistes applie it peruersely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonition only, giuen to such as had not vvherevvith to liue of their ovvne, or any right or good cause vvhy to chalenge their finding of others, and to such as vnder the colour of Christian liberrie did passe their time idly, curiously, vnprofitably, and scandalously, refusing to do such vvorkes as vvere conuenable to their former calling and bringing vp. Such as these, vvere not conuenable, specially there and then, vvhen the Apostle and others (that might iustly haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Gospel, vvrought for their liuing: protesting nevertheles continually, that they might haue done otherwise, as vvel as S. Peter and the rest did, vvho vvrought not, but vvere found otherwise iustly and lavvfully, as al sortes of the Clergie, preaching or seruing the Church and the altar, be and ought to be, (See S. Cypr. ep. 66.) by the lavv of God and nature. Vvhose spiritual labours farr passe al bodily trauailes, vvhere the duetie and functions of that vocation be done accordingly: as S. Augustine affirmeth of his ovvne extraordinarie paines incident to the Ecclesiastical affaires and regiment: in steede of vvhich, if the vse of the Church and his infirmitie vvould haue permitted it, he vvished he might haue laboured vvith his handes some houres of the day, as some of the Clergie did euer voluntarily occupie themselues in teaching, vvriting, graving, painting, planting, sowing, embrodering, or such like seemely and innocent labours. See S. Hierom ep. 114. seu præf. in Iob. and in vit Hilarii.

And Monkes for the most part in the primitiue Church (fevv of them being Priests, and many taken from seruile vvorkes and handicraftes, yea often times professed of bond men, made free by their maisters to enter into religion) vvere appointed by their superiors to vvorke certaine houres of the day, to supply the lackes of their Monasteries: as yet the Religious do (vvomen specially) in many places, vvhich standeth vvell vvith their profession. And S. Augustine vvriteth a vvhole booke (de oper. Monachorum tom. 3.) against the errour of certaine disordered Monkes that abused these vvordes, (Nolite esse solliciti, be not careful &c. and Respicite volatilia cæli, behold the foules of the aire &c.) to proue that they should not labour at al, but pray only and commit their finding to God: not only so excusing their idlenes, but preferring them selues in holines aboue other their fellovves

louves that did vvorke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to proue they should not be shauen after the maner of Monkes. VVhi h letting their heads to grovv he much blameth also in them. See lib.2.Retract.c.21. & de op. Monach.c.31. and S.Hieron ep.48.c. 3. of Nonnes cutting their heare.

VVhere by the vvay you see that the Religious vvere shauen euen in S. Augustines time, vvho reprocheth them for their heare, calling them Crinitos Heairelings, as the Heretikes novv contrarievvise deride them by the vvord Rasos, Shau-lings. So that there is a great difference betvvene the auncient Fathers and the nevv Protestants. And as for hand labours, as S. Augustine (lib de op. Monach. cap. 21.) vvould not haue Religious folke to refuse them, vvhere necessitie, bodily strength, and the order of the Church or Monasterie permit or require them: so he expresly vvriteth, that all can not nor are not bound to vvorke, and that vvho so euer preacheth or ministreth the Sacraments to the people or serueth the altar (as al Religious men commonly novv do) may chalenge their liuing of them vvhom they serue, and are not bound to vvorke, no nor such neither as haue been brought vp before in state of Gentlemen, and haue giuen avvay their lands or goods, and made them selues poore for Christes sake. VVhich is to be noted, because the Heretikes affirme the said Scripture and S. Augustine to condemne al such for idle persons.

14. Obey not.) Our Pastors must be obeied, and not onely secular Princes. and such as vvill not be obedient to their spiritual gouernours, the Apostle (as S. Augustine saith) giueth order and commaundement that they be corrected by correction or admonition, By degradation, excommunication, and other lavvful kindes of punishments. Cont. Donatist. post collat.ca. 20. Read also this holy fathers answver to such as said, Let our Prelates commaund vs onely vvhat vve ought to do, and pray for vs that vve may doit: but let them not correct vs. VVhere he proueth that Prelates must not onely commaund and pray, but punish also if that be not done vvhich is commaunded. Li. de correp. & grat. c 3

14. Note him.) Disobedient persons to be excommunicated, and the excommunicated to be separated from the companie of other Christians. & the faithful not to keepe any companie or haue conuersation vvith excommunicated persons; neither to be partaker vvith them in the fault for vvhich they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessitie and other prescribed and permitted by the lavv: al this is here insinuated, and that al the Churches censures be grounded in Scriptures and the examples of the Apostles.

ANNOTATIONS.

VPON THE FIRST EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

3. Not to teach othervvise.) The proper marke of Heretikes & false teachers, is, to teach othervvise or contrarie to that vvhich they found taught and beleeued generally in the vvhile of the Catholike Church before their time: al doctrine that is odde, singular, nevv, differing from that vvhich

vvhich vvas first planted by the Apostles, and descended dovvne from them to al nations and ages folovving vvithout contradiction, being assuredly erroneous. The Greeke vvord eterodedaskalein vvhich the Apostle here vseth, expresseth this point so effectually, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an after-teacher, or teacher-othervvise. vvhich euen it self alone is the easiest rule euen for the simple to discerne a false Prophet or preacher by, specially vvhen an heresie first beginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and al preachers of one voice and doctrine touching the Sacrament and other Articles: so that vvhat so euer he taught against that vvhich he found preached and beleeued, must needes be an other doctrine, a later doctrine, an after teaching or teaching-othervvise, and therfore consequently must needes be false. And by this admonition of S. Paul, al Bishops are vvarned to take heede of such, and specially to prouide that no such odde teachers arise in their dioceses.

4. To fables.) He speaketh specially of the Ievves after-doctrines and humane constitutions repugnant to the lavves of God, vvhereof Christ giueth vvarning Mat. 23. and in other places, vvhich are conteined in their Cabala and Talmud: generally of al heretical doctrines, vvhich in deede, hovvsoeuer the simple people be beguiled by them, are nothing but fabulous inuentions, as vve may see in the Valentinians, Manichees, and others of old: by the brethren of laue, Puritans, Anabaptistes, and Caluinistes of our time. For vvhich cause Theodorete entitleth his booke against Heretikes, Hereticarum fabularum, Of Heretical fables.

4. Questions.) Let our louing brethren consider vvhether these contentious and curious questionings and disputes in religion, vvhich these vnhappie heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies, and then shal they easily iudge of the truth of these nevv opinions, and the end that vvil folovv of these innouations. In truth al the vvorld novv seeth they edifie to Atheisme and no othervvise.

5. And a good conscience.) S Augustine saith, He that list to haue the hope of heauen, let him looke that he haue a good conscience, to haue a good conscience, let him beleeue & vvorke vvel. for that he beleeueth, he hath of faith: that he vvorketh, he hath of charitie. Præfat. in Psal. 31.

5. The end Charitie.) Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the lavv and precepts, and yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbernes forsaken the euident truth. Charitie doubtles vvhich is here commended, is iustice it self, and the very formal cause of our iustification, as the vvorkes proceeding thereof, be the vvorkes of iustice. Charitas inchoata (saith S. Augustine) inchoata iustitia. Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitie novv beginning, is iustice beginning: Charitie grovven or increased, is iustice grovven or increased: great Charitie, is great iustice: perfect Charitie is perfect iustice. lib. de nat. & grat. c. 70.

7. Desirous to be Doctors.) It is the proper vice both of Iudaical and of Heretical-false teachers, to professe knovvledge & great skil in the Lavv and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knovving the very principles of diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.

9. The lavv not made to the iust.) By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lavves. But the Apostles meaning is that the iust man doth vvel, not as compelled by lavv or for feare of punishmen

due

ſue to the tranſgreſſors thereof, but of grace & mere loue tovvard God & ri goodnes, moſt vvillingly, though there vvere no lavv to commaund him.

16. To the confirmation. Proshypotypoſin.

19. A good conſcience.) Euil life and no good conſcience is often the cauſe that men fall to Hereſie from the faith of the Catholike Church. Againe, this plainely reproueth the heretikes falſe doctrine, ſaying, that no man can fall from the faith that he once truely had.

22. Deliuered to Satan.) Hymenæus and Alexander are here excommunicated for falling from their faith & teaching hereſie: an example vnto Bishops to vſe their ſpiritual povver vpon ſuch. In the primitiue Church, corporal affliction through the miniſterie of Satan vvas ioyned to excommunication. VVhere vve ſee alſo the diuels readines to inuade them that are caſt out by excommunication, from the fellovvship of the faithful, and the ſupereminent povver of Bishops in that caſe. VVhereof S. Hierom (epiſt. 1. ad Heliod cap. 7.) hath theſe memorable vvordes: God forbid (ſaith he) I ſhould ſpeake ſiniſtrously of them, vvho ſucceeding the Apoſtles in degree, make Chriſtes body vvith their holy mouth, by vvhom vve are made Christians: vvho hauing the keies of heauen, do after a ſort iudge before the day of iudgement: vvho in ſobrietie and Chaſtitie haue the keeping of the houſe of Chriſt. And a litle after, They may deliuer me vp to Satan, to the deſtruction of my fleſh, that the ſpirit may be ſaued in the day of our Lord Ieſus. And in the old Lavv vvhoſoeuer vvas diſobedient to the Prieſt, vvas either caſt out of the campe and ſo ſtoned of the people, or laying dovvne his neeke to the ſvvord, expiated his offenſe by his bloud: but novv the diſobedient is cut of vvith the ſpiritual ſvvord, or being caſt out of the Church, is torne by the furious mouth of Diuels. So ſaith he. VVhich vvordes vvould God euery Chriſtian man vvould vveigh.

CHAP. II.

1. Obſecrations.) This order of the Apoſtle S. Auguſtine (epiſt. 59.) findeth to be fulfilled ſpecially in the holy celebration of the Maſſe, vvhich hath al theſe kindes, expreſſed here in foure diuers vvordes pertaining to foure ſortes of praiers, the difference vvhereof he exactly ſeeketh out of the proper ſignification and difference of the Greeke vvordes deiſeis proſeuche. And he teacheth vs that the firſt kind of praiers vvhich here be called, obſecrations, are thoſe that the Prieſt ſaith before the conſecration: that the ſecond called, Praiers, be al thoſe vvhich are ſaid in and after the Conſecration, & about the Receiuing, including ſpecially the Pater noſter, vvherevvith the vvhole Church (ſaith he) in maner endeth that part, as S. Hierom alſo affirmeth, that Chriſt taught his Apoſtles to vſe the Pater noſter in the maſſe Sic docuit, &c. So taught he his Apoſtles, that daily in the Sacrifice of his body the faithful ſhould be bold to ſay, Pater noſter &c. Li. 3. cont. Pelag c. 5. VVhere he alludeth to the very vvordes novv vſed in the preface to the ſaid Pater noſter in the ſaid Sacrifice, audemus dicere, Pater noſter. The third ſort called here in the text, Poſtulations, be thoſe vvhich are vſed after the Communion, as it were for dimiſſing of the people vvith benediction, that is, vvith the Bishops or Prieſts bleſſing. Finally the laſt kinde, vvhich is thankes-giuings, concludeth al, vvhen the Prieſt and people giue thankes to God for ſo great a myſterie then offered and receiued. Thus the ſaid holy father handleth this text ep. 59. to Paulinus.

S. Epiphanius alſo inſinuateth theſe vvordes of the Apoſtle to pertaine to the Liturgie or Maſſe, vvhen he thus vvriteth to Iohn Bishop of Hieruſalem. VVhen vve accomplish our praiers after the rite of the holy

Myſte-

Mysteries, vve pray both for al others, and for thee also. ep. 60. cap. 2. ad Ios Hierosolym. apud Hieronymum. And most of the other fathers expound the foresaid vvordes, of publike praiers made by the Priest, vvhich are said in al Liturgies or Masses both Greeke and Latin, for the good estate of al that be in high dignitie, as kings and others. See S. Chrys. hom. 6. in 1. Tim. & S. Ambr. in hunc loc. Prosper. de vocat. lib. 1. cap. 4. So exactly doth the practise of the Church agree vvith the Precepts of the Apostle and the Scriptures, and so profoundly do the holy fathers seeke out the proper sense of the Scriptures, vvhich our Protestants do so prophanely, popularely, and lightly skimme ouer, that they can neither see nor endure the truth.

2. For kings.) Euen for heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & powvers and people both spiritual and temporal, for vvhom as members of Christes body, and therfore ioyning in praier & oblation vvith the ministers of the Church, the Priestes more properly and particularly offer the holy Sacrifice. See S. Augustine de orig. animæ lib. 1. cap. 9.

4. Vvho vvil al men.) The perishing or damnation of men must not be imputed to God, vvho delighteth not in any mans perdition, but hath prouided a general medicine & redemption to saue al from perishing that vvil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so vvould haue al saued by his conditional vvil and ordinance: that is, if men vvil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods lavv. for God vseth not his absolute vvil or powver towvardes al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augustine, ad attical. sibi falso impos. resp. 2. tom. 7. Ench. cap. 103. Ep. 107. De cor. & grat. cap. 15. and S. Damascene lib. 2. de orthod. fide c. 29.

5. One mediator.) The Protestants are to peuish and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvhich is Christ our Sauiour, in that they desire the Saincts to pray for them, or to be their patrones and intercessors before God. VVe tel them therfore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, (Aug. lib. 9. de Ciu. cap. 15 De fid. ad Pet. cap. 2.) by nature to be truely both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paied his bloud as a full & sufficient raunsom for al our sinnes, him self vvithout neede of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocat and Patrone of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor geuing any grace or force to his praiers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him In this sort then (as S. Augustine truely saith, Cont ep. Parm. lib. 2. cap. 8.) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhatsoeuer, can be our Mediator. The aduersaries thinke to basely of Christes mediation, if they imagine this to be his onely prerogatiue, to pray for vs, or that vve make the saincts our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs. vvhich is so far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, Lord haue mercie vpon vs, Christ haue mercie vpon vs: & not, Christ pray for vs, as vve say to our Ladie and the rest. Therfore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vvel make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhen

vve de-

re desire their prayers, as the departed Saincts.

But now touching the vvord Mediator, though in that singular sense roper to our Saviour, in agreeth to no mere creature in heaven or earth, er taken in more large and common sort by the vse of Scriptures, doc- rs, and vulgar speach, not onely the Saincts, but good men living, that pray for vs and help vs in the vvay of saluation, may and are rightly called diators. As S. Cyril lib. 12. de Iur. ca. 10. proueth, that Moyses according o the Scriptures and Ieremie and the Apostles and others be Mediators. ed his owne vvordes, for they plainely refute al the Aduersaries cauilla- ons in this case. And if the name of saviour and redeemer be in the Scri- ures giuen to men, vvithout derogation to him that is in a more excel- nt and incomparable maner the onely Saviour of the vvorld: vvhat can ey say, vvhy there may not be many Mediatours, in an inferior degree to onely and singular Mediator? S. Bernard saith, Opus est mediatore ad ediatorem Christum, nec alter nobis tutior quam Maria. that is, vVe haue eede of a mediator to Christ the Mediator, and there is none more for our fite then our Ladie. Bernard. Ser. qui incipit, Signum magnum apparuit c. post Ser. 5. de Assumpt. S. Basil also in the same sense, vvriting to Iulian e Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, d Martyrs, for procuring of God mercie and remission of his sinnes. His vordes are cited in Conc. Nic. 2 act. 4. pag. 110. & 111. Thus did and thus be- ued al the holy fathers, most agreably to the Scriptures, and thus must the children of the Church do, be the Aduersaries neuer so importunate d vvilfully blinde in these matters.

12. I permit not.) In times of licentiousnes, libertie, and heresie, omen are much giuen to reading, disputing, charting, and iangling of the ly Scriptures, yea and to teach also if they might be permitted. but S. ul vtterly forbiddeth it, (S. Chrys. Hom. 9 in 1 Tim.) and the Greeke ctors vpon this place note that the vvoman taught but once, that vvas hen after her reasoning vvith Saran, she persuaded her husband to transgression, and so she vndid al mankind. And in the Ecclesiastical vvriters vve d that vvomen haue been great promoters of euery sort of heresie (vvhe- of see a notable discourse in S. Hierom. ep. ad Ctesiph. cont. Pelag. ca. 2.) hich they vvould not haue done, if they had according to the Apostles ru- folovved pietie and good vvorkes, and liued in silence and subiection to ir husbands.

CHAP. III.

1. A good vvorke.) Nothing (saith S Augustine) in this life, and spe- ly in this time, is easier, pleasanter, or more acceptable to men, then the ce of a Bishop, Priest, or Deacon, if the thing be done onely for fashion e and flateringly: but nothing before God more miserable, more lamen- e, more damnable. Again e, There is nothing in this life, and specially his time, harder, more laborious, or more dangerous, then the office of a hop, Priest, or Deacon: but before God nothing more blessed, if they vvar- a such sort as our Captaine commaundeth. August. ep 148.

2. A Bishop.) That vvhich is here spoken of a Bishop (because the rdes Bishop & Priest in the nevv Testament be often taken indifferently both or either of the tvvaine, as is noted in an other place) the same is nt of euery Priest also: though the qualitie here required, ought to more singular in the Bishop, then in the Priest, according to the diffe- ce of their degrees, dignities, and callings.

2. Of one vvife.) Certaine Bishops of Vigilantius sect (vvhether

vpon

vpon false construction of this text, or through the filthines of their fleshly lust) vvould take none to the Cleargie, except they vvould be maried first, not beleeuing (saith S. Hierom aduers. Vigilant. cap. 1.) that any single man liueth chastly, shevving hovv holily they liue themselues, that suspect il of euery man, and vvil not giue the Sacrament (of Order) to the Cleargie, vnles they see their vviues haue great bellies, and children vvalling at their mothers breastes. Our Protestats though they be of Vigilantius sect, yet they are scarse come so farre, to commaund euery Priest to be maried. Neuertheles they mislike them that vvil not marrie, so much the vvorse, and they suspect il of euery single person in the Church, thinking the gift of chastitie to be very rare among them, & they do not onely make the state of mariage equal to chast single life, vvith the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may do his duety and charge better maried, then single: expresly against S. Paul, (1. Cor. 7.) vvho affirmeth that the vnmaried thinke of the things that belong to God, and that the maried be diuersely distracted and intangled vvith the vvorld.

The Apostle then, by this place vve novv treate of, neither commaundeth, nor counseleth, nor vvisheth, nor vvoold haue Bishops or Priests to marrie, or such onely to be receiued as haue been maried: but, that such an one as hath been married (so it vvere but once, and that to a virgin) may be made Bishop or Priest. VVhich is no more then an inhibition that none hauing been tvvise maried or being bigamus, should be admitted to that holy Order. And this exposition onely is agreable to the practise of the vvhole Church, the definition of auncient Councels, the doctrine of al the fathers vvithout exception, and the Apostles tradition. VVhich sense S. Chrysostom vvholy folovveth vpon the Epistle to Titus (though here he folovv not vvholy the same sense) Hom. 2. in epist. ad Tit. S. Ambrose also vpon this place, and most plainely and largely in his 82. Epistle post med. giuing the cause vvhy bigamus can not be made Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Counsel of Nice to haue taken order that none should be receiued into the Cleargie, that vvere tvvise maried. S. Hierom Epist. 83. ad Oceanum cap. 2. & epist. 2. cap. 18. epist. 11. cap. 2. expresly vvriteth that the Cleargie is made of such as haue had but one vvife, at least after Baptisme: for he thought that if one vvere often maried vvhen he vvas yet no Christian, he might notvvithstanding be ordered Bishop or Priest. But S. Ambrose epist. 82. S. Augustine de bono Coniug. cap. 18. S. Innocentius the first epist. 2. cap. 5. 6. tom. 1. Concil. S. Leo, epist. 87. li. 2. epist. 25. S. Gregorie, & after them the vvhole Church, exclude those also vvhich haue been tvvise maried vvhen so euer. VVhereof S. Augustine giueth goodly reason and example in the place alleaged. S. Leo. epist. 87. addeth further, & proueth that the man is counted bigamus, & not the husband of one vvife, in respect of holy Orders, not onely if he hath had tvvo vviues, but if his one vvife vvere not a virgin. vvhich being obserued in the high Priests of the old lavv, must needes be much rather kept novv. See also of the booke de Ecclesiasticis dogmatibus cap. 72. in S. Augustines vvorkes.

And by these fevv you may see hovv shamefully the state of the nevv heretical Cleargie of our time is fallen from the Apostolike and al the fathers practise and doctrine herein. VVho do not onely take men once or tvvise maried before, but (vvhich vvas neuer heard of before in any person or part of the Catholike Church) they marie, after they be Bishops or Priests, once, tvvise, and as often as their lustes require. VVhereas it vvas neuer lavvful in Gods Church to marrie after holy Orders. Neither is there one authentical example thereof in the vvorld. For those of vvhom Nice Councel speaketh, vvere maried before, & vvere but tolerated

ted onely to vse their vviues : the fathers in the same Councel proui-
g expresly at the same time, that none from thence forth should mar-
after they came to holy Orders, and that according to the auncient tra-
on of the Church, as Socrates lib. 1. cap. 8. and Sozomenus declare in
t plaine vvordes. See Suidas in the vvord Paphnutius. And in vvhat
nrie so euer they haue been permitted to haue carnal dealing euen
h their vviues vvhom they had before, it vvas not according to the
t rule of the Apostles & Churches tradition, by vvhich al that be in
y Orders, should vvholy abstaine, not onely from maryng, but euen
n their vviues before maried. VVhereof thus vvriteth S. Epiphanius
ær. 59. cont. Catharos. The holy preaching of God receiueth not, af-
Christ, them that marrie againe after their vviues departure, by rea-
of the great dignitie and honour of Priesthod. And this the holy Church
God obserueth vvith al sinceritie Yea she doth not receiue the once
ried person that yet vseth his vvife and begetteth children : but onely
h an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as ab-
neth from his one vvife, or is a vvidovver, specially vvhere the holy ca-
ns be sincerely kept. But thou vvilt say vnto me, that in certaine places
ests, Deacons, and Subdeacons do yet beget children (belike this holy fa-
r neuer heard of any Bishop that did so, and therfore he leaueth out
t order, vvhich he named vvith the other in the former part of the sen-
ce) but that is not done according to order and rule, but according to
ns minde, vvhich by time slacketh, and for the great multitude (of
ristian people) vvhen there vvere not found sufficient for the ministerie.
.the rest of his vvordes be goodly for that purpose.

Eusebius also Euang. demonst. lib. 1. cap. 9. saith, that such as be
secrated to the holy ministerie, should abstaine vvholy from their vvi-
vvhich they had before. S. Hierom Apolog ad Pammach. cap. 8. pro-
h, that such of the Apostles as vvere maried, did so, and that the
rgie ought to do the same by their exam le. Yea in his time he testi-
h (Cont. Vigil. cap. 1.) that they did liue single in maner through the
rld, euen in the East Church also. VVhat, saith he, shal the Churches of
East do, vvhat they of AEgypt, of the See Apostolike: vvhich take to the
rgie, either virgins, or the continent and vnmaried, or such as if they ha-
vviues, cease to be husbands? And againe he saith in Apolog. ad Pam-
h cap. 3. (See also cap. 8.) If maried men like not vvel of this, let them
be angrie vvith me, but vvith the holy Scriptures, vvith al Bishops,
ests, Deacons, and the vvhole companie of Priests and Leuites, that knovv
y can not offer sacrifices if they vse the act of mariage. S. Augustine de
lt. Coniug. lib. 2. ca. 20. maketh it so plaine a matter that al Priests should
chast, that he vvriteth, that euen such as vvere forced (as many vvere
ne primitiue Church) to be of the Clergie, vvere bound to liue chast,
and did it vvith great ioy and felicitie, neuer complaining of these ne-
ities and intolerable burdens, or impossibilities of liuing chast, as our
ly companie of nevv Minister and Superintendents do novv, that thinke
o life vvithout vvomen. much like to S. Augustine before his conuer-
n, vvhen he vvas yet a Manichee, vvho (as him self reporteth Confess. li.
3.) admiring in S. Ambrose al other his incomparable excellencies, yet
nted al his felicities lesse, because he lacked a vvoman, vvithout vvhich
thought (in time of his infidelitie) no man could liue. But after his con-
sion thus he said to God of S. Ambrose: VVhat hope he had, and against
tentations of his excellencie, vvhat a fight he felt, or rather vvhat a com-
and solace in tribulation, and his secrete mouth vvhich vvas vvithin in
hart, vvhat sauourie and svveete ioyes it tasted of thy bread, neither
ld I coniecture, neither had I tried.

See Tertullian lib. 1. ad vxorem. S. Cyprian. de singul. Clericor. the first Councel of Nice can. 3 Conc. Tolet. 2. can. 3. Conc. Ancyran. 3. can. 2. Carthage the second cap. 2. of Neocæsarea can. 1. of Ancyra cap. 10. and you shal find that this vvas generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it vvas sometime not so religiously looked vnto. Vvherby you may easily refute the impudent clamors of Heretikes against Siricius Gregorie 7. and others vvhom they falsely make the authors of the Clergies single life.

4. His owne house.) He saith, hauing children, not, getting children. S. Ambr Ep. 82.

6. Not a neophyte.) Neophytus is he that vvas lately christened & newly planted in the mystical body of Christ.

6. Not a Neophyte.) That vvhich is spoken here properly and principally of the newly baptized (for so the vvord Neophyte doth signifie) the fathers extend also to al such as be but newly retired from prophane occupations, civil gouernement, vvarfare, or secular studies, of vvhom good triall must be taken before they ought to be preferred to the high dignitie of Bishop or Priest, though for some speciall prerogatiue and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (lib. de præscript.) mocketh Heretikes for their lightnes in admitting euery one vvithout discretion to the Clergie. Their Ordination (saith he) are rash, light & inconstant: vvhen they place Neophytes, then secular men, then our Apostates, that they may tie them by honour and preferrement, vvhom vvith the truth they cannot. No vvonder may a man come & prosper and come forvvard, then in the camp of rebelles, vvhere to be lovely, is to deserue much. therefore one to day a Bishop, to morovv somevvhat els: to day a Deacon, to morovv Lector, that is, a reader: to day a Priest, to morovv a lay man. for to lay men also they enioyne the functions of Priestes. And S. Hieron ep. 83. ad Oceanum c. 4. such of such, Yesterday a Catechumene or newly conuerted, to day a Bishop: yesterday in the theatr, to day in the Church: a night in the place of games and masteries, in the morning at the altar: a vvhile ago a great patrone of players, novv a consecrator of holy virgins. And in an other place, Out of the bosome of Plato and Aristophanes they are chosen to a Bishoprike vvhose care is, not hovv to sucke out the marovv of the Scriptures, but hovv to soothe the peoples eares vvith florishing declamations. Dialog. cont. Luciferian. c. 5.

8. Maner chaste semnous.

8. Deacons.) Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Bishop. Priests also vvere comprehended: for to these foure pertaineth the Apostles precept and order touching one vvife, and touching continencie and chastitie, as by the alleaged Councels and fathers (namely by the vvordes of S. Epiphanius) doth appeare. for they onely be in holy Orders, as serving by their proper function about the Altar and the B. Sacrament: in respect vvhereof, the lavv of chastitie pertaineth to them, and not to the foure inferior Orders of Acolyti, Exorcistæ, Lectoris, and Ostiarij. Vvho neither by precept nor novv be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promis or solemne assent made vvhen they tooke Subdeaconship.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie. but for as much as the Apostles purpose is not here to recken vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But vve vvish the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councel of Carthage, vvhere S. Augustine vvas present: vvhere they shal see the expresse callings, offices, and maner of ordering or creating al the said sortes, and shal vvel perceiue

thes

ese things to be most auncient and venerable. Let them read also Euse-
us historie, the 35. Chapter of the 6. booke, where for al these orders
reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S.
prian in many places, namely epist. 55. num. 1. Where see the notes vpon
same S. Hiero. epist. 2. cap. 6. Of Subdeacon there is mention in S. Au-
tine. ep. 74. and ep. 2. de epistoli. 22. in edit. Paris. S. Epiph hær. 59. S.
prian ep. 24. S. Ignatius ep. 9. ad Antiochenos. and in the 43. canon of
Apostles. Conc. Tolet. 2. can. 1. & 3 Conc. Laodicen. can. 21. Epist. Epiph.
ad Hierom. 60. c. 1.

15. In the house of God.) Al the world being Gods, yet the Church
ely is his house, the Rector or Ruler whereof at this day. (saith S. Am-
se vpō this place) is damasus, where let our louing brethren note wel,
w cleere a case it was then, that the Pope of Rome was not the Gouer-
ar onely of one particular See, but of Christes whole house, which is
Vniuersal Church, whose Rector this day is Paul the fift.

15. The piller of truth.) This place pincheth al Heretikes wonderful-
and so it euer did, and therfore they oppose them selues directly against
very letter and confessed sense of the same, that is, cleane contrarie to
Apostle. some saying, the Church to be lost or hidden: some, to be fal-
away from Christ these many ages: some, to be driuen to a corner o-
y of the world: some, that it is become a stewes and the seate of
tichrist: lastly the Protestants most plainely and directly, that it may
deth erre, and hath shamefully erred for many hundred yeres toge-
r. And they say herein like them selues, and for the credit of their owne
doctrine, which can not be true in very deede, except the Church erre,
n the Church of Christ, which is here called the house of the liuing
d.

But the Church which is the house of God, whose Rector (saith S.
brose) in his time was Damasus, and now Paul the fift, and
e Apostles time S. Peter, is the piller of truth, the establishement of al
th: therfore it can not erre. It hath the Spirit of God to lead it into al
h till the worldes end: therfore it can not erre. It is builded vpon a ro-
(Mat. 16. v. 18.) hel gates shal not preuaile against it: therfore it can not
. Christ is in it til the end of the world (Mat. 28. v. 20.) he hath placed
Apostles, Doctors, Pastors, and Rulers, to the consummation and ful
ection of the whole body, that in the meane time we be not (Eph. 4.)
d about with euery blast of doctrine: therfore it can not erre. He hath
ed for it, that it be sanctified in veritie, (Io. 17.) that the faith of the
se Gouernour therof faile not: it is his house, his spouse, his body, his
, kingdom and inheritance, (Psal. 2.) giuen him in this world: he lo-
it as his owne flesh, (Eph. 5.) and it can not be diuorced or sepe rated
him: therfore it can not erre. the new Testament, Scriptures, Sacra-
ts, and sacrifice can not be changed, being the euerlasting dowrie of the
rch, continued and neuer rightly occupied in any other Church but in
our Catholike Church: therfore it can not erre. And therfore al those
tes of doctrine, faith, and worship, which the Arians, Manichees, Prote-
s, Anabaptistes, other old or new Heretikes, vntruely thinke to be er-
in the Church, be no errors in deede, but them selues most shamfully
eceiued, and so shal be stil, til they enter againe into this house of
which is the piller and ground of al truth: that is to say, not onely it
ree from al error in faith and religion, but the piller and stay to leane
in al doubtes of doctrine, and to stand vpon against al heresies and er-
hat il times yeld, without which there can be no certaintie nor secu
And therfore the holy Apostles, and Councels of Nice and Constanti
, made it an article of our Creede, to beleeue the Catholike and Apo
e Church. Which is, not onely to acknowledge that there is su h
ch, as heretikes falsely say: but that that which is called the Catholik

vvhich they do not, vvho onely vse it to lust as the Heathen doe, and to religion.

But it is an old deceitful practise of Heretikes to charge Catholike vvith old condemned heresies. The Eutychians slaundered the Co of Chalcedon and S. Léo to be Nestorians, and to make tvvo perso Christ, because they said there vvere tvvo natures. Vigilius lib. 5. Eutychen. Arius charged Alexander his Bishop of Sabellianisme, auouching the vnitie of substance in Trinitie. Socrat. lib. 1. ca Iulianus accused S. Augustine of the heresie of Apollinaris. lib. 5. Iulian. cap. 15. Other Pelagians chalenged him for condemning mar Retract. lib. 2. cap. 53. And that our Protestants bragge not to mu their goodly inuention, Iouinian the old Heretike, their Maister i point, accused (Aug. lib. 2. cap. 5. de nupt. & concupisc.) the doctors and Catholikes vpon this same place, to be Manichees, a condemne meates and mariage, as both S. Hierom and S. Augusti testifie. And they both answer to the Heretike, that the Church in de & Catholikes do abstaine from some for euer, and some for cer daies, and euery Christian man lightly al the 40. daies of Lent fast for that they thinke the meates vncleane, abominable, or of an il ation, as the Manichees do: but for punishment of their bodies an ming their concupiscences. Hierom. lib. 2. cont. Iouin. cap. 11. Au cont. Adimantum cap. 14. Lib. de mor. Cath. Ec. Hiero. in cap. 4. ad lat. And as for mariage, the said doctors answer, that no Cath man condemneth it for vnlavvful, as the old Heretikes did, but onely ferreth virginitie and continencie before it, as a state in it self more a ble to God and more meete for the Cleargie. See S. Augustine ag Faustus the Manichee lib. 30. c. 5. 6. and hær. 25. in the name, Apostoli Hierom ep. 50. c. 1. & 3. Al this the Catholikes continually tel the Ad ries, and they can not but see it. Yet by accustomed audacitie and impu cie they beare it out still.

4. For of euery creature.) VVe see plainely by these vvordes su stinence only to be disalovved as condemneth the creatures of God naught by nature & creation.

4. VVith thankes giuing.) By the most auncient custom of the f sul both before Christ and sithence, men vse to blesse their table and res, by the hand and vvord of a Priest, if any be present, othervvise by as can conueniently do it. And in husbandmens houses vvhere they no other meanes, they should at least blesse Gods giftes and them vvith a Pater noster or the signe of the Crosse: not onely to acknovvl from vvhom they haue their continual sustenance, but also to blesse meate and sanctifie it. For the Greeke vvord meta efchariſtias. vsed Paul, by Ecclesiastical vse, vvhen it concerneth meates, signifieth not thankes giuing, but blessing or sanctifying the creatures to be receiu being al one vvith eulogia, and in English vve call it grace, not only after meate, vvhich is onely thankes to God, but that before meate, v is alvvaies a benediction of the creatures, as it is plaine in the prescrip vsual formes of grace. For vvhich cause a Priest should euer do it rathe a lay man or any of inferior order in the Cleargie. In so much that S. rom (ep. 85.) reprehendeth certaine Deacons vvhom he savv say gra blesse the meate and the companie, in the presence of a Priest. VVh so recordeth (in the life of S. Paul the holy Eremite) the great c sie and humilitie of him and S. Antonie, yelding one to the othe preeminence of blessing their poore dinner. For to blesse is a great th and a Priestly prerogatiue, as the Apostle vvitnesseth, Hebr. 7. decl the preeminence of Melchisedec in that he blessed Abraham. Read the following.

5. Sa

. Sanctified.) Al creatures be of Gods creation, none of the Diuel, or y other cause and beginning, as the Manichees blasphemed: and therione are il, abominable, or vncleane by creation, nature, and condibut al good and made for mans vse, though al be not alike holy nor ly sanctified. God made seuen daies, but he sanctified onely one of . he made al places, but he sanctified none but the Temple & such eputed to his seruice, as the Arke, the altar, and the rest vvhich vve sacred vse both holy them selues, and gaue also holines and sanctifi- to things that touched them or vvere applied vnto them. So our Sasaith, Matt. 25. that the Temple sanctified the gold, and the altar ft, and generally al creatures seuered from common and profane vse, gion and vvorship of God, are made sacred thereby. So the places and of Gods apparition or vvorking some special vvonders or benefites to- the people, vvere holy, as Bethel, Sinai, and others. And much more times and places of Christes Natiuitie, Passion, burial, Resurrection, As- n: vvhich is so plaine a case, that the hil vvhere he vvas transfigured , is called therfore by S. Peter, (2. Pet. 1.) the holy mount.

hese therfore be holy memories and monuments of al sortes sanctibesides that creatures (as vve see here) be sanctified also by the of God and praier, that is to say, by benediction & inuocation of our s holy name vpon them, specially by the signe of the Crosse, as S. oftom noteth on this place, hom. 12. in 1. ad Tim. by the vvhich the sarie povver of Satan vsurping vniustly vpon Gods creatures through sinne, and seeking deceitfully in or by the same to annoy mans body le, is expelled, and the meates purged from him and made hole- . Gregorie (lib. 1. Dialog. c. 4.) recordeth that the Diuel entered into aine religious vvoman by eating the herbe lettice vnblessed. And S. stine lib. de ciu. Dei cap. 18. shevveth at large, vvhat vvales he hath by s and drinkes and other vsual creatures of God, to annoy men: though ovver be much lesse then it vvas before Christ. but still much desire rh on al sides to molest the faithful by abusing the things most neere ecessarie vnto them, to their hurt both bodily and Ghostly. for re- vvhereof, this sanctification vvhich the Apostle speaketh of, is very ine, pertaining not onely to this common and more vulgar benedi- of our meates and drinkes, but much more (as the proprietie of the e vvord hagiazetæ vsed by the Apostle for sanctification, doth im- to other more exact sanctifying and higher applying of some crea- and blessing them to Christes honour in the Church of God, and to spiritual and corporal benefites.

or as S. Augustine vvriteth lib. 2. de pec. merit. cap. 26. besides this blessing of our daily foode, the Cathecumens (that is such as vvere towvard Baptisme) are sanctified by the signe of the Crosse, and the (saith he) vvhich they receiue, though it be not the body of , yet is holy, and more holy then the vsual bread of the table. He eth a kinde of bread then halovved, specially for such as vvere not mitted to the B. Sacrament: either the same, or the like to our ho- ad, vsed in the Church of England and France on Sundaies. And it common vse in the primitiue Church to blesse loaues, and send them ed tokens from one Christian man to an other. and that not among ple and superstitious (as the Aduersaries may imagine) but among liest, learnedst, and vviset. August. epist. 31. 34. 35. 36. Such halovved did S. Paulinus send to S. Augustine and Alipius, and they to him , calling them blessings. Read S. Hierom in the life of Hilarion (post im:) hovv Princes and learned Bishops & other of al sortes came to holy man for holy bread, panem benedictum. In the primitiue Church ople commonly brought bread to the Priests to be halovved Anchor p. ho. 14. in Mat. The 3. Councel of Carthage c. 24. maketh mention of

the blessing of milke, honie, grapes, and corne. See the 4. Canon of the Apostles. And not onely diuers other creatures vsed at certaine times in holy Churches seruice, as vvaxe, fire, palmes, ashes, but also the holy oile of Chrisme, and the vvater of Baptisme, that also vvhich is the cheefe of Priestly blessing of creatures, the bread and vvine in the high Sacrifice, sanctified. for vvithout sanctification, yea (as S. Augustine affirmeth tract. 118. in Ioan.) vvithout the signe of the Crosse, none of these things ought rightly be done.

Can any man novv maruel that the Church of God by this vvarrant of S. Paules vvord expounded by so long practise and tradition of the first fathers of our religion, doth vse diuers elements and blesse them for mans vse and the seruice of God, expelling by the inuocation of Christes name the aduersarie povver from them, according to the authoritie giuen to Christ, Luc. 9. Super omnia dæmonia, ouer al Diuels: and by praier, vvhich importeth, as the Apostle here speaketh, desire of help, as it vvere by the vertue of Christ to combat vvith the Diuel, and so to expel him out of Gods creatures, vvhich is done by holy exorcisme, and euer beginneth, Adiutorium nostrum in nomine Domini, as vve see in the blessing of holy vvater and the like sanctification of elements? Vvhich exorcismes, namely of children before they come to Baptisme, see in S. Augustine li. 6. cont. Iulian. c. & de Ec. dogmat. c. 31. De nupt. & concupis. lib. 1. cap. 20. and of holy vvater what hath been vsed these 1400. yeres in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Eusebius li. 5. c. 21. and in Epiphanius hæres 30. Ebionitarum. See S. Gregorie to S. Augustine our Apostle, of the vse thereof in halovving the Idolatrous temples to be made the Churches of Christ. apud Bedam li. 1. c. 30. hist. Angl. Remember hovv the Prophet Elisee applied salt to the healing and purifying of vvaters, 4. Reg. 2. hovv the Angel Raphael vsed the liuer of the fish to driue avvay the Diuel, Tob. 6. 8. hovv Dauids harp and Psalmodie kept the euil spirit from Saul, 1. Reg. 16. hovv peece of the holy earth saued such a mans chamber from infestation of Diuels, Augus. de Ciuit. Deili. 22. c. 8. hovv Christ him self, both in Sacraments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to vvorke miracles by. See in S. Hierom against Vigilantius c. 2. hovv holy Reliks torment them. Theodoret. li. 3. c. 3. In the historie of Iulianus the Apostata, hovv the signe of the Crosse: in the Actes (cap. 19.) hovv the name of Iesus yea and of Paul putteth them to flight.

Furnish your selues vvith such examples and groundes of Scriptures and antiquitie, and you shal contemne the Aduersaries cauillations and blasphemies against the Churches practise in such things, and further also finde these sacred actions and creatures, not only by increase of faith, feruor, and deuotion, to purge the impuritie of our soules, and procure remission of our daily infirmities, but that the cheefe Ministers of Christes Church, by the soueraine authoritie graunted of our Lord, may ioyne vnto the same, the blessing and remission of our venial sinnes or spiritual debtes: as vve see in S. Iames, c. 5. remission of al sinnes to be annexed to the vnction vvith holy oile, vvhich to the Catholikes is a Sacrament, but to the Protestants vvas but a temporal ceremonie, and to some of them not of Christes institution but of the Apostles onely. In their ovvne sense therfore they should not maruel that such spiritual effectes should procede of the vse of sanctified creatures, vvhereas venial trespasses be remitted many vvaies, though not mortal ordinarily by the Sacraments onely. S. Gregorie did commonly send his benediction and remission of sinnes, in and vvith such holy tokens as vvere sanctified by his blessing, and touching of the Apostles bodies and Martyrs Relikes, as novv his successors do in the like halovved remembrances of religion. See his 7. booke, epistle 116. and 9. booke, epistle 60. Therfore

erfore and to the effectes aforesaid the creatures of God be sanctified.

If any man obiect that this vse of creatures is like coniuration in Necromancie, he must knovv the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commaunded, forced, and tormented Christes vvord and by praiers: but in the other vvicked practises, they be easted, honoured, and couenanted vvithal: and therfore the first is godly & cording to the Scriptures, but Necromancie abominable and against the criptures.

8. For corporal exercise.) Some (saith S. Chrysost.) expound this of sting, but they are deceiued. for fasting is a spiritual exercise. See a goodly mmentarie of these vvordes in S. August. li. de mor. Eccl. Cath. c. 33.

14. The grace.) S. Augustine declareth this grace to be the gift of the oly Ghost giuen vnto him by receiuing this holy Order, vvhereby he vvas ade fitte to execute the office to his ovvne saluation and other mens. And ote vvithal, that grace is not onely giuen in or vvith the Sacraments, by e receiuers faith or deuotion, but by the Sacrament, per impositionem, by mposition of handes. for so he speaketh 2. Tim. 1. VVhich is here said, cum mpositione, vvith imposition:

14. VVith imposition.) S. Ambrose vpon this place, implieth in the vord Imposition of hands, al the holy action and sacred vvordes done and oken ouer him vvhen he vvas made Priest VVhereby (saith he) he vvas esigned to the vvorke, and receiued authoritie, that he durst offer sacrifice t our Lordes steede vnto God. So doth the holy Doctor allude vnto the vordes that are said novv also in the Catholike Church to him that is made Prieft: Accipe potestatem offerendi pro viuis & mortuis in nomine Domini. that is, Take or receiue thou authoritie to offer for the liuing and the ead in the name of our Lord. for the vvhich S. Hierom also (as is noted efore) saith, that the ordering of Priests is, by imposition of handes and nprecation of voice.

14. Of Priesthod.) The practise of the Church giueth vs the sense of is place, vvhich the auncient Councel of Carthage 4. cap. 3. doth thus set ovvne. VVhen a Prieft taketh orders, the Bishop blessing him and holding is hand vpon his head, let al the Priests present lay also their hands on his ead by the Bishops hands &c. VVho seeth not novv, that holy Orders giing grace by an external ceremonie and vvorke, is a Sacrament? So al the ld Church counteth it. And S. Augustine (cont. ep. Parmen. li. 2. c. 13.) plaiely saith, that no man doubteth but it is a Sacrament, and lest any man inke that he vseth not the vvord Sacrament properly and precisely, he oyneth it in nature and name vvith Baptisme. Againe vvho seeth not by is vse of imposition of hands in giuing Orders and other Sacraments, that hrist, the Apostles, and the Church may borovv of the Iewish rites, certaine conuenient ceremonies and Sacramental actions, seing this same (as eza in c. 6. Act. the Heretikes can not deny) vvas receiued of the manef Ordering Aaron and the Priests of the old lavv or other heads of the eopl? See Exod. 39. Num. 27. 23.

16. Saue both thy self.) Though Christ be our onely Sauiour, yet the criptures forbeare not to speake freely and vulgarly and in a true sense, hat man also may saue him self and others. But the Protestants notvvithtanding folovv such a captious kind of Diuinitie, that if a man speake any uch thing of our Lady or any Saint in heauen, or other meane of procuring aluation, they make it a derogation to Christes honour. VVith such hypocrites haue vve novv a daies to do.

CHAP. V.

3. VVidovves in deede.) S. Ambr. in hunc loc. calleth them vvidovves nd desolate in deede, that might marie, but to make them selues better &

more vvorthy of God, refuse mariage, vvhich they knovv to be but once blessed, imitating Luc. c. 2. 37. holy Anne, vvho in fasting and praiers serued God night and day, neuer knovving but one husband. Such professed vvidovves then are to be honoured & succoured. Neither doth he speake onely of the Churches vvidovves (of vvhom specially aftervvard) but of al that by profession kept their vvidovvhod, exhorting them to passe their time in praier and fasting, v. 5. VVhich vvas an honorable and holy state much vvritten of, and commended in the primitiue Church, namely by S. Ambrose and by S. Augustine, vvho vvrote bookes intitled thereof, and make it next to virginitie. Ambr. de viduis. August. de bono viduitatis.

5. And prayers night and day.) Because of this continual praier vvhich standeth not vvith coniugal & carnal actes of matrimonie (at the Apostle signifieth 1. Cor. 7. 5.) therfore vvere these vvidovves to liue in the state of perpetual continencie.

8. He hath denied.) Not that by this or by any other deadly sinne (except incredulitie or doubtfulnes in beleefe) they lose their faith: but that their factes be not answerable to their faith and to Christian religion, vvhich prescribeth al such duties.

9. Let a vvidovv be chosen.) Novv he speaketh more particularly & specially of such vvidovves as vvere nourished and found by the oblations of the faithful & the almes of the Church, and did vvithal some necessarie seruices about vvomen that vvere to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sicke and impotent: and vvithal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons: in respect vvhereof they also and the like are called Diaconissæ. Eusebius li. 6. cap. 35. reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40. Priests, sixe Deacons, seuen Subdeacons, Acoluthi 42. Exorcistes, Lectors, and Ostiarij 52. vvidovves together vvith the poore 150. al vvhich God nourisheth in his Church. See Act. Apost. c. 6. S. Chrysostom lib. 3. de Sacerdotio propius finem. S. Epiphanius in hæresi 79. Collyridianorum. Novv then, vvhat maner of vvomen should be taken into the fellovvship of such as vvere found of the Church, he further declareth.

9. The vvife of one husband.) If you vvould haue a plaine paterne of Heretical fraude, corruption, & adulteration of the natiue sense of Gods vvord, and inuincible demonstration that these nevv Glosers haue their consciences seared and hartes obdurated, vvillingly perverting the Scriptures against that vvhich they knovv is the meaning thereof, to the maintenance of their sectes: marke vvel their handling of this place about these vvidovves of the Church. S. Paul prescribeth such onely to be admitted as haue been the vviues of one husband, that is to say, once onely maried, not admitting any that hath been tvvise maried. By vvhich vvordes the Catholikes proue first, that the like phrase cap. 3. 2. vsed before of Bishops and Deacons, that they should be the husbands of one vvife, must needes signifie that they can not be tvvise maried, nor admitted to these and the like functions, if they vvere more then once maried before. Secondly, vve proue by this place against the Aduersaries, that the state of vvidovvhod is more vvorthy, honorable, decent, and pure in respect of the seruice of the Church, and more to be reteined of the reuenues thereof, then the state of maried folkes, and that not onely (as the Aduersaries perhaps may answer) for their greater necessitie, or more leisure, freedom, or expedition to serue, in that they be not combered vvith husband and houshold, but in respect of their vidual continencie, chastitie, and puritie, for els such as vvere vvidovves vvith intention and freedom to marie aftervvard, might haue been admitted by the Apostle, as vvel as those that vvere neuer to marie againe.

Thirdly, vve proue that second mariage not onely after admission to

the alms-

nes or seruice of the Church, but before also, is disagreable and a sig-
incontinencie or more lust and fleshlines then is agreable or comely
r person belonging to the Church: and consequently, that the Apostle
last chapter treating of the holy functions of Bishops, Priests, Dea-
nd of the Churches refusing generally bigamos or twise maried per-
must needes much more meane that no man twise maried should
eiued to holy Orders: and further, that as none were admitted to be
ves of the Church, that euer intended to marie againe, so none
leuer be receiued to minister the Sacraments (which is a thing infi-
more, and requireth more puritie, and continencie, then the office of
fthe said widowes,) that intended to marie againe. To receiue
dy of Christ (saith S. Hierom in Apolog. pro lib. cont. Iouin. ep. 50. ca.
greater and holier thing then praier, and therfore Priests that must
ontinually pray & also be occupied about the receiuing or ministring
ly Sacrament daily, must liue continently.

ourthly, we proue that it is not vnlawful to annexe, by precept or the
s promis, single life or chastitie to a whole state or order of the
l, because the Apostle & the whole Church in his time ioyned to
ate of the Churches widowes, perpetual continencie. Fifthly, we pro-
eby that to refuse and not to accept the twise maried or such as will
ae single, into the state of widowes or holy Orders, is not to con-
or forbid second mariage, or once & often marying, with the Ma-
is according to the doctrine of Diuels, as the Protestants (and before
he old condemned Iouinianistes) do blaspheme the Church, for then
Paul allow and teach doctrine of Diuels, who refuseth a twise ma-
woman, and bindeth others by their entering into this state, neuer to
againe: as no doubt he did the Cleargie men much more in the 3
r before. Thus see we Catholikes conferre & conster the Scriptures, &
is meaning we haue al the Doctors without exception. What shift
haue the Heretikes here? for marie and remarie they must, let the
ires & al the Doctors in the world say nay to it. In truth they do not
nd the word of God, but flee from the euidence of it, some one way
e an other.

nd of al other, their extremest and most shameful tergiuersation is,
ae Apostle here forbiddeth (Beza vpō this place.) not the admission of
widowes as haue been twise maried, but onely them that haue had
husbands at once. which was a very vnprobable and extorted exposi-
efore, concerning Bishops and Deacons, cap. 3. and (as S. Hierom saith
) malo nodo malus cuneus: but here that an exception should be
onely against widowes that had two husbands together (which
thing neuer lawful nor euer heard of) that is a most intolerable
dencie, and a construction that neuer came to any wise mans cogita-
efore: and yet these their fansies must be Gods word, and bigamus
gamia must against their old natures and vse of al writers, be al one
Polygamus and Polygamia. They giue an example of such widowes,
men diuorced iustly from their husbands in the old lawe. As though
l here tooke order for the Iewes widowes onely, or that had been
common case among the Iewes also, that the Apostle needed to take
eful order for it. finally, they let not to say that if the Apostle should
derstood to refuse a widow twise maried at sundrie times, it were
sonable & iniurious to second mariages, which haue no more inde-
e or signe of incontinencie (say they) then the first. Thus bold they
with the Apostle and al antiquitie.

1. VVanton in Christ.) VVidowes waxing wanne, idle, and we
by the Church, lust after husbands, as also Apostate Priests and Su-
tendents marie, specially after they haue gotten good Ecclesiastical li-
. VVhich is to waxe wanton in Christ, or against Christ. The Greeke

vvord catatrinlan signifieth to cast of the raines or bridle, that is, bond or promis of continencie vvhich they had put vpon them.

11. They vvil.) In the chastitie of vvidovvhod or Virginitie (saith Augustine) the excellencie of a greater gift is sought for. VVhich being desired, chosen, and offered to God by vovv, it is not onely damnable to ter aftervvard into mariage, but though it come not actually to mariage, ely to haue the vvil to marie is damnable. Aug. lib. de bono viduit. c. 9.

12. Hauing damnation.) It signifieth not blame, checke, or repreh sion of men, as some, to make the fault seeme lesse, vvould haue it: but (ma) iudgement or eternal damnation, vvhich is a heauy sentence. C graunt al maried Priests and Religious may consider their lamentable se. VVhat a greuous sinne it is, see S. Ambrose ad virginem lapsam 5, & 8.

12. Their first faith.) Al the auncient fathers that euer vvrote co mentaries vpon this Epistle, Greeke and Latin, as S. Chrysostom, Th dorete, Oecumenius, Theophylactus, Primasius, S. Ambrose, Ven. Be Haimo, Anselme, and the rest: also al others that by occasion vse place, as the 4. Councel of Carthage cap. 104. and the 4. of Toleto c 35. S. Athanasius lib. de virginitate. S. Epiphanius hær. 48. S. Hier cont. Iouinianum lib. 1. cap. 7. & in cap. 44. Ezech. prope finem. S. A gustine in exceding many places: al these expound the Apostles vvor of the vovv of Chastitie or the faith and promis made to Christ to liue c tinently. VVhat is to breake their first faith? saith S. Augustine. H vovved, and performed not. In psal. 75. prope finem. Againe in an o place, They breake their first faith, that stand not in that vvhich t vovved. Li. de Sancta virgin. cap. 33. Againe he and al the fathers vv him in Carthage Councel before named: If any vvidovves, hovv yong s ner they vvere left of their husbands deceased, haue vovved them selue God, left their laical habite, and vnder the testimonie of the Bishop Church haue appeared in religious vveede, and aftervvard goe any mo secular mariage, according to the Apostles sentence they shal be damned, cause they vvere so bold to make void the faith or promis of Chas vvhich they vovved to our Lord. So saith he and 215. fathers moe in Counceł.

And this promis of chastitie is called, faith, because the fidelitie ber maried persons is ordinarily called of holy vvriters, faith: and the vov chastitie made to God, ioyneth him & the persons so vovving, as it v in mariage, so farre, that if the said persons breake promis, they are co ted and called in the last alleaged Councel, Gods adulterers. In the 3. t Romanes also and often els vvhere, faith is taken for promis or fidel And that it is so taken here, the vvordes irritum facere (to frustrate and make void) do proue. for that terme is commonly vsed in the matte vovv, promis, or compacte. Gen. 17. Numer. 30. This promis is ca here prima fides (the first faith) in respect of the later promis vv vovv breakers make to them vvith vvhom they pretended to marrie. faith S. Augustine lib. de bono viduit. cap. 8. & 9. and Innocentiu epist. 2. cap. 13. tom. 1. Conc. And this is the onely natiue, euident, agreable sense to the circumstance of the letter. And the vaine cuas of the Heretikes to saue the Apostate-Monkes, Friers, Nunes, Priests from damnation for their pretended mariages, is friuolous: to that first faith here signifieth the faith of Baptisme or Christian beleefe, not the promis or vovv of Chastitie. But vve aske them if this faith of Baptisme be broken by mariage or no. For the text is plaine that by int ding to marie, they breake their faith, and by breaking their faith t be damned, if they die vvithout repentance. In truth vvhich vvay so e they vvrithe themselues to defend their sacrilege or pretended mariag

y lose their labour and struggle against their owne conscience and plaine ipture.

14. I will the yonger.) He speaketh of such yong ones as were yet e. For such as had already made vow, neither could they without nnation marie, were they yong or old, nor he without sinne, com- uand or counsel them to it. Neither (as S. Hierom proueth to Gerontia, d S. Chrysostom vpon this place) doth he precisely commaund or co- sel the yong ones that were free, to marie, or absolutely forbid em to vow chastitie: God forbid, say they. But his speach conteineth icly a wise admonition to the frailer sort, that it were farre better then not to haue vowed at all, but to haue maried againe, then to ue fallen to aduoutrie and Apostasie after profession. Which is no mo- but to preferre second mariage before fornication: and a good warn- ng, that they which are to professe, looke wel what they do. Paules experience of the fall of some yong ones to mariage, caus- d him to giue this admonition here: as also that before, that no- e should be receiued to the Churches almes vnder threescore yeres ge. Not forbidding the Church for euer, to accept any vowes of vidowes of virgins til that age, as the Heretikes falsely affirme: it shewing what was meete for that time and the beginning of hristianitie, when as yet there were no Monasteries builded, no reserue rule, no exact order of obedience to Superiors: but the rofessed (as S. Paul here noteth) coursed & wandered vp and dow- e idly, as now our professed virgins or Nunnes do not, neither ou do. Of whom therfore, where discipline is obserued, there is o cause of such danger. Besides that vnidowes hauing had the vse f carnal copulation before, are more dangerously tempted, then irgins that are brought vp from their tender age in pietie, and haue no xperience of such pleasures. See S. Ambrose lib. de viduis, prouing y the example of holy Anna, who lined a vnidow euen from her outh til 80. yeres of age, in fasting and praying night and day, that he Apostle doth not here without exception forbid al yong vnidowes o vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke de viduis in nitio.

15. After Satan.) We may here learne, that for those to ma- rie which are professed, is to turne backe after Satan. For he speaketh of such as were maried contrarie to their vow. And herevpon we call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More we learne, that such yong ones haue no excuse of their age, or that they be vehemently tem- ted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed vnidowes if they marie, go backward after Satan, and be Apostа- taes, & damned, except they repent. For as for the Apostles words to the Corinthians, 1.7. It is better to marie then to burne, We haue be- fore declared out of the fathers, and here we adde, that it pertaineth onely to persons that be free, and haue not vowed to the contrarie. as S. Ambrose lib.ad virg lapsa c.5. S. Augustine de bono vid. c.8. and S. Hierom lib.1. cont. Iouin. c.7. expound it.

The Heretikes of our time thinke there is no remedie for fornication or burning, but mariage. and so did S. Augustine when he was yet a Ma- nichee. Putabam me miserum &c. I thought (saith he lib.6. Confes. cap. 11.) that I should be an vnhappie and miserable man if I should lacke the cōpanie of a woman, and the medicine of thy mercie to heale the same infirmitie I thought not vpon, because I had not tried it; & I imagined that

continencie vvas in a mans ovvne povver and libertie, vvhich in my selfe did not feele: being so foolish not to vnderstand that no man can be continent vnles thou giue it. Verely thou vvouldest giue it, if vvith invvard mourning I vvould knocke at thy eares, and vvith sound faith vvould cast my care vpon thee.

By al vvhich you may easily proue, that chastitie is a thing that may lavvfully be vovved, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of maried persons: for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to persuade the poore virgins or other professed to such sacrilegious vveldlocke, vvhich S. Augustine auoucheth to be vvorse then aduoutrie. de bon. vidu. c. 4. 11. Iouinian vvas the first that euer made mariage equal vvith virginitie or chast life, for vvhich he vvas condemned of heresie. Aug. in argumento lib. de bono Coniugali. De pec. merit. lib. 3. cap. 7. Li. de hæres. hær. 82. He vvas the first that persuaded professed virgins to marie, vvhich S. Augustine saith vvas so clerely and vvithout question vvicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus Li. 2. Retract. cap. 22. The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster. S. Hierom calleth the said Heretike and his complices, Christian epicures. lib. 2. cont. Iouin. cap. 19. See S. Ambrose ep. 82. ad vercellensem episcopum in initio. But vvhat vvould these holy doctors haue said, if they had liued in our doleful time, vvhen the Protestants go quite avvay vvith this vvickednes, and call it Gods vvord?

17. Be esteemed vvorthy.) Double honour and liuelihod due to good Priestes.

17. In vvord and doctrine.) Such Priests specially and Prelates are vvorthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. VVhere vve may note, that all good Bishops or Priests in those daies vvere not so vvel able to teach as some others, and yet for the ministerie of the Sacraments, and for vvisedom and gouernement, vvere not vnmeete to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular gistes no lesse necessarie. S. Augustine laboured in vvord and doctrine, Alipius and Valerius vvere good Bishops, and yet had not that gift. Possid in vit. Aug. c. 5. And some times and countries require preachers more then other. Al vvhich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vvith meritricious and painted eloquence.

19. Against a Priest.) Here the Apostle vvil not haue euery light fellovv to be heard against a priest. so S. Augustin for the like reuerence of priesthod, admonisheth Pancarius that in no vvise he admitte any testimonies or accusations of Heretikes against a Catholike priest. ep. 212.

22. Impose hands on noe man lightly.) Bishops must haue great care that they giue not orders to any that is not vvel tried for his faith, learning, and good behauiour.

23. VVater.) You see hovv lavvful and hovv holy a thing it is, to fast from some meates or drinkes, either certaine daies, or alvvaies, as this B. Bishop Timothee did: vvho vvas hardly induced by the Apostle to drinke a litle vvine vvith his vvater in respect of his infirmities And marke vvithal vvhat a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinkes for punishment of the body or deuotion, is to contemne Gods creatures. See an homilie of S. Chrysostom vpon these vvordes, tom. 5

CHAP.

CHAP. VI.

3. If any may teach .) See the annotation before cap. 1. 3 . 4.

4. Languishing.)Euen these be the good disputes of our newe Sect-maisters, and the vvorld hath to long proued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappie sectes haue brought forth.

10. Is couetousnes.) As in the 1. chap. lacke of faith and good conscience, so here couetousnes or desire of these temporal things , & in the end of this chap. presumption and boasting of knowledge , are causes of falling from the faith: heresie often being the punishment of former sinnes.

19. Good foundation .) Almes deedes and good vvorkes laide for a foundation and ground to attaine euerlasting life. So say the doctors vpon this place.

20. The prophane nouelties.)Cænophonias.

20. Depositum.)The vvhole doctrine of our Christianitie being taught by the Apostles, and deliuered to their successors , and comming dovvne from one Bishop to an other, is called the Depositum , as it were a thing laid into their hands, and committed vnto them to keepe. VVhich because it passeth from hand to hand, from age to age , from Bishop to Bishop vvithout corruption, change, or alteration , is al one vvith Tradition, and is the truth giuen vnto the holy Bishops to keepe , and not to lay men . See the notable discourse of Vincentius Lirinensis vpon this text. cont. profan. hær. Nouationes. And it is for this great, old , and knovven treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church Depositorum diues, the rich treasurie of truth. li. 3. c. 4. And S Clemens Alexandrinus vvriteth li. 2. Strom. this place maketh so much against al Heretikes vvho do al change this Depositum , that for it onely such men in his daies denied this Epistle. The Heretikes of our daies change also the truth, and say it is the old truth. but they leape 14. or 15. hundreth yeres for it ouer mens heads to the Apostles . But vve call for the Depositum, and aske them in vvhose hands that truth vvhich they pretend, vvas laid vp, and hovv it came dovvne to them . for it can not be Apostolical , vnles it vvere Depositum in some Timothees hand , to continevv from one Bishop to an other vntil our time and to the end.

20. Profane nouelties.)Non dixit antiquitates(saith Vincentius Lirinensis)non dixit vetustates, sed prophanas nouitates . Nam si vitanda est nouitas , tenenda est antiquitas, si prophana est nouitas , sacrata est vetustas. that is, He said not, ANTIQVITIES: he said not, AVNCIENTIES: but PROFANE NOVELTIES . For if nouelti is to be auoided , antiquitie is to be kept : if nouelrie be profane , auncientnes is holy and sacred. See his vvhole booke against the profane nouelties of heresies.

VVe may not measure eche nevvnes or oldnes of vvordes and termes speaking in religion , by holy Scriptures only : as though all those or only those vvere nevv and to be reiected, that are not expresly found in holy vvrite: but vve must esteeme them by the agreablenes or disagreablenes they haue to the true sense of Scriptures , to the forme of Catholike faith and doctrine , to the phrase of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councels and Schooles of the Christian vvorld: which haue giuen out (according to the time and questions raised by

heretikes and contentious persons) very fit, artificiall, and significant vvordes, to discerne and defend the truth by, against falshod.

These termes, Catholik, Trinitie, Person, Sacrament, Incarnation, Masse, and many moe, are not (in that sense vvherein the Church vseth them) in the Scriptures at all, and diuers of them vvere spoken by the Apostles before any part of the nevv Testament vvas vvritten, some of them taken vp straight after the Apostles daies in the vvrittings and preachings of holy Doctors, and in the speach of all faithfull people, and therfore can not be counted Noueltie of vvordes. Others beside these, as, Consubstantial, Deipara, Transubstantial, and the like, vvhich are neither in expresse termes found in Scriptures, not yet in sense (if vve should folovv the iudgment of the speciall sectes against vvhich the said vvordes vvere first inuented, the Arians crying out against Nicene Councel, for the first: the Nestorians against the Ephesine Councel, for the second: the Lutherans & Caluinists against the Lateran and the later Councels, for the third) these vvordes also notvvithstanding, by the iudgement of holy Church and Councels approued to be consonant to Gods vvord, and made authenticall among the faithfull, are sound and true vvordes, and not of those kinde vvhich the Apostle calleth Noueltes.

The vvordes then here forbidden, are the nevv prophane termes and speaches inuented or specially vsed by heretikes, such as S. Irenee recordeth the Valentinians had a number most monstrous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their (Homiousion.) Similis substantiæ, and Christ to be ex non existentibus: the other heretikes after those daies had their (Christotocon.) Christiparam, and such like, agreable to their sectes. But the Protestant passe in this kinde, as they exceede most heretikes in the number of nevv opinions: as their Seruum arbitrium, their sole faith, their fiduce, their apprehension of Christes iustice, their imputatiue righteousnes: their horrible termes of terrors, anguishes, distresses, distrust, feares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporall damnation, vvhich they call his descending to hell: Their markes, tokens, and badges Sacramentall, their Companation, Impanation, Circumpanation, to auoid the true conuersion in the Eucharist: their presence in figure, in faith, signe, spirit, pleadge, effect, to auoid the reall presence of Christes body. These and such like innumerable vvhich they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull vvordes, and are nouitates vocum here forbidden.

And though some of the said termes haue been by some occasion obiter vvithout il meaning spoken by Catholikes before these Heretikes arose, yet nevvknoovving them to be the propre speaches of Heretikes, Christian men are bound to auoid them. vvherein the Church of God hath euer been as diligent to resist Noueltie of vvordes, as her Aduersaries are busy to inuent them. for vvhich cause she vvil not haue vs communicate vvith them, nor folovv their fashion and phrase nevvly inuented, though in the nature of the vvordes sometime there be no harme. In S. Augustines daies vvhen Christian men had any good befallen them, or entered into any mans house, or met any frind by the vvay, they vsed alvvaies to say, Deo gratias. The Donatistes and Circumcellions of that time being neevvfangled, forsooke the old phrase and vvould alvvaies say, Laus Deo: from vvhich the Catholike men did so abhorre (as the said Doctor vvriteth) that they had as leefe mette a theefe as one that said to them, Laus Deo, in steede of Deo gratias. As novv vve Ca-

tholikes must not say, The Lord, but, Our Lord: as we say, Our Lady for his mother, not, The lady. Let vs keepe our forefathers wordes, and we shal easily keepe our old and true faith that we had of the first Christians. Let them say, Amendement, abstinence, the Lordes Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning-prier, Euening-prier, and therest, as they will: Let vs auoid those Nouelties of wordes, according to the Apostles prescript, and keepe the old termes, Penance, Fasting, Priest, Church, Bishop, Masse, Matins, Euensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palme-Sunday, Christmas, & the very wordes will bring vs to the faith of our first Apostles, and condemne these newe apostataes newe faith and phrases.

20. Falsely called knowledge.) It is the propertie of al Heretikes to arrogate to them selues great knowledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church. but the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deepe blindnes. Such (saith S. Irenæus li. 5. c. 19.) as forsake the preaching of the Church, argue the holy Priests of vnskilfulnes, not considering how far more worth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be. And againe Vincentius Lirinensis speaking in the person of Heretikes saith, Come o ye folish and miserable men, that are commonly called Catholikes, and learne the true faith which hath been hid many ages heretofore, but is reuealed and shewed of late. &c. See his whole booke concerning these matters.

ANNOTATIONS.

VPON THE SECOND EPISTLE

OF PAVL TO TIMOTHEE.

CHAP. I.

5. In thy grandmother.) Though God shew mercie to many that be of increeulous, heretical, or il parets yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folow strange doctrines, abandoning not onely our next natural parents faith, but the auncient faith and beleefe of al our progenitors for many hundred yeres together. And if to folow the faith of mother and grandmother onely, the Christian religion being then but newly planted, was so commendable euen in a Bishop, how much more it is now laudable to cleaue fast to the faith of so many our progenitors and ages that continued in the same Christian religion which they first receiued?

Our Protestants in their great wisedom laugh at good simple men when they talke of their fathers faith. but S. Hier. I am a Christian, (saith he, Apol. cont. Ruff. li. 1. c. 8.) and borne of Christian parets, and carie the signe of the crosse in my forehead. And againe. ep. 65. c. 2 Vntil this day the Christian world hath bee vithout this doctrine that faith will I hold fast being an old man, wherein I was borne a child. And the holy scriptures set vs often to schole to our fathers. Aske thy fathers, and they will shew thee, thy

aun-

auncetours, and they vvil tel thee. And againe, Our fathers haue shevved vnto vs. And commonly the true God is called the God of the faithful and of their forefathers. Dan. 2. 3. And false Gods and nevv doctrines or opinions be named, Nevv and fresh, such as their fathers vvorshipped not. Deut. 32. Finally S. Paul both here and Act. 24. 2. Cor. 11. often els alleageth for his defense and commendation, that he vvas of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one sect commonly during so long vvithout intermission, that they can haue many progenitors of the said sect, VVhich is a demonstration that their faith is not true, and that is impossible our Catholike faith to be false, supposing the Christian religion to be true.

6. The grace of God.) Here againe it is plaine that holy Orders giue grace, & that euen by and in the external ceremonie of imposing the Bishops hands. And it is a maner of speach specially vsed in this Apostle and S. Luke, that Orders giue grace to the ordered, & that to take orders or authoritie to minister Sacraments or preach, is, to be giuen or deliuered to Gods grace. Act. 14. 25.

12. Depositum.) A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the vvorldly losses susteined for defense or confession of their faith, be extant vvith God, and kept as depositum, to be repaied or receiued againe in heauen. VVhich if the vvorldlings beleeued or considered, they vvould not so much maruel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

13. And in the loue.) Faith and loue coupled commonly togethes in this Apostles vvritings.

13. A forme.) The Apostles did set dovvne a platforme of faith, doctrine, & phrase of Catholike speach and preaching, & that not so much by vvriting (as here vve see) as by vvord of mouth: to vvhich he referreth Timothee ouer and aboue his Epistles vnto him. And hovv precisely Christian Doctors ought to keepe the forme of vvordes auncietly appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these vvordes li. 10. de ciuit. c. 23. Philosophers speake vvith freedom of vvordes &c. but vve must speake according to a certaine rule, lest licentious libertie of vvordes breede an impious opinion of the things also that are signified by the same. Trinitie, person, essence, Consubstantial, Transubstantiation, Masse, Sacrament, and such like, be verba sana (as the Apostle speaketh) sound vvordes, giuen to expresse certaine high trathes in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councels and fathers, to expresse as neere as could be the high ineffable or vnspeakable veritie of some points, and to stoppe the Heretikes audacitie and inuention of nevv vvordes and prophane speaches in such things, vvhich the Apostle vvarneth Timothee to auoid 1. epist. c. 6. 20. and 2. ep. 2. 16. See the Annotations there.

16. And hath not beene ashamed.) VVhat a happie & meritorious thing it is to relieue the afflicted for religion, & not to be ashamed of their disgrace, yrons or vvhat miseries so euer.

18. Our Lord.) To haue this praier of an Apostle, or any Priest or poore Cath: man so relieued, giueth the greatest hope at the day of our death or general iudgment, that can be: and it is vvorth al the landes, honours, and riches of the vvorld.

CHAP.

CHAP. II.

4. No man being a ſouldiar.) Firſt of al, the Apoſtle (1. Cor. 7.) maketh mariage & the needful iares, ſolicitude, and diſtractions therevpon euer depending, ſpecial impediments of al ſuch as ſhould employ them ſelues vvho ly to Gods ſeruice, as Biſhops & Prieſts are bound to do. He that is vvith a vvife (ſaith he) is careful for the vvorld, hovv to pleaſe his vvife, and is diſtracted or deuiued. 1. Cor. 7.

Secondly, the practiſe of Phyſicke, merchandiſe, or any other profane faculties and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, ſhevves, enterludes, or the like paſtimes, is here forbidden.

Thirdly, the ſeruices of Princes and manifold baſe offices done to them for to obtaine dignities and promotions, are diſagreable to Prieſtly functions, not ſo, to be their chaplens for this purpoſe to preach vnto them, to heare their confeſſions, to miniſter the Sacraments vnto them, to ſay Diuine ſeruice before them, and ſuch other ſpiritual dueties. for, al ſuch ſeruices done to principal perſons both of the Clergie and Laitie, be godly and cõſonant to Prieſtly vocation. As alſo ſeruing of Princes and Commonvveales in ciuil cauſes and matters of ſtate, in making peace and quietnes among the people, by deciding or compounding their controuerſies, and al ſuch like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vvhen they may be done vvithout notorious damage or hinderance of their ſpiritual charge, or vvhen the hurtes thereof be abundantly recompenſed by the neceſſarie dueties done for the general good of kingdom or Countrie: al ſuch things (I ſay) be lavvful and often very requiſite. And S. Auguſtine, S. Ambroſe, S. Bernard, and other holy biſhops of old vvere much occupied therein, as vve ſee in S. Auguſtines booke de opere Monachorum c. 29. & Poſſid. in vit. c. 19.

10. I ſuſtayne al things for the elect.) Marke here that the elect (though ſure of ſaluation) yet are ſaued by meanes of their preachers & teachers, as alſo by their ovvne endeuours.

15. Rightly.) The Scriptures or chalenge of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. the ſe later handle them guilefully, adultering the vvord of God, as els vvhere the Apoſtle ſpeaketh 2. Cor. 2. the other ſincerely after the maner of the Apoſtles and doctors of Gods Church. VVhich the Greeke expreſſeth by a ſignificant vvord of cutting a thing ſtraight by a line, (Orthotomountra.

16. But prophane and vaine.) See the Annotation before 1. Timothee. 6. v. 20.

17. Their ſpeache.) The ſpeaches, preachings, and vvriting of Herelikes be peſtiferous, contagious, and creeping like a canker. therfore Chriſtian men muſt neuer heare their ſermons nor read their bookes. For ſuch men haue a popular vvay of talke vvhereby the vnlearned, and ſpecially vvomen laden vvith ſinne, are eaſily beguiled. Nothing it ſo eaſy (ſaith S. Hierom) as vvith volubile and rolling tong to deceiue the rude people, vvhich admire vvhatſoeuer they vnderſtand not. Ep. 2. ad Nepot. c. 10.

20. In a great houſe.) He meaneth not that Hymenæus and Philetus (of vvhom he ſpake immediatly before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous ſinners: but that al men vvho for the punishment of their ſinnes become heretikes, vvere vſare they fell from their faith as veſſels of contumelie, vvhithin the Church.

Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments and in the outvvard fellovvship of Catholikes, not yet either separated of them selues, nor cast out by the gouernours of the Church, so long (vve say) they be after a sort in the Church: though properly and in deede they be out of the compasse of Gods house. Mary of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

21. Cleanse him self.) Man then hath free vvil to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the same, al such effectes in vs as to his prouidence and our deserts be agreable.

25. God giue them repentance.) Conuersion from sinne and heresie is the gift of God and of his special grace: yet here vve see, good exhortations and praier and such other helpes of man be profitable thereunto. VVhich could not be, if vve had not free vvil.

CHAP. III.

2. Men shal be.) Al these vvordes Cyprian expounded of such as by pride and disobedience resist Gods Priests. Let no faithful man, saith he, that keepeth in minde our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellovves and the enimies of Gods Priests, goe out of the Church, or impugne the same: vvhen both our Lord and the Apostle foretold vs that such should be Cypr. ep. 55. nn. 3.

6. VVomen loden.) VVomen loden vvith sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our first parents) by them to ouerthrovv men. See S. Hierom vpon the 3. chapter of Ieremie. VVhere he addeth that euery heresie is first broched propter gulam & ventrem, for gluttonie and belly-cheere.

8. But as Iannes and Mambres.) That those Magicians vvhich resisted Moyses, vvere thus called, it is not vvritten in al the old Testament. therefore it came to the Apostles knovvledge by tradition, as the Church novv hath the names of the 3. kings, of the penitent theefe, of the souldiar that pearced Christes side on the Crosse. and of the like.

9. Folly manifest.) Al heretikes in the beginning seeme to haue some shevv of truth, God for iust punishment of mens sinnes permitting them for some vvhile in some persons and places to prevaile: but in short time God detecteth them, and openeth the eies of men to see their deceites: in so much that after the first brunt they be maintained by force onely, al vvise men in maner seing their falshod, though for troubling the state of such common vveales vvhere vnluckely they haue been receiued, they can not be sodenly extirped.

12. Al that vvil liue.) Al holy men suffer one kinde of persecution or other, being greeued and molested by the vvicked, one vvay or an other: but not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them again, as S. Augustine often declareth. See ep. 48.

13. Prosper.) Though heresies and the authors of them be after a vvhile discouered, & by litle and litle forsaken generally of the honest, discrete, and men careful of their ovvne saluation, yet their authors and other great sinners proceede from one errour and heresie to an other, and finally to plaine Atheisme and al Diuelish disorder.

14. But thou continue.) In al danger and diuersitie of false sectes,

S. Paul

S. Paules admonition is, euer to abide in that vvas first taught & deliuered. neuer to giue ouer our old faith for a nevv fansie. This is it vvhich before he calleth depositum, 1. Tim. 6. and 2. Tim. 1.

16. Al Scripture.) Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithful, and specially of a Bishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and vvorkes. VVhich commendation is not here giuen to the bookes of the nevv Testament onely (vvhereof he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be red and vnderstood according to the same Spirit vvherevvith it vvas vvritten.

The Heretikes vpon this commendation of holy Scriptures, (pretend very simply in good sooth) that therfore nothing is necessarie to iustice & saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the same. By vvhich reason a man might as vvel proue that the old Testament vvere ynough, and so exclude the nevv: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine vvhich he had taught him ouer and aboue that: he had learned out of the Scriptures of the old Testament, vvhich he had red from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduersaries hereupon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knevv the Scriptures and therfore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. IV.

3. There shal be a time.) If euer this time come (as needes it must that the Apostle foresavv and foretold) novv it is vndoubtedly. for the properties fall so iust in euery point vpon our nevv Maisters and their Disciples, that they may seeme to be pourtered out, rather then prophecied of. Neuer vvere there such delicate Doctors that could so pleasantly clavv and so svveetly rubbe the itching eares of their hearers, as these, vvhich haue a doctrine framed for euery mans phansie, lust, liking, and desire, the people not so fast crying, Speake placentia, things that please: but the Maisters as fast vvarranting them to doe placentia.

6. For I am novv.) The martyrdō of saincts is so acceptable to God, that it is counted as it vvere a sacrifice in his sight, and therfore hath many effectes both in the partie that suffereth it, and in others that are partakers of the merite as of a sacrifice: vvhich name it hath by a Metaphore.

8. A crovvne of iustice.) This place conuincerh for the Catholikes, that al good vvorkes done by Gods grace after the first iustification, be truely and properly meritorious, and fully vvorthy of euerlasting life: and that thereupon heauen is the due and iust stipend, crovvne, or recompense, vvhich God by his iustice ovveth to the persons in vvorking by his grace. for he rendreth or repaieth heauen as a iust iudge, and not onely as a merciful giuer, and the crovvne vvhich he paieth, is not onely of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, that vve vvorke vvel & merite heauen: it is his iustice, for these merites to giue vs a crovvne correspondent in heauen. S. Auguſt. vpon these vvordes of

the

the Apostle, expresseth both breifely thus, How should he reuay as a iust iudge, vnles he had first giuen as a merciful father? Li. de grat. & lib. arbit. c. 6.

And vvhen you heare or read any thing in the Scriptures, that may seeme to derogate from mans vvorkes in this case, it is alvvaies meant of vvorkes considered in their ovvne nature and valure, not implying the grace of Christ, by vvhich grace it commeth, & not of the vvorke in it self that vve haue a right to heauen & deserue it vvorthily: vvhich the Apostle in the 6. to the Hebrues more then insinuateth, saying these vvordes, God is not vniust, to forget your vvorke & loue vvhich you haue shevved in his name. &c. As though he vvould say, that he vvere vniust if he did forget to recompense their vvorkes. The parable also of the men sent into the vineyard, Mat. 20. proueth that heauen is our ovvne right, bargained for and vvrought for, & accordingly paid vnto vs as our hire at the day of iudgemēt, for that is merces and misthos, vvhereby the Scripture so oftē calleth it. It is the goale, the marke, the price, the hire, of al striuing, running, labouring, due both by promis and by couenant and right dette. See a notable place in S. Augustine in Psal. 83. in fine: and 100. in initio, & ho. 14. c. 2. li. 50. hom. S. Cyprian also, and namely the later end of his booke de opere & eleemosyna: and thou shalt easily contemne the contrarie falshod, vvhich doth not so much derogate from mans vvorkes, as from Gods grace vvhich is the cause and ground of al vvorthines in mans merites. S. Augustines vvordes be these, In Ps. 100. Marke that he to vvhom our Lord gaue grace, hath our Lord also his detter. He found him a giuer, in the time of mercie: he hath him his detter in the time of iudgmēt. See the place and the rest here cited, vvhere he examineth and explicateth the matter at large.

21. And Linus.) This Linus vvas coadiutor vvith & vnder S. Peter, & so counted second in the number of Popes.

THE ANNOTATIONS.

VPON THE EPISTLE OF

PAVL TO TITVS.

CHAP. I.

5. Ordaine Priests.) Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vse of the time and diuersitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop vvho vvas him self rightly ordered or consecrated before, as this Titus vvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. VVhich though it vvere long vsed in the primitiue Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders vvhich S. Augustine much complaineth of in his time, vvas iustly taken avvay. and other better meanes of their designement appointed. See Conc. Laod. c. cap. 12. 13. S. August. de adult. coniug. li. c. 20. Ep. 110. and Possid. in vita Aug. c. 8.

And

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persõs, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, who seemeth sometimes to say that in the primitiue Church there was no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, which preeminence he attributeth to Bishops onely. ep. 85. as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. Dial. cont. Lucifer c. 4. Note also that Aerius was of old condemned of heresie, for holding that there was no difference betwixt a Priest and a Bishop. Epiph. hær. 75. August. hær. 53. Note lastly the fraudulent translation of the Heretikes alwaies, turning for Priests (which here is euident to be a calling of Order and office) elders, saying, That thou ordaine Elders, which in our vulgar tonge signifieth the age, and not the Office properly: and all this for hatred of Priests.

6. Of one wife.) To that which is said vpon the like wordes 1. Tim. 3. adde this testimonie of S. Epiphanius li. 3. to 2. cont. hæreses in fine. Holy Priesthod, saith he, for the most part proceedeth of Virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as conteine from their wiues, or after once marying remaine widowes. For, him that hath been maried twise, it is not lawful to take to Priesthod &c. If you list to see the causes why bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author li. 2. to. 1. hæres. 59. S. Amb. li. 1. Offic. c. 50. and vpon 1. Tim. 3. S. Augustine de bono Coniug. c. 18. S. Hie. ep. 50. c. 5. and against Iouinian li. 1. c. 19. S. Leo ed. 87. and other auncient authors.

And if the studious reader peruse al antiquitie, he shal finde al notable Bishops and Priests of Gods Church to haue been single, or continent from their wiues, if any were maried before they came to the Clergie. So was S. Paul, and exhorteth al men to the like. 1. Cor. 7-7. So were al the Apostles after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loued Iohn specially for his virginitie. Apol. ad Pammach. c. 8. & li. 1. cont. Iouin. c. 14. S. Ignatius ep. 6. ad Philadelph. saith of the said Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue (otherwise called Iosue) Melchisedec, Eliæus, Hieremie, Iohn Baptist. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chast: Athanasius, Basil, Nazianzene, Chrysostom, Cyprian, Hilarie (who entred into holy Orders after his wiues death) Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had once wiues, but no holy men euer vsed them, much lesse maried, after they were in holy Orders. A marueilous thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that scarse one among them in our age of al their sectes, euen of their principal Superintendents, hath had it.

15. Al things are cleane to the cleane.) He speaketh not of the Churches abstaining from meates some times, which is not for any vncleannes in the creatures, but for chastening their bodies: but he meaneth the Iewish superstition, who now being Christians, would not cease to put difference of cleane according to their old lawe. See S. Augustine Cont Faust. li. 31. c. 4.

CHAP.

CHAP. II.

15. And rebuke with.) Bishops must be stout and commannd in Gods cause, and the people muſt in no vvise disobey or contemne them.

CHAP. III.

4. And kindenes.) Philanthropia

5. He hath saued vs.) As before in the Sacrament of holy Orders (1.Tim.4. and 2.Tim.1.) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause vve be saued.

10. Second admonition.) These admonitions or correptions must be giuen to such as erre, by our Spiritual Gouernours and Pastors: to vvhom if they yeld not, Christian men must auoid them.

10. A man that is an Heretike.) Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determinatiõ, vvilfully and stubburnely standeth in his false opinion, not yelding to decree of Councel or the cheefe Pastors of the Church therein. They (saith S. Aug. ep. 162.) that defend their sentence (though false and peruerse) vvith no stubburne stomake or obstinate hart, specially if it be such as them selues by bold presumption broched not, but receiued it of their deceiued parents, and do seeke the truth vvarily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes. And againe, li. 18. de Ciuit. c. 51. They that in the Church of Christ haue any crased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinatly, and vvil not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted for enimies that exercise vs. Againe li. 4. de Bapt: cont. Donat. c. 16. He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that vvhich him self held &c. And in diuers places he declareth that S. Cyprian, though he held an errour, yet vvas no Heretike, because he vvould not haue defended it after a generall Councel had declared it to be an errour. li. 2. de bapt. c. 4. So Possidonius in the life of S. Augustine. c. 18. reporteth, how, after the determination of the See Apostolike that Pelagius opinion vvas, heretical, al men esteemed Pelagius an Heretike, and the Emperour made lavves against him as against an Heretike Againe S. August. saith. He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principaligie, coineth or els folovveth false or nevv opinions, de vtilit. credendi cap. 1.

Let our Protestants behold them selues in this glasse, and vvith al let them marke al other propreties that old Heretikes euer had, and they shal finde al definitions and markes of an Heretike to fall vpon them selues. And therfore they must not maruel if vve vvarne al Catholike men by the vvordes of the Apostle in this place, to take heede of them, and to shunne their preachings, bookes, conuenticles and companie: Neither neede the people be curious to knovv vvhat they say, much lesse to confure them: but they must trust Gods Church, vvhich doth refute and condemne them. And it is ynough for them to knovv that they be condemned, as S. Augustine noteth in the later end of his booke de hereſibus, And S. Cyprian saith notably to Antonianus demaunding curiously vvhat heresies Nouatianus did teach: No matter, quod he, VVhat heresies he hath

& teacheth, vvhen he teacheth vvithout, that is to say, out of the Church.

11. Subuerted.) Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them. therfore S. Augustine saith ep. 162. The Heretike him self though svvelling vvith odious and detestable pride, and madde vvith the frovvardnes of vvicked cõtentiõ, as vve admonish that he be auoided left he deceiue the vveaklings and litle ones, so vve refuse not by al meanes possible to seeke his amendment and reformation.

11. By his ovvne iudgement.) Other greuous offenders be separated by excommunication from the communion of Saincts and the fellovvship of Gods Church, by the sentence of their Superiors in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their ovvne accord, and so giue sentence against their ovvne soules to damnation.

14. Learne to excel.) Profit as the.

ANNOTATIONS.

VPON THE EPISTLE OF

PAVL TO PHILEMON.

5. Hearing thy charity.) Faith and charitie commended alvvais together, both necessarie to make a complete Christian man, and to iustification & saluation.

5. Tovvard al the saincles.) The Apostle sticketh not to say, Charitie and faith in Christ and al his Saincts, vvhich our captious Aduersaries count in Catholike mens speaches and vvritings, very absurd, feining that in al such vve make no difference betvvixt the loue vve beare to Christ, and the loue vve ovve to our neighbours: betvvixt the trust or beleefe vve haue in God, and that vvhich vve haue in holy Saincts. Malice and contention doth so blinde al Heretikes.

7. The Saincles haue refiled.) The dueties of charitie and mercie done to Christes prisoners, are exceding acceptable to God and al good men.

12. And do thou receiue.) Al Spiritual men ought to be exceding propense and ready to procure mens pardon, and reconciliation to al penitents.

19. Not to say to thee.) The great debt & duetie that vve ovve to such to be our spiritual parents in Christ.

ANNO-

ANNOTATIONS.

VPON THE EPISTLE OF

PAVL THE APOSTLE TO THE HEBREVVES.

Heretical corruption.) Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuasion of their owne, that S. Paul vvas not the author or this Epistle, (In the Englis Bible of the yere 1579.) leaue out his name in the title of the same, contrario to the authentical copies both Greeke and Latin. In old time there vvas some doubt vvho should be the vvriter of it, but then, vvhen it vvas no lesse doubted vvhether it vvere Canonical Scripture at al. Afterward the vvhole Church (by vvhich onely vve knovv the true Scripture from other vvritings) held it and deliuered it, as novv she doth, to the faithful, for Canonical, and for S. Paules Epistle. Notvvithstanding the Aduersaries vvould haue refused the Epistle, as vvel as they do the Author, but that they falsely imagine certaine places thereof to make against the Sacrifice of the Masse.

CHAP. I.

3. The brightnes.) Charantin ypostasines.

3. The figure.) The excellencie of Christ aboue Angels.

3. The figure.) To be the figure of his substance, signifieth nothing els but that vvhich S. Paul speaketh in other vvordes to the Philippians c. 2. v. 6. Morphi charactir. that he is the forme and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke vvord Character is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notvvithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

6. Let al the Angels adore.) The Heretikes maruel that vve adore Christ in the B. Sacrament, vvhen they might learne by this place, that vvheresoeuer his person is, there it ought to be adored both of men and Angels. And vvhere they say it vvas not made present in the Sacrament nor instituted to be adored, vve answer that no more vvas he incarnat properly to be adored: but yet straight vpon his descending from heauen it vvas the duety both of Angels and al other creatures to adore him.

14. Are they not al ministring spirits.) The holy Angels (saith S. Augustine) to the societie of vvhom vve aspire in this our peregrination

as they haue eternitie to continue, so also facilitie to knovv, and felicitie to rest: for they do helpe vs vvithout al difficultie, because vvith their spiritual motions pure and free, they labour or trauel not. De Ciuit. li. 22. c. 30.

CHAP. II.

1. Least perhaps vve runne out.) As that vvhich runneth out of a broken vessel, or that runneth by, is lost.

9. Vve see Iesus because of the passion.) This proueth against the Caluinists that Christ by his Passion merited his ovvne glorification. vvhich they vvould not for shame deny of Christ, but that they are at a point to deny al meritorious vvorkes, yea euen in Christ also, and therfore they translate also this sentence heretically, by transposing the vvordes. In the Bible printed the yere 1579

16. But the seede of Abraham.) The dignitie of man, in that Christ tooke our nature vnto his person in Deitie, and not the nature of Angels.

CHAP. III.

14. If vve keepe the beginninge.) Faith is the ground vvorke of our creation in Christ, vvhich if vve hold not fast, al the building is lost.

CHAP. IIII.

4. The seuenth day.) If the Apostle had not euidently here shevved that the Sabbaths rest vvas a figure of the eternal repose in heauen, vvho durst to haue applied that Scripture of Gods rest the seuenth day to that purpose? or hovv can Aduersaries novv reprehend the like application manifoldly vsed in al holy auncient vvriters to the like end?

12. For the vvord.) VVhatsoeuer God threateneth by his vvord concerning the punishment of sinne and incredulitie, shal be executed, be the offense neuer so secrete, deepe, or hidden in our harts. because Gods speach passeth easily and searcheth throughly euery part, povver, and faculrie of mans soul.

16. Let vs go vvith confidence.) The Aduersaries go about to proue hy these vvordes that vve neede no helpe of Saincts to obtaine any thing, Christ him self being so readie, and vve being admonished to come to him vvith confidence as to a most merciful Mediator and Bishop. But by that argument they may as vvel take avvay the helpes and praiers of the liuing one for an other. And vve do not require the helpe either of the saincts in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our ovvne vnvvorthines: being assured that the praier of a iust man auaileth more vvith him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. vvhich the Heretikes can not deny except they reproue the plaine Scriptures. Neither do vve come lesse to him, or vvith lesse confidence, vvhen vve come accompained vvith the praiers of Angels, Saincts, Priests, or iust men ioyning vvith vs, as they fondly imagine and pretend: but vvith much more affiance in his grace, mercie, and merites, then if vve prated our selues alone.

CHAP. V.

1. Euery high Prieſt.) By the deſcription of a Prieſt or high Prieſt (for to this purpoſe al is one matter) he proueth Chriſt to be one in moſt excellent ſort. Firſt then, a Prieſt muſt not be an Angel, or of any other nature but man. Secondly, euery man is not a Prieſt, but ſuch an one as is ſpecially choſen out of the reſt, and preferred before other of the community ſeuered, aſſumpted, and exalted into a higher ſtate and dignitie then the vulgar. Thirdly, the cauſe and purpoſe vvhy he is ſo ſequeſtred and pikes out from the reſidue, is to take charge of Diuine things, to deale as a mediator betvvixt God and the people, to be the Deputie of mē in ſuch things as they haue to craue or to receiue of God, and to preſent or giue to him againe. Fourthly, the moſt proper and principall part of a Prieſts office is to offer oblations, giftes, and ſacrifices to God for the ſinnes of the people vvithout vvhich kind of moſt ſoueraine dueties, no perſon, people, or Commonvvealth can appertaine to God: and vvhich can be done by none of vvhat other dignitie or calling ſoeuer he be in the vvorld, that is not a Prieſt: diuers Princes (as vve read in the Scriptures) punished by God, and king Saul depoſed from his kingdom, ſpecially for attempting the ſame.

And generally vve may learne here, that in ijs quæ ſunt ad Deum in all matters touching God, his ſeruice, and religion, the Prieſt hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and ſoueraine, in the things touching their vvorldly affaires: VVhich muſt ſo al that by him be directed and manneged no other vvyſe, but as is agreable to the due vvorship and ſeruice of God. againſt vvhich if the terrene Povvers commit any thing, the Prieſts ought to admonish them from God.

VVe learne alſo hereby, that euery one is not a Prieſt, and that the people muſt alvvaies haue certaine perſons choſen out from among them to deale in their ſutes and cauſes vvith God, to pray, to miniſter Sacramēts and to ſacrifice for them. And vvhereas the Proteſtants vvil haue no Prieſt, Prieſthod, nor ſacrifice, but Chriſt and his death, pretending the vvordes of the Apoſtle to be verified onely in the Prieſthod and Seruice of the old lavv, and Chriſtes perſon alone, after him of no moe: therein they shevv them ſelues to be ignorant of the Scriptures, and of the ſtate of the nevv Teſtament, and induce a plaine Acheiſme and Godleſneſſe into the vvorld, for, ſo long as man hath to doe vvith God, there muſt needes be ſome deputed, and choſen out from among the reſt, to deale according to this declaration of the Apoſtle, in things pertaining to God, and thoſe muſt be Prieſts: for els, if men neede to deale no more, but immediatly vvith Chriſt, vvhat doe they vvith their Miniſters? VVhy let they euery man pray, and miniſter for him ſelf, and to him ſelf? VVhat do they vvith Sacraments, ſeing Chriſtes death is as vvel ſufficient vvithout them, as vvithout ſacrifice? VVhy ſtandeth not his death as vvel vvith Sacrifice, as vvith Sacraments: as vvel vvith Prieſthod, as vvith other Eccleſiaſtical function? There is no other cauſe in the vvorld, but that (Sacrifice being the moſt principal act of religion that mā ovveth to God, both by his Lavv, & by the lavv of nature) the Diuel by theſe his miniſters, vnder pretēce of deferring or attributing the more to Chriſtes death, vvould abolish it.

This definition of a Prieſt and his function, vvith al the properties thereto belonging holdeth not onely in the lavv of Moyſes, and order of Aarons Prieſthod, but it vvas true before, in the lavv of nature, in the Patriarches, in Melchiſedec, and novv in Chriſt, and all his Apoſtles, and Prieſts of the nevv Teſtament: ſauing that it is a peculiar excellencie in Chri

Christ, that he onely offered for other mens sinnes, and not at all for his ovvne, as all other doe.

4. Taketh to him self.) A special proviso for all Priests, preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their ovvne hands, but by lavvful calling and consecration, euen as Aaron did. By vvhich clause if you examine Luther, Caluin, Beza, and the like, or if al such as novv a daies intrude them selues into sacred functions, looke into their consciences, great and foul matter of damnation vvil appeare.

5. Did not glorifie him self.) The dignity of Priesthod must needes be passing high and soueraine, vvhen it vvas a promotion and prefermēt in the sonne of God him self according to his manhod, and vvhen he vvould not vsurpe, nor take vpon him the same, vvithout his fathers expresse commission and calling thereunto. An eternal example of humility, and an argument of condemnation to al mortal men, that arrogate vniustly any function or povver spiritual, that is not giuen them from aboue, and by lavvful calling, and commission of their superiors.

6. A Priest for euer.) In the 109. Psalme, from vvhence this testimonie is taken, both Christes kingdom and Priesthod are set fourth. but the Apostle vrgeth specially his Priesthod, as the more excellent and preeminēt state in him, our Redemption being vvrought & atchieued by sacrifice, vvhich vvas an act of his Priesthod, and not of his kingly povver. though he vvas properly a king also, as Melchisedec vvas both Priest, and king, being a resemblance of Christ in both, but much more in his Priesthod. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, and his allegations here out of the Psalmes) at the very first moment of his conception or incarnation. for you must bevvare of the vvicked heresie of the Arians and Caluinists (except in these later it be rather an errour proceding of ignorance) that sticke not to say, that Christ vvas a Priest. or did sacrifice, according to his Godhead. VVhich is to make Christ, God the fathers Priest, and not his sonne, and to doe sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therfore S. Aug. saith in Psal. 109. That as he vvas man, he vvas Priest: as God, he vvas not Priest. And Theod in Psal. 109. As man, he did offer sacrifice: but as God, he did receiue sacrifice. And againe, Christ touching his humanity vvas called a Priest. and he offered no other host but his ovvne body. &c. Dialo. 1. circa med. Some of our nevv Maisters not knovving so much, did let fall out of their pennes the contrarie, and being admonished of the errour, and that it vvas very Arianisme, yet they persist in it of mere ignorance in the groundes of Diuinitie.

7. VVith a strong crie.) Though our Sauiour make intercession for vs according to his humane nature, continually in heauen also: yet he doth not in any external creatures make sacrifice, nor vse the praiers sacrificall, by vvhich our redemption vvas atchieued, as he did in the time of his mortal life, and in the act of his Passion, and most principally, vvhen vvith a loud voice, and vvith this praier, In manus tuas commendo spiritum meũ Luc 23. he voluntarily deposed his soul, yelding it in most proper sort for a sacrifice. for in that last point of his death, consisteth specially his high Priestly office, and the very vvorke and consummation of our redemption.

Obserue more ouer, that though commonly euery faithful person pray both for him self and others, and offer his praiers to God, yet none offereth by office, and special deputation, and appointment, in the person of the vvhole Church, and people, saue the Priest. VVhose praiers therfore be more effectual in them selues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind vvere all Christes praiers, in all his life & death, as all his other actions vvere: his fasting, vvatching, preaching, instituting,

cuting, ministring, or receiuing Sacraments: euery one being done as Priestly actions.

7. For his reuerence.) These vvordes haue our English Translators perniciously and most presumptuously corrupted, turning them thus, In that vvhich he feared, contrarie to the version and sense of al antiquity, and to Erasmus also. and contrarie to the ordinarie vse of the Greeke vvord (apo eflaueias.) yat Beza him self defineth it Luc. 2. v. 25. and contrarie to the propriety of the Greeke phraise, as not onely the Catholikes, but the best learned Lutherans do shevv and proue by many examples. They folovv herein the singular presūption of Caluin, vvho vvas the first (as his fellovv Beza confesseth) that euer found out this interpretation. VVhich neither S. Chrysostom, nor any other, as perfect Græcians as they vvere, could euer espie. VVhere, onely to haue made choise of that impious and arrogant Sectaries sense, before the said fathers and all the Churches besides, had been shameful ynough: but to set the same dovvne for very Scripture of Gods blessed vvord, that is intolerable, and passeth al impiety. And vve see plainely that they haue no conscience, indifferencie, nor other purpose, but to make the peore Readers beleeue, that their opinions be Gods ovvne vvord, and to drav v the Scriptures to sound after the fantasie of their heresies. But if the good Reader knevv, for vvhat point of doctrine they haue thus framed their translation, they vvould abhorre them to the depth of Hel. forsooth it is thus: they vvould haue this Scripture meane, that Christ vvas in horrible feare of damnation, and that he vvas not onely in paines corporal vpon the Crosse (vvhich they hold, not to haue been sufficient for mans redemption) but that he vvas in the very sorovvs & distresses of the damned, vvithout any difference, but that it vvas not euerlasting, as theirs is.

For this horrible blasphemie (vvhich is their interpretation of Christes descending into Hel) Gods holy vvord must be corrupted, and the sacrifice of Christes death (vvhereof they talke so presumptuously) must not be ynough for our redemption, except he be damned for vs also to the paines of Hel. VVo be to our poore Countrie, that must haue such bookes, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you shal see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before. Act. 2. 27. and Mat. 27. 46.

9. Consummate.) The ful vvorke of his sacrifice by vvhich vve vvere redeemed, vvas vvholy consummate and accomplished, at the yelding vp of his spirit to God the Father, vvhen he said, Cōsūmatum est. Io 19. 30. though for to make the same effectual to the salvation of particular men, he him self did diuers things, and novv doth in heauen, and our selues also must vse mans meanes, for the application thereof to our particular necessities. See the next Annotation.

9. VVas made to all.) The Protestants vpon pretence of the sufficiencie of Christes Passion, and his onely redemption, oppose them selues guilefully in the sight of the simple, against the inuocation of Sancts and their intercession, and help of vs, against our penitential vvorkes or suffering for our ovvne sinnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy VVrite, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shevv, that Christes Passion, though it be of it self far more sufficient and forcible, then the Protestants in their blindenesse of vnderstanding can consider, yet profiteth none but such as both doe his commaundements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vvord, or by the Holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Christes benefites vnto vs, are hereby al-

so easily refuted-for vve do not obey him onely by beleeuing, but by doing vvhatsoeuer he commaundeth. Lastly, vve note in the same vvordes, that Christ appointeth not by his absolute and eternal election, men so be partakers of the fruite of his redemption, vvithout any condition or respect of their ovvne vvorkes, obedience, or free vvil: but vvith this condition alvvaies, if men vvil obey him, and do that vvhich he appointeth. See S. Augustine (or Prosper) to 7. Respons. Prosperili. 2. articulo 1. ad obiectiones Vincentij, vvhere he saith of the cup of Christes passion, It hath in deede in it self, to profite al: but if it be not drunken, it healeth not.

11. Inexplicable.) Intending to treate more largely and particularly of Christes or Melchisedeks Priesthod, he forvvarneth them that the mysterie thereof is far passing their capacitie, and that through their feeblenes in faith and vveakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the nevv law. Amõg vvhich (no doubt) the mysterie of the Sacrament and sacrifice of the altar, called MASSE, vvas a principal & pertinent matter: vvhich the Apostles and Fathers of the primitiue Church vsed not to treate of so largely and particularly in their vvritings, vvhich might come to the hands of the vnfaithful, vvho of al things tooke soonest scandal of the B. Sacrament, as vve see Io. 6. He spake to the Hebrues (saith S. Hierom ep. 126) that is, to the Ievves, and not to faithful men, to vvhom he might haue been bold to vtter the Sacramẽt. And in deede it vvas not reasonable to talke much to them of that sacrifice vvhich vvas the resemblance of Christes death, vvhen they thought not right of Christes death it self. VVhich the Apostles vvisedom and hence our Aduersaries vvickedly abuse against the holy Masse.

CHAP. VI.

1. The foundation of penance.) VVe see hereby, vvhat the first grondes of Christian institution or Catechisme vvere in the primitiue Church, and that there vvas euer a necessarie instruction and beleefe of certaine points had by vvord of mouth and tradition, before men came to the Scriptures: vvhich could not treate of things so particularly, as vvas requisite for the teaching of al necessarie groundes. Among these points vvere the 12. Articles conteined in the Apostles Creede: the doctrine of penance before Baptisme: the maner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of the Resurrection, Iudgement, and such like. VVithout vvhich things first laid, if one should be sent to picke his faith out of the Scripture, there vvould be madde rule quickly. See S. Aug. in expos. inchoat. ep. ad Ro. versus finem.

4. Impossible.) Hovv hard the holy Scriptures be, and hovv dangerously they be read of the vnlearned, or of the proud be they neuer so vvel learned, this one place might teach vs. (Amb. de poenit. li. 2, c. 2.) VVherein the Nouatians of old did so rũble, that they thought, and heretically taught that none falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that vvould folovv his ovvne sẽse, or the bare vvordes, vvithout regard of the Churches sense and rule of faith (after vvhich euery Scripture must be expouded) the Apostles speach doth here sound. Euen as to the simple, and to the Heretike that submitteth not his sense to the Churches iudgement, certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the Masse: vvhich yet in truth make no more for that purpose, then this text vve novv stand on, serueth the Nouatians: as vvhen vve come to the places, it shal be declared.

And let the good Readers bevvare here also of the Protestants exposition, for they are herein vvorse then Nouatians, specially such as precisely folovv Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to Gods mercie. To establish vvhich false and damnable sense, these fellovves make nothing of S. Amb. (loco cit. & in ep. ad Heb. ho. 9. in c. 6. ad Hebr.) S. Chrysostoms, and the other fathers exposition, vvhich is the holy Churches sense, That the Apostle meaneth of that penance vvhich is done before and in Baptisme. VVhich is no more to say, but that it is impossible to be baptized againe, and thereby to be renounced and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yeld: vvhich applieth Christes death in such ample maner to the receiuers, that it taketh avvay al paines due for sinnes before committed: and therfore requireth no further penice aftervvard for the sinnes before committed, al being vvashed avvay by the force of that Sacrament duely taken. S. Augustine called the remission in Baptisme, Magnam indulgentiam, a great pardon. Ench. c. 64.

The Apostle therfore vvarneth them, that if they fall from their faith, and from Christes grace and favv vvhich they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme Hier. ep. 3. ad Demetriad. c. 6. though the other penance, vvhich is called the Second table after shipvvrake. vvhich is a more painful medicine for sinne then Baptisme, requiring much fasting, praying, & other afflictions corporal, is open not onely to other sinners, but to al once baptized, Heretikes, or oppugners of the truth malitiously and of purpose or vvhat vvay so euer, during this life. See S. Cyprian ep. 52. S. Amb. vpon this place. S. Aug. cont. ep. Parm. li. 2. c. 13. and ep. 50. S. Damasc. li. 4. c. 10.

9. But vve confidently trust of you.) It is euident by these vvordes, against the Nouatians and the Caluinists, that S. Paul meant not precisely, that they had done, or could do any such sinne, vvhereby they should be put out of all hope of saluation, and be sure of damnation, during their life.

10. God is not vniust.) It is a vvorld to see, vvhat vvringing & vvrithing the Protestants make, to shift them selues from the euidence of these vvordes, vvhich make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of saluation, so far that God should be vniust, if he rendered not heauen for the same. Reuera grandis iniustitia Dei (saith S. Hierom) Si tantum peccata puniret, & bona opera non susciperet. That is, in deede great vvere Gods iniustice, if he vvould onely punish sinnes, and vvould not receiue good vvorkes. Li. 2. cont. Iouin. c. 2.

CHAP. VII.

1. Melchisedec.) The excellencie of this person vvas so great, that some of the antiquity tooke him to be an Angel, and some the holy Ghost. VVhich opinion not onely the Hebrues, that auouch him to be Sem the sone of Noe, but also the cheefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvhosoeuer he vvas, for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shevved.

2. By interpretation.) VVhen the fathers & catholike expositours pike out allegories and mysteries ous of the names of men, the Protestants not endued

endued vvith the Spirit vvhereby the scriptures vvere giuen, deride their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons and places, as you see.

3. VVithout father.) Not that he vvas vvithout father and mother, saith S. Hier. ep. 126. for Christ him self vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his petigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is sodenly inducced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therfore in that case also resembling in a sort the sonne of God, vvhose generation vvas extraordinarie, miraculous, & ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle vvriteth.

4. Behold.) To proue that Christes Priesthod far passeth the Priesthod of Aaron: and the Priesthod of the nevv Testament, the Priesthod of the old lavv: and consequently that the sacrifice of our Sauiour, and the sacrifice of the Church doth much excel the sacrifices of Moyses lavv, he disputeth profoundly of the preeminences of Melchisedec aboue the great Patriarch Abraham, vvho vvas father of the Leuites.

4. Tithes.) The first preeminence, that Abraham paied tithes, and that of the best and most cheefe things that he had, vnto Melchisedec, as a duety and homage, not for him self onely in person, but for Leui, vvho yet vvas not borne, & so for the vvhole Priesthod of Leuies stocke, acknovvledging thereby, Melchisedec not onely to be a Priest but his Priest and Superior, & so of al the Leuitical order. And it is here to be obserued, that vvhereas in the 14. of Genesis, vvhence this holy narration is taken, both in the Hebrue, and in the 70. it standeth indifferent or doubtfull, vvhether Melchisedec paied tithes to Abraham, or tooke tithes of him: the Apostle her e putteth al out of controuersie, plainely, declaring that Abraham paied tithes to the other, as the inferiour to his Priest and Superior. And touching paiment of tithes, it is a natural duety, that men ovve to God in al lavves, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vovved to pay them, Gen. 28. Moyses appointed them Leuit. 27. Naem. 18. Deu. 12. 14. 26. Christ confirmeth that duety Mat. 23. and Abraham specially here giueth them to Melchisedec: plainely thereby approuing them or their equiualent to be due to Christ and the Priesthod of the nevv Testament, much more then either in the lavv of Moyses, or in the lavv of Nature. Of vvhich tithes due to the Clergie of Christes Church see S. Cyprian ep. 66. S. Hierom ep. 1. c. 7. and ep. 2. c. 5. to Heliodorus, and Nepotianus. S. Aug. ser. 119. de tempore.

7. Is blessed of the better.) The second preeminence is, that Melchisedec did blesse Abraham: vvhich vve see here S. Paul maketh a great and soueraine holy thing, grounding our Sauiours prerogatiue aboue the vvhole order of Aaron therein: and vve see that in this sort it is the proper act of Priesthod: and that vvithout al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to blesse, then the perso that hath nor, & therfore the Priests vocation to be in this behalfe far aboue any earthly king, vvho hath not povver to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, so Christ blessed much more, and so haue the Bishops of his Church done, and do. VVhich no man can maruel that our forefathers haue so highly esteemed and sought for, if he marke the vvonderful mysterie and grace thereof here expressed. This Patriarch also vvhich here taketh blessing of Melchisedec, him self (though in an inferior sort) blessed his sonnes, as the other Patri-

arches did, and fathers do their children by that example.

8. Men that dy receaue tithes.) The tithes giuen to Melchisedech vvere not giuen as to a mere mortal man, as al of the tribe of Leui & Aarons order vvere: but as to one representing the Sonne of God, vvho novv liueth and reigneth and holdeth his priesthod & the functions therof for euer.

11. If consummation.) The principal proposition of the vvhole epistle and al the Apostles discourse, is inferred & grounded vpon the former prerogatiues of Melchisedec aboue Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al mans dueties and debres to God, by the general redemption satisfaction, full price and perfect ransom of al mankind, vvas not atchieued by any or al the Priests of Aarons order, nor by any sacrifice or act of that Priesthod, or of al the lavv of Moyses, vvhich vvas grounded vpon the Leuitical Priesthod, but by Christ and his Priesthod, vvhich is of the order and rite of Melchisedech

11. VVhat necessitie.) This disputation of the preeminense of Christes Priesthod aboue the Leuitical order, is against the erroneous persuasion of the Iewes, that thought their lavv, Priesthod, and sacrifices to be euerlasting, and to be sufficient in them selues, vvithout any other Priest then Aaron and his successors, and vvithout al relation to Christes Passion or any other redemption or remission, then that vvhich their Leuitical offices did procure: not knowing that they vvere all figures of Christes death, and to be ended and accomplished in the same. VVhich point vvell vnderstood and kept in mind, vvill cleere the vvhole controuersie betvvixt the Catholikes and Protestants, concerning the sacrifice of the Church, for the scope of the Apostles disputation being, to anouch the dignity, preeminence, necessitie, and eternal fruite and effect of Christes Passion, he had not to treate at all of the other, vvhich is a sacrifice depending of his Passion, specially vvriting to the Hebrues, that vvere to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitfully heare any thing of the other: though in couert and by most euident sequele of disputation, the learned and faithfull may easily perceiue vvherevpon the said sacrifice of the Church (vvhich is the Masse) is grounded. And therfore S. Hierom saith, ep. 126: that al these commendations of Melchisedech are in the type of Christ, cuius profectus Ecclesiæ sacramenta sunt.

12. Translated.) Note vvel this place, and you shal perceiue thereby, that euery lavvful forme and manner of lavv, state, or gouernement of Gods people dependeth on Priesthod, riseth, standeth, falleth or altereth vvith the Priesthod. In the lavv of Nature, the state of the people hanged on one kind of Priesthod: in the lavv of Moyses, of an other: in the state of Christianity, of an other: and therfore in the former sentence the Apostle said, that the Ievvish people or Cõmonvvealth had their lavv vnder the Leuitical Priesthod, and the Greeke menomothetito more properly expresseth the matter, that they vvere legitimated, that is to say, made a lavvful people or communitie vnder God, by the Priesthod: for there is no iust nor lavvful Commonvvealth in the vvorld, that is not made legal and Gods peculiar, and distinguished from vnlavvful Commonvveales that hold of false goddes, or of none at al, by Priesthod. VVherevpon it is cleere, that the nevv lavv, and al Christian peoples holding of the same is made lavvful by the Priesthod of the nevv testament, and that the Protestants shamefully are deceiued, and deceiue others, that vvould haue Christiã Cõmon vveales to lacke an external Priesthod, or Christes death to abolish the same. for, this is a demonstration, that if Christ haue abolished Priesthod, he hath abolished the nevv lavv, vvhich is the nevv Testament and state of Grace, vvhich al Christian Commonvvealths liue vnder. Neither vvere it true, that the Priesthod vvere translated vvith the Lavv, if al external Priesthod ended by Christes death, vvhere the nevv lavv began. for so the lavv

should

should not depend on Priesthod, but dure vvhen al Prieshod vvere ended: vvhich is against S. Paules doctrine.

Furthermore it is to be noted, that this legitimation or putting Communities vnder lavv, and Priesthod, of vvhat order soeuer, is no othervvise but by ioyning one vvith an other in one homage of sacrifice external, vvhich is the proper act of Priesthod. for, as no lavvful state can be vvith our priesthod, so no priesthod can be vvithout sacrifice. And vve meane alvvaies of Priesthod & sacrifice taken in their ovvne proper signification, as here S. Paul taketh them. for, the constitution, difference, alteration, or translation of states and lavves rise not vpon any mutation of spiritual or metaphorically taken Priesthod, or sacrifice: but vpon those things in proper acception, as it is most plaine.

Lastly, it folovveth of this, that though Christ truely sacrificed him self vpon the Crosse (there also a Priest according to the order of Melchisedec) and there made the ful redemption of the vvorld, confirmed, and consummated his compact, and Testament, and the lavv and priesthod of this his nevv and eternal state, by his bloud: yet that can not be the forme of sacrifice into vvhich the old Priesthod and sacrifices vvere translated. vvherevpon the Apostle infereth the translation of the Lavv. For they all vvere figures of Christes death, and ended in effect at his death, yet they vvere not altered into that kind of sacrifice, vvhich vvas to be made but once, and vvas executed in such a sort, that peoples and nations Christened could not meete often to vvorship at it, nor haue their lavv and Priestes constituted in the same. though for the honour and duety, remembrance and representation thereof, not only vve Christians, but also al peoples faithful both of Ievves & Gentiles, haue had their priesthod and sacrifices according to the difference of their states. VVhich kind of Sacrifices vvere translated one into an other: and so no doubt is the Priesthod and sacrifice of the Church, according to Melchisedecks rite, and Christes institution in the formes of bread and vvine. See the next note.

17. A Priest for euer.) Christ is not called a Priest for euer, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praieth or maketh intercession for vs, or for that the effect of his death is euerlasting: for al this proueth not that in proper signification his Priesthod is perpetual: but according to the iudgement of al the fathers grounded vpon this deepe and diuine discourse of S. Paul: and vpon the very nature, definition, and propriety of Priesthod, and the excellent act and order of Melchisedec, and the state of the nevv lavv, he is a Priest for euer according to Melchisedechs order, specially in respect of the sacrifice of his holy body and bloud, instituted at his last supper, and executed by his commission, commaundement, and perpetual concurrence vvith his Priests, in the formes of bread and vvine: in vvhich things onely the said high Priest Melchisedec did sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mysterie, and their incredulity or feebleneese to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvithout exception) that euer vvrote either vpon this epistle, or vpon the 14. of Genesis, or the 109. Psalme, or by occasiō haue treated of the Sacrifice of the Altar, that the eternity and proper act of Christes Priesthod, and consequently the immutability of the nevv lavv, consisteth in the perpetual offering of Christes body and bloud in the Church.

VVhich thing is so vvell knovvn to the Aduersaries of Christes Church and Priesthod, as they be constrained impudently to cauill vpon certaine Hebrue particles, that Melchisedec did not offer in bread and vvine: yea and vvhen that vvill not serue, plainely to deny him

to haue been a Priest: vvhich is to giue checkmate to the Apostle, and to ouerthrovv all his discourse. Thus vvhiles these vvicked men pretend to defend Christes onely Priesthod, they in deede abolish as much as in them lieth, the vvhole order, office, and state of his eternall lavv and Priesthod.

Arnobius saith, By the mysterie of bread and vvine he vvas made a Priest for euer. And againe, The eternal memorie, by vvhich he gaue the food of his body to them that feare him, in psal. 109. 110. Lactantius, In the Church he must needes haue his eternal Priesthod according to the order of Melch. Li. 14. Institut. S. Hierom to Euagrius, Aarons Priesthod had an end but Melchisedecks, that is, Christes and the Churches is perpetuall, (That is, from Adam to the end of the vvorld, represented by sacrifice.) both for the time past and to come. S. Chrysostom therfore hostiam inconsumptibilem, an host or sacrifice that can not be cōsumed, ho. 17. in 9. Heb. S. Cyp. hostiam quā sublata, nulla esset futura religio, an host vvhich being taken avvay, there could be no religion. de Cœna Domini nu. 2. Emissenus, perpetuam oblationem & perpetuo currentem redemptionem, a perpetual oblation that runneth or continueth euerlastingly. ho. 5. de Pasch. And our Sauiour expresseth so much in the very institution of the B. Sacrament of his body and bloud: specially vvhen he calleth the later kind, the nevv Testament in his bloud, signifying that as the old lavv vvas established in the bloud of beastes, so the nevv (vvhich is his eternal Testament) should be dedicated and perpetual in his ovvne bloud: not onely as it vvas shed on the Crosse, but as giuen in the Chalice. And therfore into this sacrifice of the altar (saith S. Augustine li. 17. de Ciuit. c. 20. S. Leo ser. 8. dē Passione, and the rest) vvere the old sacrifices to be translated. See S. Cyprian. ep. 63. ad Cecil. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustine in Psal. 33. Conc. 2. and li. 17. de Ciuit. c. 17 Hierom ep. 17. c. 2. & ep. 126. Epiph. hær. 55. Theodoret in Psal. 109. Damascesse li. 4. c. 14.

Finally if any of the fathers, or all the fathers, had either vvisedom, grace, or intelligence of Gods vvorde and mysteries, this is the truth. If nothing vvil serue our Aduersaries, Christ Iesus confound them, and defend his eternal Priesthod, and state of his nevv Testament established in the same.

18. Of the former commaundement.) The vvhole lavv of Moyses conteining al their old Priesthod, sacrifice, sacraments, and ceremonies, is called the Old commaundement: and the nevv Testament conteining the sacrifice of Christes body and bloud, and al the sacraments and graces giuen by the same, is named the Nevv mandatum: for vvhich our forefathers called the Thursday in the holy vveeke, Maundy thursday, because that in it, the nevv lavv and Testament vvas dedicated in the Chalice of his bloud: the old mandatum, lavv, Priesthod, and sacrifices, for that they vvere insufficient and vnperfect, being taken avvay: and this nevv sacrifice, after the order of Melchisedec, giuen in the place thereof.

19. The introduction.) Euer obserue, that the abrogation of the old lavv, is not an abolishing of al Priesthod, but an introduction of a nevv, conteining the hope of eternal things, vvhere the old had but temporal.

21. VVith an othe.) This othe signifieth the infallible and absolute promis of the eternitie of the nevv Priesthod and state of the Church: Christ by his death, and bloud shed in the sacrifice of the Crosse, confirming it, sealing it, and making him self the surety and pledge therof. For though the nevv Testament vvas instituted, giuen, and dedicated in the Supper, yet the vvarrant, confirmation, and eternal operation therof, vvas atchieued vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

23. Being many.) The Protestants not vnderstanding this place, feine very folishly, that the Apostle should make this difference betvvixt the old

old ſtate and the nevv: that in the old, there vvere many Prieſts: in the nevv, none at all but Chriſt. vvhich is againſt the Prophet Eſay, ſpecially prophecying of the Prieſts of the nevv Teſtament (as S. Hierom declareth vpon the ſame place) in theſe vvordes, You shal be called the Prieſts of God: the miniſters of our God, shal it be ſaid to you: & it taketh avvay al viſible Prieſthod, & conſequently the lavvful ſtate that the Church and Gods people haue in earth, vvith al Sacraments and external vvorſhip.

The Apoſtle then meaneth firſt, that the abſolute ſacrifice of conſummation, perfection, and vniuerſal redemption, vvas but one, once done, and by one onely Prieſt done, and therfore it could not be any of the ſacrifices, or al the ſacrifices of the Ievves lavv, or vvrought by any or by all of them: becauſe they vvere a number at once, and ſucceding one an other, euery of their offices and functions ending by their death, and could not vvorke ſuch an eternal redemption as by Chriſt onely vvas vvrought vpon the Croſſe. Secondly, S. Paul inſinuateth therevpon, that Chriſt neuer loſeth the dignitie or practiſe of his eternal Prieſthod, by death nor othervviſe, neuer yeldeth it vp to any, neuer hath ſucceſſors after him, that may enter into his roome or right of Prieſthod, as Aaron and al other had in the Leuitical Prieſthod, but that him ſelf vvorketh and concurreth vvith his miniſters the Prieſts of the nevv Teſtament, in al their actes of Prieſthod, as vvel of ſacrifice as Sacrament, bleſsing, preaching, praying, and the like vvhat ſoeuer.

This therfore vvas the fault of the Hebrues, that they did not acknovvledge their Leuitical ſacrifices and Prieſthod to be reformed and perfited by Chriſtes ſacrifice on the Croſſe: and againſt them the Apoſtle onely diſputeth, and not againſt our Prieſts of holy Church, or the number of them, vvho al confeſſe their Prieſthod and al exerciſes of the ſame, to depend vpon Chriſtes onely perpetual Prieſthod.

25. God alvvaies liuing.) Chriſt according to his humane nature praieth for vs, & continually repreſenteth his former paſſion and merites to God the Father.

27. This did he once.) This is the ſpecial preeminence of Chriſt, that he offereth for other mens ſinnes onely, hauing none of his ovvne to offer for, as al other Prieſts both of the old and nevv lavv haue. And this againe is the ſpecial dignitie of his ovvne perſon, not communicable to any other of vvhat order of Prieſthod ſo euer, that he by his death (vvhich is the onely oblation that is by the Apoſtle declared to be irreiterable in it ſelf) paied the one full ſufficient ranſom for the redemption of all ſinnes.

CHAP. VIII.

2. A miniſter.) Chriſt liuing and reigning in heauen, continueth his prieſtly function ſtill, and is miniſter not of Moyſes Sancta & tabernacle but of his ovvne body & bloud, vvhich be the true holies, and tabernacle not formed by man, but by Gods ovvne hand.

3. Neceſſarie that he alſo.) Euen novv being in heauen, becauſe he is a Bishop and Prieſt, he muſt needes haue ſome vvhat to offer, and vvherein to do ſacrifice: and that not in ſpiritual ſort onely, for that could not make him a Prieſt of any certaine order. And it is moſt falſe & vvicked, to hold vvith the Caluiniſts, (Beza in ſchol. Teſt. Græcolat. in c. 7. Heb. num. 8.) that Melchiſedecks Prieſthod vvas vvholy ſpiritual. For then Chriſts death vvas not a corporal, external, viſible, and truely named ſacrifice: neither could Chriſt or Melchiſedec be any otherviſe a Prieſt, then euery faithful man is: vvhich to hold (as the Caluiniſts folovvs their ovvne doctrine muſt needes do) is directly againſt the Scripture;

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and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therfore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for visible and external act of sacrificing in heauen he doth not exercise.

4. If vpon the earth.) It is by his death, and resurrection to life againe that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vvay of mystical representation of breaking his body and separating the bloud from the same, could not haue been agreable. and so the Church and Christian people should haue lacked a priesthod and sacrifice, & Christ himself should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the nevv Testament. Hovv his flesh vvas made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius li. 1. in leuit. cap. 2.

5. That scarne the exampler. Latrefousi.

5. Heauenly things.) As the Church or state of the nevv Testament is commonly called Regnum cœlorum & Dei, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the nevv Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, vvas the Church, rather then the heauens themselues: al S. Paules discourse tending to shevv the difference betvvixt the nevv Testament and the old: and not to make comparison betvvene the state of heauen and the old lavv. Though incidently, because the condition of the nevv Testament more neerely resembleth the same, then the old state doth, he sometime may speake some vvhat therof also.

7. For if that former.) The promises and effectes of the Lavv vvere temporal, but the promises and effectes of Christes Sacraments in the Church be eternal.

10. Into their minde.) This also and the rest folovving is fulfilled in the Church, and is the proper effect of the nevv Testament, vvhich is the grace and spirit of loue, graffed in the hartes of the faithful by the holy Ghost, vvorking in the Sacraments and sacrifice of the nevv lavv to that effecte.

10. Their God.) This mutual couenant made betvvixt God and the faithful, is that vvhich vvas dedicated and established, first in the chalice of his bloud, called therfore the nevv Testament in his bloud (Luc. 22.) and vvhich vvas straight after ratified by the death of the testator, vpon the Crosse.

11. Shal not teach.) So it vvas in the primitiue Church, in such specially as vvere the first founders of our nevv state in Christ. And that vvhich vvas verefied in the Apostles and other principal men, the Apostle speaketh generally as though it vvere so in the vvhole. as S. Peter (Act. 2. Io. 12. v. 12.) applieth the like out of Ioel, and our Sauiour so speaketh, vvhen he saith that such as beleeue in him, shal vvorke miracles of diuers sortes. Christian men then must not abuse this place to make chalenge of nevv inspirations and so great knovvledge that they neede no Scriptures or teching in this life, as some Hererikes doe: vvith much like reason and shevv of Scriptures as the Protestants haue to refuse external sacrifice. And it is, no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching.

CHAP.

CHAP. IX.

1. Of seruice.) Latreias.

4. A golden potte.) The Protestants count it superstitious to keepe vvith honour and reuerence the holy memories or monuments of Gods benefites and miracles, or the tokens of Christes Passion, as his Crosse, garments, or other things appertaining to him or his Saincts, and thinke it impossible that such things should dure so long: vvhen they may here see the reuerent and long reseruation of Manna, vvhich of it self vvas most apt to putrifie, and of Aarons rodde, onely for that it sodenly florished by miracle, the tables of the Testament &c. See a notable place in S. Cyril li. 6. cont. Iulian. vvhere he defendeth against Iulian the Apostates blasphemie, the keeping and honouring of that Crosse or vvood vvhich Christ died on. See also S. Paulinus ep. 1. and vvhat reuerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their relikes. VVe reuerence and vvorship (saith he ep. 17. c. 5.) euery vvhere Martyrs sepulchres, and putting the holy ashes to our eies, if vve may, vve touch it vvith our mouth also: and do some thinke, that the monument vvherein our Lord vvas buried, is to be neglected? But our Protestants can not skill of this. they had rather folovv Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctor, and euident practise of the Church in al ages.

5. Cherubins.) You see it is a fond thing, to conclude vpon the first or second commaundement, that there should be no sacred images in the Church, vvhen euen among these people that vvere most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, and to vvhom the precept vvas specially giuen, the same God that forbade them grauen idols, did commaund these images of Angels to be made and set in the soueraine holiest place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Christ and his B. mother and Saincts, that may be more truely pourtered then mere spiritual substances can be, are not contrarie to Gods commaundement, nor against his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtraitures of the Heathen made for adoration of false Gods.

8. VVas not yet manifest.) The vvay to heauen vvas not open before Christs passion. & therfore the Patriarches and good men of the old Testament vvere in some other place of rest vntil then.

9. As a parable.) Al things done in the old Testament and priesthod vvere figures of Christes actions.

9. Perfect him.) Toulatrefonda.

10. Vntil the time of correction.) Al those grosse and carnal sacrifices, ceremonies, and obseruations instituted to cleanse and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the soules & consciences of men, being commaunded not for euer, but till Christes comming, ceased then: and better, more forcible, and more spiritual Sacraments vvere instituted in their place. For vve may not imagine Christ to haue taken avvay the old, and put none in their place: or to alter the sacraments onely into other sacraments external, and not also to translate the sacrifices to some other more excellent. for it is added, tempus correctionis, non abolitionis sacrificij aut legis: the time of correction not of abolishing sacrifice or lavv. Neither haue they more reason to affirme Christes one oblation vpon the Crosse to haue rather taken away al kind of sacrifice then al manner of Sacraments. The time and state of the nevv Testament is not made lavvlesse, hostlesse, or vvithout sacrifice, but it is the time of correction or reformation and abettering of the foresaid things.

12. Eternal redemption.) No one of the sacrifices, nor al the sacrifices of the old lavv, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, sauing this one higheſt Prieſt Chriſt, and the one sacrifice of his bloud once offered vpon the Crosse. Vvhich sacrifice of redemption can not be often done, becauſe Chriſt could not die but once. though the figures also thereof in the lavv of nature and of Moyses, vvere truely called sacrifices, as specially this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the nevv Teſtament, is moſt truely and singularly (as S. Auguſtine calleth it Li. de Sp. & lit. c. 11.) a sacrifice. But neither this sort, nor the other of the old lavv, being often repeated and done by many Prieſts (al vvhich vvere and are sinners them selues) could be the general redeeming and consummating sacrifice: nor any one of those Prieſts, nor al the Prieſts together, either of the lavv of Nature, or of Aarons, or Melchiſedecks order (except Chriſt alone) coulde be the general redeemers of the vvorld.

And this is the Apoſtles meaning in al this compariſon and oppoſition of Chriſtes death to the old sacrifices, and of Chriſt to their Prieſts: and not that Chriſtes death or sacrifice of the Crosse should take avvay al sacrifices, or proue that those Aaronical offices vvere no true sacrifices at al, nor those Prieſts, verily Prieſts. They vvere true Prieſts & true sacrifices, though none of those sacrifices vvere the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Prieſts, could vvithout reſpect to this one sacrifice of Chriſtes death, vvorke any thing to Gods honour, or remiſsion of sinnes, as the Ievves did falsely imagine, not referring them at al to this general redemption and remiſsion by Chriſt, but thinking them to be abſolute sacrifices in them selues. And that to haue been the errour of the Hebrues, you may read in S. Auguſtine li. 3. doct. Chriſt. c. 6. And this. vve tel the Proteſtants, is the onely purpoſe of the Apoſtle.

But they be so groſſe, or ignorant in the Scriptures, and so malitiously set againſt Gods and the Churches truth, that they peruerſely and falsly turne the vvhole diſputation againſt the sacrifice of the B. Maſſe, and the Prieſts of the nevv Teſtament: as though vve held, that the sacrifice of the altar vvere the general redemption or redeeming sacrifice, or that it had no relation to Chriſtes death, or that it vvere not the repreſentation and moſt liuely reſemblance of the same, or vvere not inſtituted and done, to apply in particular to the vſe of the partakers, that other general benefite of Chriſtes one oblation vpon the Crosse. Againſt the Ievves then onely S. Paul diſputeth, and againſt the falſe opinion they had of their Prieſts and sacrifices, to vvhich they attributed al remiſsion and redemption, vvithout reſpect of Chriſtes death.

15. Of those preuarications.) The Proteſtants do vnlearnedly imagine, that becauſe al sinnes be remitted by the force of Chriſtes paſsion, that therfore there should be no other sacrifice after his death. VVhereas in deede they might as vvel say, there ought neuer to haue been sacrifice appointed by God, either in the lavv of Nature, or of Moyses: as al their arguments made againſt the Sacrifice of the Church vpon the Apoſtles diſcourſe, proue as vvel, or rather onely, that there vvere no sacrifices of Aarons order or Leuitical lavv at all. For againſt the Ievves falſe opinion concerning them, doth he diſpute, and not a vvord, touching the sacrifice of the Church, vnto vvhich in al this diſcourſe he neuer oppoſeth Chriſtes sacrifice vpon the Crosse: al Chriſtian men vvel knovving that the hoſt & oblation of those tvvo, though they differin maner and external forme, yet is in deede al one.

The Apostle then shevveth here plainely, that al the sinnes that euer vvere remitted since the beginning of the vvorld, vvere no othervvise forgiuen, but by the force and in respect of Christes Passion. Yet it folovveth not therevpon, that the oblations of Abel, Abraham, Aaron, &c. vvere no sacrifices, as by the Heretikes foolish deduction it should do: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue been no sacrifices, but to proue, that they vvere not absolute sacrifices, nor the redeeming or consummating Sacrifice, vvhich could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluin, and in him, of al his fellovves: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shal see him gather vpon this that Christes death had force from the beginning & vvas the remedie for al sinnes since the creation of the vvorld, therfore there must be no moe but that one sacrifice of Christes death. Vvhich must needes by his deduction hold (as it doth in deede) no leffe against the old sacrifices then the nevv sacrifice of the Church, and so take avvay al, vvhich is against the Apostles meaning and al religion.

19. VVith vvater.) Here vve may learne that the Scriptures conteine not al necessarie rites or truthes, vvhen neither the place to vvhich the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

20. This is the bloud.) Christes death vvas necessarie for the full confirmation, ratification, and accomplishement of the nevv Testament, though it vvas begonne to be dedicated in the sacrifice of his last supper, being also vvithin the compasse of his Passion. VVhich is euident by the vvordes pronounced by Christ ouer the holy chalice, vvhich be correspondent to the vvordes that vvere spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old lavv, hauing also expresse mention of remission of sinnes thereby, as by the bloud of the nevv Testament. VVhereby it is plaine, that the B. Chalice of the altar hath the very sacrificall bloud in it that vvas shed vpon the Crosse, in & by vvhich, the nevv Testament (vvhich is the lavv of spirit, grace, and remission) vvas dedicated, and doth consist. And therfore it is also cleere, that many diuine things, vvhich to the Heretikes or ignorant may seeme to be spoken onely of Christes sacrifice vpon the Crosse, be in deede verified & fulfilled also in the sacrifice of the altar. VVhereof S. Paul for the causes aforesaid vvould not treate in plaine termes See Isychius li. 1. in Leuit. c. 4. paulo post initium, applying al these things to the immolation of Christ also in the Sacrament.

23. The examplers.) Al the offices, places, vessels, and instruments of the old lavv, vvere but figures and resemblances of the state and sacraments of the nevv Testament, vvhich are here called celestials, for that they are the liuely image of the heauenly state next ensuing: vvhich be therfore specially dedicated and sanctified in Christes bloud, sacrifice on the altar and sprinkled vpon the faithful, as the old figures and people vvere cleansed by the bloud of beasts. And therfore by a transition vsual in the holy Scriptures, the Apostle sodenly passeth in the sentence immediatly folovving, and turneth his talke to Christes entrance into heauen, the state vvhereof, both by the Sacraments of the old lavv, and also more specially by them of the nevv, is prefigured.

25. Offer him self often.) As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and blouddy sort he can neuer be offered againe, neither needeth he so to be offered any more: hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the sinnes of the vvhole vvorld. Neuertheleffe, as

Christ

Christ died and vvas offered after a sort in all the sacrifices of the Lavv and Nature, since the beginning of the vvorld (al vvhich vvere figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the nevv Testament, incomparably more neerely, diuinely, and truely expressing his death, his body broken, his bloud shed, then did any figure of the old lavv, or other sacrifice that euer vvas: as being in deede (though in hidden, sacramental, and mysticall, and vnbloudy maner (the very self same B. body and bloud, the self same host, oblation and sacrifice, that vvas done vpon the Crosse.

And this truth is most euident by the very forme of vvordes vsed by our Sauiour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. Our sacrifice, saith S. Cyprian, is correspondent to the Passion of Christ. And. The sacrifice that vve offer, is the Passion of Christ. ep. 63. nu 4. & nu. 7. S. Augustine de fid. ad Petr. c. 19. In those carnal sacrifices vvas the prefiguring of the flesh of Christ, vvhich he vvas to offer for sinnes, and of the bloud, vvhich he vvas to sheade. but in this Sacrifice is the commemoration of the flesh of Christ vvhich he hath novv giuen, and of the bloud vvhich he hath shed: in illis prænuntiabatur occidendus, in hoc annuntiatur occisus. In them he vvas forshevved as to be killed: in these he is shevved, as killed. And S. Gregorie Nazianzene saith, orat. in morbum, that the Priest in this sacrifice, immiscet se magnis Christi Passionibus. S. Ambrose li. 1. Offic. c. 48. Offertur Christus in imagine quasi recipiens passionem. Alexander the first, ep. ad omnes Orthodox. nu. 4. to. 1. Conc. Cuius corpus & sanguis conficitur, passio etiam celebratur. S. Gregorie, ho. 37. in Euang. So often as vve offer the host of his Passion, so often vve renevve his Passion. And, He suffereth for vs againe in mysterie. And Isychius, li 2. c. 8. in Leuit. post med. By the sacrifice of the onely-begotten many thinges are giuen vnto vs, to vvitte, the remission or pardoning of al mankinde, and the singular introduction or bringing in of the mysteries of the nevv Testament.

And the said fathers and others, by reason of the difference in the maner of Christes presence and oblation in respect of that on the Crosse, called this the vnbloudy sacrifice, as Caluin him self confesseth Comment. in 9. Hebr. but answereth them in the pride of heretical spirit, vvith these vvordes: Nihil moror quod sic loquantur veteres scriptores, that is, I passe not for it, that the auncient vvriters do so speake: calling the distinction of bloudy and vnbloudy sacrifice, scholastical and friuolous, and diabolicum commentum, a diuelish deuise. VVith such ignorant and blasphemous men vve haue to do, that thinke they vnderstand the Scriptures better then all the fathers.

23. To exhaust.) By this vvord vvhich signifieth to emptie or drave out euen to the botom, is declared the plentiful and perfect redemption of sinne by Christ.

CHAP. X.

1. Ashadovv.) The sacrifices and ceremonies of the old lavv, vvere so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and there vpon the entrance into heauen and ioyes celestiall, that they vvere but mere shadovves, vnperfectly and obscurely representing the graces of the nevv Testament and of Christes death; vvhereas all the holy Churches rites and actions instituted by Christ in the Priesthod of the nevv lavv, contein and giue grace, iustification, and life euerlasting to the faithful and vvorthy receiuers: and therfore they be not shades or darke resemblances of Christes passion, vvhich is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same, specially

specially the sacrifice of the altar vvhich because it is the same oblation, the same host, and offered by the same Priest Christ IESV (though by the ministerie of man and in mysterie) is the most pure and neere image, character, and correspondence to the sacrifice of Christes passion, both in substance, force, and effect, that can be.

2. They should haue ceased) If the hostes and offerings of the old lavv had been of them selues perfect to all effectes of redemption and remission, as the Hebrues (against vvhom the Apostle disputeth) did thinke, and had had no relation to Christes sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their ovvne efficacie could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both, generally available for all, by their opinion, and particularly applied (in as ample sort as they could be) to the seuerall infirmities of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for vvhich they had offered sacrifices before, notvvithstanding their sacrifices vvere particularly applied vnto them. For, offering yerely they did not onely offer sacrifices for the nevv committed crimes, but euen for the old, for vvhich they had often sacrificed before: the sacrifices being rather recordes and attestations of their sinnes, then a redemption or full remission, as Christes death is. VVhich being once applied to man by Baptisme, vvipeth avvay all sinnes past, God neuer remembring then any more, nor euer any sacrifice or sacrament or ceremonie being made or done for them any more, though for nevv sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption vvithout relation to Christes Passion. And so you see it is plaine euery vvhere, that the Apostle proueth not by the often repetition of the Ievvish sacrifices, that they vvere no sacrifices at all, but that they vvere not of that absolute force or efficacie, to make redemption or any remission, vvithout dependance of the one vniuersal redemption by Christ: his vvhole purpose being, to inculcate vnto them the necessitie of Christes death, and the oblation of the nevv Testament. As for the Churches holy sacrifice, it is cleane of an other kinde then those of the Ievves, and therfore he maketh no opposition betvvixt it, and Christes death or sacrifice on the Crosse, in all this Epistle: but rather as a sequele of that one general oblation, conerrly alvvaies inferreth the same: as being in a different manner the very self same host and offering that vvas done vpon the Crosse, and continually is vvrought by the self same Priest.

4. Impossible.) The hostes and sacrifices of the old lavv, vvhich the carnal Ievves made all the count of, vvithout relation to Christes death, vvere not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any sinnes at all, being but onely signes therof, referring the offenders for remission in deede, to Christes Passion. For the bloud of bruit beastes could haue no other effect, nor any other element or creature, before Christes death, the fruite vvhereof, before it vvas extant, could be no othervvise properly applied vnto them, but by beleefe in him.

5. Host and oblation) He meaneth not that God vvould no host nor sacrifice any more, as the Protestants falsely imagin: for that vvere to take avvay not onely the sacrifice of Christes body vpon the altar, but the sacrifice of the same body vpon the Crosse also. Therfore the Prophet speaketh onely of the legal and carnal sacrifices of the Ievves, signifying that they did neuer of them selues please God, but in respect of Christ, by vvhose oblation of his ovvne body they should please.

5. But

5. But a body.)If Christ had not had a body, he could not haue had any vvorthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old lavv. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both vvhich, his body vvas fitted by the diuine vvisedom. vvhich is an high conclusion, not vnderstood of Ievves, Pagans, nor the Heretikes of our time, that Christes humane nature vvas taken to make the Sonne of God (vvho in his diuine nature could not be either Priest or host) fitte to be the sacrifice and Priest of his father, in a more vvorthy sort, then all the Priests or oblations of the old lavv. And that this body vvas giuen him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these vvordes. The table vvhich the Priest of the nevv Testament doth exhibit, is of his body and bloud: for that is the sacrifice vvhich succeded al those sacrifices that vvere offered in shadovv of that to come. For the vvhich also vve acknovvledge that voice of the same Mediatour in the psalme, BVT A BODY THOV HAST FITTED TO ME, because in steede of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receiuers. Li. 17. Ciuit. Dei. c. 20. And againe li. 4. de Trin. c. 14. Vvho so iust and holy a Priest, as the onely sonne of God? Vvhat might so conueniently be offered for men, of men, as mans flesh? and vvhat so fitte for this immolation or offering, as mortal flesh? vvhat so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins vvombe? and vvhat can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Priest?

8. Neither did they lease thee.)By that he saith, the things offered in the Lavv, did not please God, and likevvise by that he saith, the former to be taken avvay, that the second may haue place, it is euident, that all hostes and sacrifices be not taken avvay by Christ, as the Heretikes foolishly conceiue: but that the old hostes of brute boastes be abrogated to giue place to that vvhich is the proper host of the nevv lavv, that is, Christes ovvne body.

11. Often offering the same hostes.) As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiencie of Christes death, because of the Hebrues to much attributing to their legal sacrifices, and for that they did not refere them to Christes onely oblation: so vve, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the vvordes of the Apostle spoken in the devve defence and declaration of the valure and efficacie of Christes passion aboue the sacrifices of the Lavv) are forced to repeat often, that the Apostles reason of many Priests and often repetition of the self same sacrifices, concerneth the sacrifices of the Lavv onely, vnto vvhich he opposeth Christes sacrifice and Priesthod: and speaketh no vvord of or against the Sacrifice of the nevv Testament, vvhich is the sacrifice of Christes ovvne Priesthod, Lavv, and institution, yea the same sacrifice done daily vnblouddily, that once vvas done blouddily: made by the same Priest Christ Iesus, though by his ministers hands: and not many hostes, as those of the old lavv vvere, but the very self same in number, euen Christes ovvne body that vvas crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like vvordes of this Epistle, and that they seeing the very same arguments that the Protestants novv make so much a doe vvithall among the simple and vnlearned, yet vvel perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therfore answered them before the Protestants vvere extant, 1200. yeres: vve vvil set dovvne some of their vvordes, vvhose autho-

authoritie and expoſition of the Scriptures muſt preuaile in all that haue vviſedom or the feare of God, aboue the falſe and vaine gloſes of Caluin and his felovvers.

Thus then firſt ſaith S. Ambroſe in 10. cap. Heb. Quid ergo nos &c. VVhat vve then? do not vve ofter euery day? vve offer ſurely: but this ſacrifice is an exampler of that: for vve offer alvvaies the ſelf ſame, and not novv one lambe, to morovv an other, but alvvaies the ſelf ſame thing: therfore it is one ſacrifice, othervviſe, by this reaſon becauſe it is offered in many places, there ſhould be many Chriſtes, not ſo, but it is one Chriſt in euery place, here vvhole, and there vvhole, one body. But this vvhich vve doe, is done for a commemoration of that vvich vvas done. for vve offer not an other ſacrifice, as the high Prieſt of the old lavv, but alvvaies the ſelf ſame. &c. Primaſius S. Auguſtines ſcholer doth alſo preoccupate theſe Proteſtants obiections thus: VVhat ſhal vve ſay then? do not our Prieſts daily offer ſacrifice? they offer ſurely, becauſe vve ſinne daily, and daily haue neede to be cleanſed: and becauſe he can not die, he hath giuen vs the ſacrament of his body and bloud: that as his Paſſion vvas the redemption and abſolution of the vvorld, ſo alſo this oblation may be redemption and cleanſing to all that offer it in truth and veritie. So ſaith this holy father, to vvitte, that as the ſacrifice of the Croſſe vvas a general redemption, ſo this of the altar is, to all that vſe it, a particular redemption or application of Chriſtes redemption to them. In vvhich ſenſe alſo V. Bede calleth the holy Maſſe, redemptionem corporis & animæ ſempiternam, the euerlaſting redemption of body and ſoul. li. 4. c. 22 hiſtor. Againe the ſame Primaſius, The dignity of the VVord of God vvhich is euery vvhere, maketh that there are not many ſacrifices, but one; although it be offered of many, and that as it is one body vvhich he toake of the Virgius vvombe, not many bodies, euen ſo alſo one ſacrifice, not diuers, as thoſe of the Ievves vvere

S Chryſoſtom alſo, ho. 17. in ep. ad Heb. and after him Theophylacte, and Oecumenius, and of the Latines Haimo, Paſchaſius, Remigius, and others, obiect to themſelues that do not vve alſo offer euery day? vve offer ſurely. but this ſacrifice is an exampler of that, for vve offer alvvais the ſelf ſame: and not novv one lambe, to morovv an other, but the ſelf ſame: therfore this is one ſacrifice. Otherviſe, becauſe it is offered in many places, there ſhould be many Chriſtes. And a litle after, Not an other ſacrifice, as the high Prieſt of the old Lavv, but the ſelf ſame vve do alvvaies offer, rather vvorking a remembrance or commemoration of the ſacrifice. See the Annot. Luke 22. 19. vpon theſe vvordes, A commemoration. Thus did al the auncient fathers Greeke and Latin treate of theſe matters, and ſo they ſaid Maſſe, and offered daily, and many of them made ſuch formes of celebrating the diuine ſacrifice, as the Greekes and Latines do vſe in their Liturgies and Maſſes, and yet they ſavv theſe places of the Apoſtle and made commentaries vpon them, and vnderſtood them (I trovv) as vvel as the Proteſtans.

He that for his further confirmation or comfort liſt ſee vvhat the auncient Councels and Doctors beleeued, taught, and practiſed in this thing, let him read the firſt holy Councel of Nice cap. 14. & in fine Conc. ex. Græco. the Councel of Epheſus Anathematiſ. 11. the Chalcedon Councel act. 3. pag 112. Conc. Ancyran. c. 1. 4. & 5. Neocæſar, can. 13. Laodic. can. 19. Carthag. 2. cap. 8. Carthag. 3. cap. 24. & Carthag. 4. cap. 33. & c. 41. S. Denys cap. 3. Eccl. hier. S. Andrevve in hiſtoria Paſſionis S. Ign. ep. ad Smyrnenſes. S. Martialis ep. ad Burdgalenſes. 5. Iuſtine Dialog. cum Triphone. S. Ireneus li. 4. cap. 32. 34. Tertulliande cultu fœminarum, & de corona milit. Orlgen homil. 13. in Leuit. S. Cyp. ep. ad Cecilium, nu. 2. & de Cœna Domini. nu. 14. & Euſebius demonſt. Euang. li. 1. cap. 10. and the reſt vvhich vve haue cited by occaſiõ before, & might cite but for rediouſnes: a truth moſt knovven and agreed vpon in the Chriſtian religion,

18. Novv

16. Novv there is not.) Christes death can not be applied vnto vs in that full and ample sort as it is in baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ died but once. for it is not meant that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned afterwards, he could haue no remedie or remission by Gods ordinance in the Church, vvhich diuers falsehods sundrie Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before chap. 6. and as he doth straight afterwards, that if they fall novv (vvherevnto they seemed very prone) to their old lavv, and voluntarily after the knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abeundant remission applied vnto them by Baptisme, vvhich can neuer be ministred to them againe. And that general full pardon he calleth here, oblation, and afterwards in the 26. verse, hostiam pro peccato, an host for sinne.

20. VVhich he hath dedicated.) To dedicat, is to be authour & beginner of a thing. The Protestants translate, he hath prepared, for their heresie that Christ vvas not the first man that entered into heauen.

26. If vve sinne vvillingly.) As the Caluinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that vvilfully forsaketh the truth, can neuer be forgiuen. VVhich (as is before declared in the 6. chapter) is most vvicked blasphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrues, that falling from Christ they can not so easily haue the host of Christes death applied vnto them, becausethey can not be baptized any more, but must passe by sacramental penance, and satisfaction, and other hard remedies vvhich Christ hath prescribed after Baptisme in the Churches discipline. Therfore S. Cyril saith, li. 5. in Io. cap. 17. Penance is not excluded by these vvordes of Paul, but the renevving by the lauer of regeneration. He doth not here take avvay the second or third remission of sinnes (for he is not such an enemy to our saluation) but the host vvhich is Christ he denieth that it is to be offered againe vpon the Crosse. So saith this holy Doctor. And by this place & the like you see, hovv perilous a thing it is for Heretikes & ignorant persons to reade the Scriptures. VVhich by folovving their ovvne fantasie 2. Pet. 3. they peruert to their damnation.

29. Hovv much more.) Heresie and Apostasie from the Catholike faith, punishable by death.

29. The bloud of the Testament.) VVhosoeuer maketh no more account of the bloud of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour calleth that also Luc. 22. the bloud of the nevv Testament) then he doth of the bloud of calues and goates, or of other ommon drinkes, is vvorthy death, and God vvil in the next life, if it be not punished here, reuenge it vvith greuous punishment.

31. It is horrible.) Let al Christian people do satisfaction and penance for their sinnes in this life. for the iudgements of God in the next life done by God him self, of vvhat sort soeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceding greuous.

34. You had compassion.) To be merciful to the afflicted for religion, & to be partakers of their miseries, is a very meritorious vvorke, and giueth great confidence before God in the day of repaiment or remuneration for the same.

34. VVith ioy.) If all Christian men vvould consider this, they vvould not thinke it so great a matter to lose their land or goods for defence of

the

the Catholike faith.

25. Youre confidence.) Good vvorkes make great confidence of saluation, & haue great revvard.

38. Liueth of faith.) Faithful men afflicted in this life haue their comfort in their assured faith and hope of Christes commin to deliuer them once from all these miseries: & so by that faith and comfort they liue, vvhereas otherwise this miserable life vvere a death.

CHAP. XI.

1. Faith is.) By this description of faith, and by all the commendation therof through the vvhole chapter, you may vvell perceiue that the Apostle knevve not the forged special faith of the Protestants, vvhereby euery one of these nevv Sectmakers & their folovvers beleeue their sinnes are remitted, and that them selues shal be saued, though their sectes be cleane contrarie one to an other.

1. The substance.) By this vvord substance is meant, that faith is the ground of our hope.

1. The argument of thinges.) Elenchos.

1. Not apearing.) This is the praise of faith, saith S. Augustine, if that vvhich is beleeved, be not seen. For vvhat great thing is it, if that be beleeued vvhich is seen? according to that sentence of our Lord vvhen he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast beleeued: blessed are they that haue not seen and haue beleeued. Aug. in euang. Io. tract. 79. VVhich may be a rebuke also and a checke to al these faithles speaches, I vvould see him, tast him, touch him and feele his very flesh in the Sacrament, otherwise I vvil not beleeue.

5. By fayth Henoch.) Here it appeareth that Henoch yet liueth and is not dead: against the Caluinists. See the annot. Apocal. chap. 11.

6. He that commeth.) Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvhich no man can please God. Therfore if one be a Ievve, a Heathen, or an heretike, that is to say, be vvithout the Catholike faith, al his vvorkes shal profit him no vvhit to saluation.

6. Is a revvarder.) VVe must beleeue that God vvill revvard all our good vvorkes: for he is a revvarder of true iustice, not an accepter or imputer of that that is not.

19 For a parable.) That is, in figure and mysterie of Christ dead, & aliue againe.

21. Adored the toppe of his rod.) The learned may see here that the Apostle doth not tie him selfe to the Hebrue in the place of Genesis 47. v. 31. vvhence it is alleaged, but folovved the Septuaginta, though it differ from the Hebrue, as also the other Apostles and Euangelists and our Saviour him self did: neither vvere they curious (as men novv a daies) to examine all by the Hebrue only, because they vvriting and speaking by the holy Ghost, knevve very vvell that this translatiō (Aug. de ciu. Dei li. 15. c. 14.) is the sense of the holy Ghost also, and as true, and as directly intended as the other: and therfore also that translation continued alvvaies authentical in the Greeke Church, notvvithstanding the diuersitie therof from the Hebrue. Euen so vve that be Catholikes, folovv vvith al the Latin fathers the authentical Latin translation, though it be not alvvaies agreable to the Hebrue or Greeke that novv is. But Caluin is not onely very saucie, but very ignorant, vvhen he saith that the Septuaginta vvere deceiued, and yet that the Apostle vvithout curiosity vvas content to folovv them: because it is euident, that the Hebrue being then vvithout pointes, might be translated the one vvay as vvel as the other. VVhich they vnderstood so vvel (and therfore

therfore vvere not deceiued)that vvithin three lines after,in the beginnin of the next chapter, they translate the same vvord, as he vvould haue it this place.

Againe obserue in those vvordes, He adored the toppe of his rod , th adoration(as the Scripture vseth this vvord) may be done to creatures, to God at and before a creature:as, at or before the Arke of the Testamen in old time, novv at or before the crucifixe,relikes, images:and in the Psa mes 98.131. Adore ye his footestoole. Adore ye tovvard his holy mount. VV vvil adore tovvard the place vvhere his feete stoode : or (vvhich by the He brue phrase is al one) Adore ye his holy mount. VVe vvill adore the plac vvhere his feete stood.as also the Greeke fathers,S.Damascene li.1. de ima ginibus,and Leontius cited of him , yea S. Chrysostom also do handel thes places,and namely that of the Apostle vvhich vve novv speake of, interpre ting the Greeke as our Latin hath, and as vve do, He adored the rod or th toppe of his rod,that is,the scepter of Ioseph novv Prince of AEgypt, so ful filling Iosephs dreames vvhich foretold the same Gen.37: and vvithal signi fying as it vvere by this prophetical fact, the kingdom of Israel or of the te tribes that vvas to come of Ioseph by Ephraim his yonger sonne in the fir king Ieroboam.thus the Greeke fathers. VVherevnto may be added, that this vvas done in type and figure of Christes scepter and kingdom , vvhom he adored by and in his Crosse,as he did Ioseph by or in his rod and scepter and therfore the Apostle saith,he did it by faith , as having respect tovvard things to come.By al vvhich it is euident , that it is false vvhich the Calui nists teach,that vve may not adore image , crucifixe,or any visible creature that is,vve may not adore God at or by such creatures, nor kneele before them:and therfore their corrupt translation of this place for the same pur pose is intolerable, saying thus, (L E A N I N G)vpon his staffe he adored (G O D) . adding no lesse then tvvo vvordes more then is in the Greeke VVhich though it might be the sense of the place, and S. Augustine so ex pouudeth it,yet they should not make his exposition the text of holy Scrip ture , specially vvhereas he only of al the auncient fathers (as Beza confes seth(so expoundeth it.

22. Concerning his bones.)The translation of Relikes or Saincts bo dies,& the due regard and honour vve ought to haue to the same,are pro ued hereby.

26. For he looked vnto the remuneration) The Protestants that deny vve may or ought to doe good in respect or for reyvard in heauen,are here by confuted.

33. VVrought iustice.) Men are not iust by beleefe onely, as the Pro testants affirme, but by vvorking iustice. And vve may note that in all this long commendation of faith in the fathers and holy persons , their good vvorkes are also specially recounted , as Rahabs harbouring the spies, Abra hams offering his sonne (vvhich their vvorkes S. Iames 2. doth inculcate: Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr.11.v.4.and so forth.therfore S.Clement Alexandrinus saith,Li.4. Stro pag.240.that the said persons and others vvere iust by faith and obedience, by faith and hospitality,by faith and patience,by faith and humility.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvho made so great account of their Patriarches and forefathers and their famous actes)that all these glorious personages and their vvorkes vvere commendable and acceptable onely through the faith they had of Christ,vvithout vvhich faith,none of all their liues and vvorkes should haue profited them any vvhit:the Gentiles doing many noble actes)as He retikes may also doe)vvhich are of no estimation before God,because they lacke faith.And that is the scope of S. Paules Epistle to the Romanes, and of al other passages vvhere he commendeth faith ,further prouing specially in this Epistle to the Hebrues,that all their sacrifices vvere nothing els but

figures

figures and atteſtations of the Chriſtian faith in Chriſt and his death. Al vvhich high reſolution & concluſion againſt the Ievves and Gentiles, that the Chriſtian faith is the true faith & religion, the Heretikes of our time ignorantly and brutishly abuſe againſt Chriſtian vvorkes, ſacrifice, and Sacraments, vvhich the Apoſtle meant ſpecially to commend and eſtablish by his high commendation of the faith in Chriſt.

40. VVithout vs should not.) The fathers before Chriſt could not be accomplished, that is, not admitted to the heauenly ioyes, viſion, and fruition of God, till the Apoſtles and other of the nevv lavv vvere aſſociate to them, and the vvay to euerlaſting glorie opened by our Lordes death and Aſcenſion. Neither shal either they or vve be fully perfected in glorie both of body and ſoul, till the general reſurrection: Gods prouidence being ſo, that vve should not one be conſummated vvithout an other, all being of one faith, and redeemed by one Lord Chriſt.

CHAP. XII.

6. He ſcourgeth.) By this vve proue that God often punisheth the ſinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chaſtiſement and correction: & that he doth not alvvaies together vvith the remiſsion of deadly ſinnes & eternal punishment, exempt the offender receued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reaſon or ſcripture in the vvorld, vvhy they should take avvay Gods chaſtiſement of his children in the next life, more then in this vvorld.

15. Leaſt any man be vvantinge.) That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our ſelues that are not anſvverable to Gods calling of vs and grace tovvards vs.

16. Perſon as Eſau.) Such as forſake their ſaluation and religion to ſaue their lands and goods, are like Eſau.

17. He found not.) It is not meant, that Eſau could not find remiſsion of his ſinne at Gods hand: but that, hauing once ſold and yelded vp the right of his firſt-birth to his yōger brother, it vvas to late to be ſorie for his vnaduiſed bargaine.

22. But you are come to mount Sion.) The faithful are made fellovves of Angels & of al the perfect ſoules departed ſince the beginning of the vvorld, and of Chriſt him ſelf.

23. Made perfect.) Teteleiomenon.

28. By the vvhich let vs ſeaue.) Latrefomem.

CHAP. XIII.

1. Let the charity.) Hi philadelphia.

2. Hoſpitality.) Hoſpitality, that is, receiuing and harbouring of poore pilgrimes, perſecuted and deſolate perſons, is ſo acceptable to God and ſo honorable, that oftentimes it hath been mens good happe to harbour Angels in ſteede of poore folke vnavvares. VVhich muſt needes be euer a great benediction to them and their families, as vve ſee by Abraham and Lot Gen. 18. & 19. (and the like fell alſo to S. Gregorie, as Io. Diaconus vvriteth, to vvhoſe ordinarie table of poore men, not onely Angels but Chriſt alſo came in Pilgrimes vveede. In vit. li. 1 c. 10. & li. 2. c. 22. 23.) vvhereof if vve had not example and vvarrant by S. Paules vvordes in this place, and many other expreſſe Scriptures of the old Teſtament, theſe ſcorneful miſcreants of this time making ſo litle account both of good vvorkes and ſuch miraculous enterance of Chriſt and his Angels into holy mens harbour, vvould make this alſo ſeeme fabulous, as they do other like things.

4 Mariage

4. Mariage honorable.) The Apostle (saith a holy Doctor) saith, Mariage honorable in all, and the bed vndefiled. And therfore the seruants of God in that they are not maried, thinke not the good of mariage to be fault, but yet they doubt not perpetual continencie to be better then good mariage, specially in this time vvhen it is said of continencie, He that can take. De fid. ad Petr. c. 3. apud Aug. in fine. Marke the doctrine of the father and of the Catholike Church concerning matrimonie, that it is honorable and so honorable, that it is a holy sacrament, but yet 1 Cor. 7. 1. 38. inferiour to virginity and perpetual continencie: honorable in all, that is, all such as may lavvfully marie and are lavvfully maried: not in brother and sister, not in persons that haue vovved the contrarie, to vvhom the same Apostle saith it is damnable. 1. Tim. 5. v. 11. And this vvere the meaning of this place, if it vvere to be read thus, Mariage is honorable.

But to see hovv the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the mariage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that vvanteth, making it the Indicatiue moode thus, Mariage is honorable &c. as though the Apostle affirmed al mariage to be honorable or lavvful, vvhere the verbe to be supplied ought rather to be the Imperatiue moode, Let mariage be honorable, that so the speache may be an exhortation or commaundement to them that be or vvil be maried, to vse them selues in that state in al fidelitie, cleanlinesse, and coniugal continencie one tovvard an other: as vvhen S. Peter (1. Pet. 3.) also and this Apostle 1. Thes. 4. exhorte maried men to giue honour to their vviues as to the vveaker vessels, and to possesse their vessel in honour, not in the passions of ignominie and vncleanlinesse: this is honorable or chast mariage, to vvhich he here exhorteth. And that it is rather an exhortation, then an affirmation, it is euident by the other partes and circumstances of this place both before & after: al vvhich are exhortations in their ovvne translations. this only being in the middes, and as indifferent to be an exhortation as the rest (by their ovvne confession) they restraine of purpose. Our text therfore and al Catholike translations leaue the sentence indifferent as it is in the Greeke, timios hogamos en pasi and as true translatours ought to do, not presuming to addict it to one side, lest they should restraine the sense of the holy Ghost to their ovvne particular fantasie.

Againe, in the Eng. Bib. 1577. our nevv Translatours corrupt the text in that they translate, in omnibus, among al men, because so they thinke it vvould sound better to the ignorant, that Priests, Religious, and al vvhosoeuer, may marie: vvhere they can not tell either by the Greeke or Latin, that in omnibus should be the masculine gendre, rather then the neutre (as not only Erasmus, but the Greeke doctors also take it) to signifie that mariage should be honorably kept betvveene man and vvife in al pointes and in al respectes. See S. Chrys. and Theophyl in hunc locum. For there may be many filthy abuses in vvedlocke, vvhich the Apostle vvarneth them to take heede of, and to keepe their mariage bed vndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, Beza in no. Test. Græcolat. an. 1565. that some of the Caluinistes for, in omnibus, translate, inter quosuis, vvith a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take avvay al indifferencie of senses, and make Gods vvord to speake iust that vvhich them selues vvould, and their heresie requireth, in vvhich kind they passe al impudencie and al heretikes that euer vvere.

7. Remember your Prelates.) VVe be here vvarned to haue great regard in our life and beleefe, to the holy fathers, Doctors, & glorious Bishops gone before vs in Gods Church, not doubting but they being our lavvful Pastors, had and taught the truth: of vvhom S. Augustine said, That vvhich

they

they found in the Church, they held fast: that vvhich they learned, they taught: that vvhich they receiued of their fathers, the same they deliuered to their children. Cont. Iulian. li. 2. c. 10. Vvhich respect to our holy forefathers in faith, is nevv in this vvicked contempt of the Heretikes, so much the more to be had. See the said holy Doctors second booke against Iulian the Pelagian throughout, vvhat great account he maketh of them in the confutation of heresies, and hovv far he preferreth them aboue the proud Sectmaisters of that time: as vve must nevv doe against our nevv doctors. This place also is rightly vsed to proue that the Church of God should keepe the memories of Saincts departed, by solemne holidaies and other deuout vvaies of honour.

9. Vvith variouse and strang doctrines.) Nevv, diuers, changeable, & strange doctrines to be auoided, for such be heretical. Against vvhich the best remedie or preseruatiue is, alvvaies to looke backe to our first Apostles, & the holy fathers doctrine.

9. Not vvith meates.) He speaketh not of Christian fasties, but of the legal difference of meates, vvhich the Hebrues vvere yet prone vnto: not considering that by Christes faith they vvere made free from al such obseruations of the Lavv.

10. Vve haue an altar.) He putteth them in minde by these vvordes, that in folovving to much their old Ievvish rites, they deprived them selues of an other maner and a more excellent sacrifice and meate: meaning, of the holy altar, and Christes ovvne blessed body offered and eaten there. of vvhich, they that continue in the figures of the old Lavv, could not be partakers. This altar (saith Hsychius) is the altar of Christes body, vvhich the Ievves for their incredulity must not behold. Li. 6. c. 21. in Leuit. And the Greeke vvord thysiastirion (as also the Hebrue answvering therevnto in the old testament) signifieth, properly an altar to sacrifice on, and not a metaphorical and spiritual altar. Vvhereby vve proue against the Heretikes, that vve haue not a common table or profane communion borde, to eate mere bread vpon, but a very altar in the proper sense, to sacrifice Christes body vpon: and so called of the fathers in respect of the said body sacrificed. Greg. Nazianz. in orat. de sorore Gorgonia Chrys. demonst. quod Christus sit Deus. Socrat li. 1. c. 20. 25. Aug. ep. 86. De ciu. Dei. li. 8. c. 27. & li. 22. c. 10. Confess. li. 9. c. 11. 13. Cont. Faust. Manich. li. 20. c. 21. Theophyl. in 23. Mat. And vvhen it is called a table, it is in respect of the heauenly foode of Christs body and bloud receiued.

15. The hoste of praise.) Though it may signifie the spirituall sacrifices of praise and thankes-giuing of vvhat sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the B. body and bloud of Christ: not as vpon the Crosse, vvhich vvas but once done in bloudy sort, but as in the Church, and nevv Testament, vvhere it is daily done vnbloudily, being the proper hoste of laude and thankes giuing, and therfore called the Eucharist. and being the fruite and effecte of Christ and his Priests lippes or vvordes, that is, of consecration: because this sacrifice is made by the force of the holy vvordes. And vvhen vve reade in the psalme and other places of the olde Testament, of the hoste of praise, it may be thought to be a prophecie of the nevv Sacrifice, & not of euery vulgar thankes giuing. And so the old fathers in the primitiue Church to hide the mysteries from the vnvvorthy or heathen, often speake. Vvhat is (saith S. Augustine) a more holy sacrifice of praise, then that vvhich consisteth in thankes giuing, all vvhich the faithful do knovv in the sacrifice of the Church. Li. 1. cont. aduers. leg. & proph. c. 18. Againe, c. 20. The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise. And a little aftervvard, Nevv Israel according to the spirit, that is, the Church

offereth a singular Sacrifice according to the spirit: of vvhose house he vvil not take calues nor goates, but vvil take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine. Thus you see, vvhen the holy fathers handle the Scriptures, they finde Masse and Sacrifice in many places, vvhere the ignorant heretikes or the simple might thinke they spake onely of a common thankes giuing.

16. God is promerited.) This latin vvord promeretur, cannot be expressed effectually in any one English vvord. It signifieth, Gods fauour to be procured by the foresaid vvorkes of almes and charitie, as by the deserts and merites of the doers. vvhich doctrine and vvord of merites the Aduersaries like so il, that they flee both here and els vvhere from the vvord, translating here for, promeretur Deus, God is pleased, more neere to the Greeke, as they pretend. vvhich in deede maketh no more for them then the latin, vvhich is agreable to most auncient copies, as vve see by Primasius S. Augustines scholer. For if God be pleased vvith good vvorkes and shevv fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

17. Obey your Prelates.) There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, conscience, and religion. VVhereof the Apostle giueth this reason, because they haue the charge of mens soules, and must answer for them: vvhich is an infinite preeminence and superiority, ioyned vvith burden, and requireth maruelous submission and most obedient subiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And vvhatsoeuer he be (though Emperour of all the vvorld) if he take vpon him to prescribe and giue lavves of religion to the Bishops and Priests, vvhom he ought to obey and be subiect vnto in religion, he shal be damned vndoubtedly, except he repent, because he doth against the expresse vvord of God and lavv of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuoltes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, vvhen men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lavves and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, vvhere these nevv Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may commaund the Prelate: vvhich is directly and euidently against this Scripture and all other, that commaund the sheepe of Christes fold to obey their spiritual Officers.

21. Fit you in al goodnes.) Catartisæ, that is, make you perfect and absolute in al goodnes.

ANNO-

ANNOTATIONS.

VPON THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

Catholike Epistle.) The vvord Catholike though in the title of this Epistle & the rest folovving (called The Catholike Epistles) it be not vvholy in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the vvord altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, The general Epistle &c. vvhereas these are famously knowen and Euseb. li. 2 hist. c. 22. specified in antiquitie, by the name of Catholike Epistles, for that they are vvritten to the vvhole Church, not to any peculiar people or person, as S. Paules are.

CHAP. I.

6 Aske in faith nothing doubting.) The Protestants vvould proue by this, that no man ought to pray vvithout assurance that he shal obtaine that vvhich he asketh. vvhere the Apostle meaneth nothing els, but that the asker of lavvful things may not either mistrust Gods povver and habilitie, or be in diffidence and despaire of his mercie: but that our doubt be onely in our ovvne vnvvorthinesse or vndue asking.

13. Let no man say that he is tempted of God.) We see by this, that vvhen the Scriptures (as in the Pater noster and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentation: they meane not, that God is any vvaies the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gratious povver he keepeth not the offender from tentations. Therfore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See S. August. ser. 9. de diuers. c. 9.

13. God is not a tempter of euils.) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to the meane patience and proue their faith) take and translate the vvord passively in this sense, that God is not tempted by our euils. Vvhere more conueniently to the letter and circumstance of the vvordes before & after, & as agreably to the Greeke, apeirastos estin it should be taken actiuely as it is in the Latin, that God is no tempter to euil. for being taken passiuely, there is no cohe ence of sense to the other vvordes of the Apostle.

14. But euery one is tempted.) The ground of tentation to sinne, is our concupiscence, & not God.

15. Concupiscence vvhen it hath conceiued.) Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhen by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and forged in vs.

15. Sinne consummate ingendreth death.) Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhen it is consummate, that is, vvhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvhereunto concupiscence moueth or inciteth vs.

25. The lavv of perfect libertie.) The lavv of the Gospel and grace of Christ, is called the lavv of libertie, in respect of the yoke and burden of the old carnal ceremonies and because Christ hath by his bloud of the nevv Testament deliuered all that obey him, from the seruitute of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vvould have it, that in the nevv Testament euery man may followv his ovvne liking and conscience, & may choose vvhether he vvil be vnder the lavves and obedience of Spiritual or Temporal Rulers, or no.

25. Shal be blessed.) Beatitude or saluation consisteth in vvel vvorking.

27. Religion cleane.) True religion standeth not onely in talking of the Scriptures, or onely faith, or Christes iustice: but in puritie of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time.

CHAP. II.

1. In acception of persons.) The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Common vveales or assemblies, betvvixt the Magistrate and the subiect, the freeman and the bond, the riche and the poore, betvvixt one degree and an other. for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue them. But it is meant onely, or specially, that in spiritual giftes and graces, in matters of faith, Sacraments, and saluation, and bestovving the spiritual functions and charge of soule, vve must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ him self calleth all, and endueth al sorts vvith his graces: so in such and the like things vve must not be partial, but count al to be fellovves, brethren, and members of one head. And therfore the Apostle saith vvith a special clause, That vve should not hold or haue the Christian faith vvith or in such differences or partialities.

10. Is made guilty of al.) He meaneth not, that vvhosoeuer is a theefe, is also a murderer, or that euery murderer is an adulterer also: or that al sinnes be equal, according to the Stroikes & the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commaundement, as if he had offended against euery precept but the cause is, that it shal not auaile him to saluation, that he seemeth to haue kept certaine and not broken al the commaundements: seeing that any one transgression of the Lavv, proueth that he hath not obserued the vvhole, vvhich he vvas bound to do, so far as is required, and as is possible for a man in this life. S. Augustine disputing profoundly in his 29. Epistle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he vvho offendeth in one (that is, against the general and great commaundement of loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the lavv, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

13. Iudgement vvithout mercie.) Nothing giueth more hope of mercie in the next life, then the vvorkes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed vvith extremitie in the next vvorld, but such as vsed not mercie in this vvorld. Aug. de pec. merit. li. 2. c. 3. VVhich is true, not onely in respect of the iudgement to euerlasting

to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustine signifieth, declaring that our venial sinnes be washed away in this world with daily workes of mercie, which otherwise should be chastised in the next. See epist. 29. aforesaid in fine. and li. 21. de Ciu. Dei c. 27. in fine.

14. What shal it profite, if a man say he hath faith?) This whole passage of the Apostle is so cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and so euident for the necessitie, merite, & concurrence of good workes, that their first author Luther and such as exactly follow him, boldly (after the maner of Heretikes) when they can make no shift nor false glose for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreing with their Maisters, confesse it to be holy Scripture. but their shiftes and fond glo-ses for answer of so plaine places, be as impudent as the denying of the Epistle was in the other. who would neuer haue denied the booke, thereby to shew them selues Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vse (whereof they were not ignorant) could haue serued. In both sortes the Christian Reader may see, that al the Heretikes vaunting of expresse Scriptures & the word of God, is no more but to delude the world. whereas in deede, be the Scriptures neuer so plaine against them, they must either be wrested to sound as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellowes, sitte as it were in iudgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their pre-faces and censures vpon this Canonical Epistle, the Apocalypse, the Macha-bees, and other.

20. Know o vaine man.) He speaketh to al heretikes that say, faith onely without workes doth iustifie, calling them vaine men, and comparing them to Diuels.

21. Abraham was he not iustified by workes?) It is much to be noted that S. Augustine in his booke de fide & operibus c. 14. writeth, that the heresie of onely faith iustifying or sauing, was an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Paules profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they thought good workes were not auailable: adding further, that the other three Apostles, Iames, Iohn, and Iude, did of purpose write so much of good workes, to correct the said er-rour of onely faith, gathered by the misconstruction of S. Paules wordes. Yea when S. Peter (Ep. 2. c. 3.) warneth the faithful that many things be hard in S. Paules writings, and of light vnlearned men mistaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the preface of his commentarie vpon the 31. Psalme, he warneth al men, that this deduction vpon S. Paules speache, Abraham was iustified by faith, therfore workes be not necessarie to saluation: is the right way to the gulfe of Hel and damnation.

And lastly (which is in it self very plaine) that we may see this Apostle did purposely thus commend vnto vs the necessitie of good workes, and the inanitie and insufficiencie of onely faith, to correct the errour of such as misconstrued S. Paules wordes for the same: the said holy Doctor noteth that of purpose he tooke the very same example of Abraham, whom S. Paul said to be iustified by faith, and declareth that he was iustified by good workes, specifying the good worke for which he was iustified and blessed of God, to wit, his obedience and immolation of his onely sonne. But how S. Paul saith that Abraham was iustified by faith, see the Annotations vpon that place, Ro. 4. v. 1.

22. Faith did vvorke vvith.) Some Heretikes hold, that good vvo
kes are pernicious to saluation and iustification: other, that though tho
be not hurtful but required, yet they be no causes or vvorkers of salu
tion, much lesse meritorious, but are as effectes and fruites ifsuing neces
rily out of faith. Both vvhich fictions, falshods, and flghies from the pla
ne truth of Gods vvord, are refuted by these vvordes, vvhen the Apost
faith, That faith vvorketh together vvith good vvorkes: making faith to b
a coadiutor or cooperator vvith vvorkes, and so both ioyntly concurring
causes and vvorkers of iustification: yea aftervvard he maketh vvorkes th
more principal cause, vvhen he resembleth faith to the body, and vvork
to the spirit or life of man.

23. The frend of God.) By this also an other false and friuolo
euasion of the Heretikes is ouertaken, vvhen they feine, that the Apost
here vvhen he saith, vvorkes do iustifie, meaneth that they shevv vs iu
before men, and auaile not to our iustice before God. For the Apostle ev
dently declareth that Abraham by his vvorkes vvas made or truely calle
the frend of God, and therfore vvas not (as the Heretikes say) by his vvo
kes approued iust before man onely.

24. Not by faith onely.) This proposition or speache is directly oppos
or contradictorie to that vvhich the Heretikes hold. For the Apostle saith
Man is iustified by good vvorkes, and not by faith only. but the Heretik
say, Man is not iustified by good vvorkes, but by faith only. Neither ca
they pretend that there is the like contradiction or contrariete betvvixt S
Iames speache and S. Paules. for though S. Paul say, man is iustified b
faith, yet he neuer saith, by faith onely, nor euer meaneth by that fait
vvhich is alone, but alvvaies by that faith vvhich vvorketh by charitie
Gal. 5. as he expoundeth him self. Though concerning vvorkes also, ther
is a difference betvvixt the first iustification, vvhereof S. Paul speciall
speaketh: and the second iustification, vvhereof S. Iames doth more speciall
treate. Of vvhich thing (See the annot. vpon the epistle to the Romans c.
v. 13.) vvhere there is ynough said.

The fathers in deede vse sometimes this exclusiue, sola, onely: but in sa
other sense then the Protestants. For some of them there by exclude onl
the vvorkes of Moyses lavv, against the Ievves: some, the vvorkes of natu
re and moral vertues vvithout the grace or knovvledge of Christ, again
the Gentiles: some, the necessitie of external good vvorkes vvhere th
parties lacke time and meanes to doe them, as in the case of the peniten
theefe: some, the false opinions, sectes, and religions contrari
to the Catholike faith, against Heretikes and miscreants: some exclud
reason, seare, and arguing in matters of faith and mysterie, against such a
vvil beleeue nothing but that they see or vnderstand: some, the merit
of vvorkes done in sinne before the first iustification: some, the ar
rogant Pharisaical vaunting of mans ovvne proper vvorkes and iustice, a
gainst such as referre not their actions and good deedes to Gods grace. T
these purposes the holy Doctors say sometimes, that only faith saueth an
serueth: but neuer (as the Protestants vvould haue it) to exclude from iusti
fication and saluation, the cooperation of mans free vvil, dispositions an
preparations of our hartes by praiers, penance, and sacraments, the vertue
of hope and charitie, the purpose of vvel vvorking and of the obseruatio
of Gods commaundements: much lesse, the vvorkes and merites of th
children of God, proceding of grace and charitie, after they be iustifie
and are novv in his fauour: vvhich are not only dispositions and prepara
tions to iustice, but the meritorious cause of greater iustice, and of sal
uation.

25. Rahab.) This Apostle alleageth the good vvorkes of Rahab by vvhic
she vvas iustified, and S. Paul (11. Heb.) saith she vvas iustified by VVhic
faith

ofe not contrarie one to the other for both is true, that she vvas saued by faith, as one saith: and that she vvas saued by her vvorkes, as the other saith. But is vvere vutruely said, that she vvas saued either by onely faith, as the Heretikes say: or by onely good vvorkes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyses lavv: these, by their moral vvorkes: therfore S. Paul to the Romās disputed specially against both, proving that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

16. Faith vvithout vvorkes is dead.) S. Iames (as the Protestants feine) saith that faith vvithout good vvorkes is no faith, and that therfore it iustifieth not, because it is no faith. for he saith that it is dead vvithout vvorkes, as the body is dead vvithout the soule, and therfore being dead hath no actiuity or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be notvvithstanding a true body, then according to S. Iames comparison here, a dead faith is notvvithstanding a true faith, but yet not auailable to iustification, because it is dead, that is, because it is onely faith vvithout good vvorkes.

And therfore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of vvhich the Apostle disputeth al this vvhile, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in al the 11. chapter to the Hebrues, and the same vvhich is called the Catholike faith, and the same vvhich being formed & made aliue by charitie, iustifieth. Mary true it is, that it is not that special faith vvhich the Heretikes feine onely to iustifie, to vvit, vvhen a man doth firmely beleeue as an article of his faith, that him self shal be saued. this special faith it is not vvhereof the Apostle here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or knovve of any such forged faith.

CHAP. III.

1. Many maisters.) He meaneth principally Sect-maisters that make them selues seueral Ringleaders in sundry sortes of nevv deuised doctrines: euery one arrogating to him self to be maister, and none so humble as to be a scholer, either to Gods Church and true Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdaine to be Luther scholer, & Caluin to be the folovver of Zuinglius.

5. And vaunteth greate things.) Megalafehei.

15 For this not vvisedom.) The difference betvvixt the humane vvisedom, specially of heretikes: and the vvisedom of the Catholike Church & her children.

CHAP. IIII.

6. And giueth greater grace.) The boldnes of Heretikes adding here the vvord Scripture to the text thus, And the Scripture giueth greater grace.

7. A proach toe God.) Free vvil & mans ovvne endeuour necessarie in comming to God.

8. Purifie your hartes.) Man (vve see here) maketh him self cleane and purgeth his ovvne hart. VVhich derogateth nothing to the grace of God being he principal cause of the same. Yet Protestants thinke vve derogate from Christs Passion, vvhen vve attribute such effects

to our owne vvorkes, or to other secundarie helpes and causes.

11. Detract not.) He forbiddeth detraction, euil speaking, slaundering.

15. If oure Lorde vvill.) Al promises and purposes of our vvorldly affaires are to be made vnder condition of Gods good liking & pleasure: and it becommeth a Christian man to haue vsually this forme of speache in that case, If God vvil, if God othervvise dispose not.

CHAP. V.

1. VVeepe howlinge.) A feareful description of the miseries that shal befall in the next life to the vnmerciful couetous men.

4. The hire.) To vvithhold from the poore or labourer the hire or vvages that is due or promised to him for his seruice or vvorke done, is a great iniquitie, and one of those fiue sinnes vvhich in holy Vvrite be said to call for vengeance at Gods hand, as vve see here. They be called in the Catechisme, Sinnes crying to heauen. The other foure be, Murder, Gen. 18. v. 20. Vsurie, Exod. 22. v. 27. The sinne against nature, Gen. 18. v. 20. The oppression and vexation of vvidowes, pupilles, strangers, and such like. Ib. & Exod. 3. v. 9.

7. Receiue the timely.) He meaneth either fruite or raine.

12. Sweare not.) He forbiddeth not al othes, as the Anabaptists falsely say, for in iustice and iudgement vve may be by our lavvful Magistrate put to sweare, & may lavvfully take an othe, as also for the aduantaging of any necessarie truth vvhen time and place require. but the custom of svvearing, and al vaine, light, and vnnecessarie othes in our daily speache do displease God highly, and are here forbidden by the Apostle, as also by our Sauiour Mat. 5.

14. Let him bring in the Priests.) The Protestants for their special hatred of the holy order of Priesthod, as els vvhere often, so here they corrupt the text euidently, translating Presbyteros, elders. As though the Apostle had meant men of age, and not such as vvere by holy office, Priests. S. Chrysostom vvho knevv the sense and signification of the Greeke vvord according to the Ecclesiastical vse and the vvhole Churches iudgement, better then any Protestant aliue, taketh it plainely for Sacerdotes, that is, Priests li. 3. de Sacerdotio prope initium. And if they confesse that it is a vvord of office vvith them also, though they call them Elders, and not Priests: then vve demaund vvhether the Apostle meane here mē of that function vvhich they in their nevv Churches call Elders. If they say no, as they must needes (for Elders vvith them are not deputed specially to publike praying or administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needes graunt, that their Elders answer not to the function of those vvhich in the nevv Testament are called Presbyteri in Greeke and Latin, and therfore both their translation to be false and fraudulent, and also their naming of their nevv degrees or orders to be fōd and incongruous.

If they say their Ministers be correspondent to such as vvere called Presbyteri in holy vvrite and in the Primitiue Church, and that they are the men vvhom the Apostle vvilleth to be called for to anoile the sicke & to pray for him, vvhy do they not then translate Presbyteros, Ministers? vvhich they might doe vvith as good reasō, as call such as they haue take in steede of our Catholike Priests, Ministers. VVhich vvord being in large acception common to all that haue to doe about the celebratiō of diuine things, vvas neuer appropriated by the vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments

and

and Seruice, vvhich is Priesthod: but to the order next vnder it, vvhich is Deaconship. And therfore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keepe the auncient Greeke vvord of Deacon, appropriated to that office by the vse of antiquity, then to keepe the vvord Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellovves folovv neither Gods vvord nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltie, and hatred of Gods Church. And hovv litle they folovv any good rule or reason in these things may appeare by this, that here they auoid to translate Priests, and yet in their Communion booke, in their order of visiting the sicke, they commonly name the Minister, Priest.

14. Anoiling vvith oile.) Here is the Sacrament of extreme Vnction so plainely promulgated (for it vvas instituted, as al other Sacraments of the nevv Testament, by our Sauiour Christ him self, and, as Venerable Bede thinketh and other auncient vvriters, the anoiling of the sicke vvith oile Marc. 6. pertaineth thereunto) that some Heretikes, for the euidence of this place also (as of the other for good vvorkes) deny the Epistle. Other (as the Caluinists) through their confidence of cunning shiftes and gloses, confessing that S. Iames is the author, yet condemne the Church of God for vsing and taking it for a Sacrament. But vvhat dishonour to God is it (vve pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of vvater? vvhy may not grace & remission of sinnes be annexed to the one as vvel as to the other, vvithout derogation to God?

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitiue Church. VVhat Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhen vvas it taken avvay, abrogated, or altered? They see the Church of God hath alvvaies vsed it vpon this vvarrant of the Apostle, vvho knevve Christs meaning and institution of it better then these deceiued men, vvho make more of their ovvne fond ghesses and coniectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical author that euer vvrote, then of the expresse vvord of God. It vvas (say they) a miraculous practise of healing the sicke, during onely in the Apostles time, and not long after. VVe aske them vvhether Christ appointed any certaine creature or external element vnto the Apostles generally to vvorke miracles by. Him self vsed sometimes clay and spittle, sometimes he sent them that vvere diseased, to vvash them selues in vvaters. but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that vve reade not. for in the beginning, for the better inducing of the people to faith and deuotion, Christ vvould haue miracles to be vvrought by sundry of the Sacraments also. VVhich miraculous vvorkes ceasing, yet the Sacraments remaine still vnto the vvorldes end.

Againe vve demaund, vvhether euer they read or heard that men vvere generally commaunded to seeke for their health by miraculous meanes? Thirdly, vvhether al Priests, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though some had, yet al these indifferently of vvhom the Apostle speaketh, had not the gift: and many that vvere no Priests, had it, both men and vvomen, vvhich yet could not be called for, as Priests vvere in this case. And though the Apostles and others could both cure men and reuiue them againe, yet there vvas no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly, had any external element or miraculous practise, vnles it vvere a Sacrament, the promisse of remissio of al kinde of actual sinnes ioyned vnto it? or could S. Iames insti-

tuto such a ceremonie him self, that could saue both body and soule, by gi-
uing health to the one, and grace & remission to the other? At other time
these contentious vvranglers raile at Gods Church, for annexing only the
remissiō of venial sinnes to the element of vvater, made holy by the Priests
blessing thereof in the name of Christ, & his vvord: & loe here they are dri-
uē to hold that S. Iames prescribed a miraculous oile or creature vvhich had
much more povver & efficacie. Into these straites are such miscreāts brought
that vvil not beleeue the expresse vvord of God, interpreted by the practise
of Gods vniuersal Church.

Venerable Bede in 9. Luc. saith thus. It is cleere that this custome vvas
deliuered to the holy Church by the Apostles them selues, that the sicke
should be anointed vvith oile consecrated by the Bishops blessing. See for
this, and for the assertion & vse of this Sacrament, S. Innocentius ep. 1. ad
Decentium et Eugubinum cap. 8. 10. 1. Conc. & Lib. 2. de visitatione infirmorum
in S. Augustine cap. 4. Concil Cabilonense 2. cap. 48. Conc. VVormatiense
cap. 72. to. 3 Conc. Aquisgra. c. 8. Florentinum, and other later Councels. S.
Bernard in the life of Malachie in fine. This holy oile because the faithful
savv to haue such vertue in the primitiue Church, diuers caried it home
and occupied it in their infirmities, not vsing it in the Sacramental sort
vvhich the Apostle prescribeth, as the Aduersaries vnlearnedly obiect vnto
vs: but as Christians novv do (and then also did) concerning the vvater of
Baptisme, vvhich they vsed to take home vvith them after it vvas hallovved
and to giue it their diseaded to drinke.

15. The praier of faith.) He meaneth the forme of the Sacrament, that
is, the vvordes spoken at the same time vvhen the partie is anoiled, vvhich
no doubt are most auncient and Apostolike. Not that the vvord or praier al-
one should haue that great effect here mentioned, but ioyned vvith the fo-
resaid vnction, as is plaine.

15. Shal saue.) The first effect of this Sacrament is, to saue the soule
by giuing grace and comfort to vvithstand the terrours and tentations of the
enemie, going about (specially in that extremitie of death) to driue men to
desperation or distresse of minde and other damnable inconueniences. the
vvhich effect is signified in the matter of this Sacrament specially.

15. Shal lift him vp.) VVhen it shal be good for the saluation of the
partie, or agreable to Gods honour, this Sacrament restoreth also a man to
bodily health againe, as experience often teacheth vs. VVhich yet not don
by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordina-
rie prouidence and vse of second causes, vvhich othervvise should not haue
had that effect, but for the said Sacrament. This is the second effect.

15. They shal be remitted him.) VVhat sinnes soeuer remaine vnre-
mitted, they shal in this Sacrament and by the grace thereof be remitted, if
the persons vvorthely receiue it. this is the third effect. S. Chrysostom of this
effect saith thus: They (speaking of Priests) do not onely remit sinnes in bap-
tisme, but aftervvard also, according to the saying of S. Iames. If any be sic-
ke, let him bring in the Priests &c. Li. 3. de Sacerd. prope initū. Let the Pro-
testants marke that he calleth Presbyteros, sacerdotes: that is, Priests, and ma-
keth them the onely ministers of this Sacrament, and not elders or other
lay men. By al vvhich you see this Sacrament of al other to be maruelous
plainely set forth by the Apostle. Onely sicke men and (as the Greeke vvord
Asthenei tis giueth) mē very vveake must receiue it: onely Priests must be the
ministers of it: the matter of it is holy oile: the forme is praier, in such sort
as vve see novv vsed: the effects be as is foresaid. Yet this so plaine a
matter and so profitable a Sacrament, the enemie by Heretikes vvould
vvholy abolish.

16. Confesse therefore youre sinnes.) The heretikes translate, Acknow-
ledge your sinnes. &c. So litle they can abide the very vvord of confession

16. Co

16. Confesse therfore.) It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it ho. 2. in Leuit. & Venerable Bede vvriteth thus, In this sentence (saith he) there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleeue to be saued by their daily praier. but the vncleannes of the greater leprosie, let vs according to the lavv open to the Priest, and at his pleasure in vvhat maner and hovv long time he shal commaund, let vs be careful to be purified. But the Protestants fleing from the very vvord confession in despite of the Sacrament, translate thus, Acknovvledge your faultes one to an other. They do not vvel like to haue in one sentence, Priests, praying ouer the sicke, anoiling them, forgiuing them their sinnes, confession, and the like.

17. He praied.) The Scriptures to vvhich the Apostle alludeth, make no mention of Elias praier. therfore he knevv it by tradition or reuelation. VVhereby vve see that many things vnvvritten be of equal truth vvith the things vvritten.

20. Maketh to be conuerted.) Here vve see the great revvard of such as seeke to conuert Heretikes or other sinners from errour and vvickednes: and hovv necessarie an office it is, specially for a Priest.

20. Shal saue.) VVe see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers thereof vnder God, by their praiers, preaching, correction, counsel, or othervvise. Yet the Heretikes are so folish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation.

20. And couereth a multitude of sinnes.) He that hath the zeale of conuerting sinners, procureth there by mercie and remission to him self vvhich is a singular grace.

ANNOTATIONS.

VPON THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

23. Of youre minde.) Chastitie not onely of body but also of minde, is required. S. Bede vpon this place.

17. Toe euery one vvorke.) God vvil iudge men according to euery ones vvorkes, and not by faith onely.

18. Youre fathers tradition.) He meaneth the errours of Gentility. or if he vvrite to the Iewes dispersed, he meaneth the yoke of the Lavv vvith the fond and heauy additions of their later Maisters, called Deuteroses. The Heretikes, to make it sound to the simple against the traditions of the Churche, corrupt the text thus, VVhich you haue receiued by tradition of the fathers.

CHAP. II.

5. Spiritual hoſtes. Here vve ſee, that as he ſpeaketh of ſpiritual hoſtes, vvhich euery Chriſtian man offereth, ſo he ſpeaketh not properly of prieſthod, vvhen he maketh al Prieſts, but of a ſpiritual prieſthod. VVhich ſpiritual prieſthod vvas alſo in al the Ievves: but the prieſthod (properly ſo called) vvas onely in the ſonnes of Aaron, and they offered the ſacrifices (properly ſo called) vvhich none beſides might offer.

9. A kingly prieſthod.) The Proteſtants can no more gather of this, that al Chriſtians be Prieſts: then, that al be kings: as is moſt plaine Ap. 1. 6. & 5. 10. Thou haſt made vs a kingdom (or kings) & prieſts.

13. Be ſubiect.) Not onely our Maiſter Chriſt, but the Apoſtles and al Chriſtians vvere euer charged by ſuch as thought to bring them in hatred vvith Princes, vvith diſobedience to kings and temporal Magiſtrates. therfore both S. Paul (Ro. 13.) and this Apoſtle do ſpecially vvarne the faithful that they giue no occaſion by their il demeanure to ſecular Princes, that the Heathen ſhould count them diſobedient or ſeditious vvorkers againſt the States of the vvorld.

13. To euery humane creature.) So he calleth the temporal Magiſtrate elected by the people, or holding their Soueraintie by birth & carnal propagation, ordained for the vvordly vvealth, peace, and proſperitie of the ſubiects: to put a difference betvvixt that humane Superioritie, and the ſpiritual Rulers and regiment, guiding and gouerning the people to an higher end, and inſtituted by God him ſelf immediatly. for Chriſt did expresly conſtitute the forme of regiment vſed euer ſince in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apoſtles and Diſciples, giuing them their ſeueral authorities. Aftervvard Act. 1. God guided the lot for choiſe of S. Matthias in Iudas place: and the Holy Ghoſt expresly and namely ſeuered and choſe Paul and Barnabas vnto their Apoſtolical function: and generally the Apoſtle ſaith of al ſpiritual Rulers, The holy Ghoſt hath placed you to rule the Church of God.

13. To euery humayne creature for God.) So is the Greeke, but the Proteſt. in fauour of temporal lavves made againſt the Cath. religion, tranſlate it very falſely thus, to al maner ordinance of man: them ſelues boldly reiecting Eccleſiaſtical decrees as meas ordinances.

And although al povver be of God, and kings rule by him, yet that is no othervviſe, but by his ordinarie concurrence, and prouidence, vvhereby he procureth the earthly cōmodity or vvealth of men, by maintaining of due ſuperiority and ſubiection one tovvards an other, and by giuing povver to the people and Commonvvealth to chooſe to them ſelues ſome kinde or forme of Regiment, vnder vvhich they be content to liue for their preſeruation in peace and tranquillity. But Spiritual ſuperiority is far more excellent, as in more excellent ſort depending, not of mans ordinance, election, or (as this Apoſtle ſpeaketh) creation, but of the Holy Ghoſt, vvho is alvvaies reſident in the Church (vvhich is Chriſts body myſtical, and therfore an other manner of Commonvvealth then the earthly) concurring in ſingular ſort to the creation of al neceſſarie Officers in the ſaid Church, euen to the vvorlds end, as S. Paul vvriteth to the Epheſians.

Leſt therfore the people, being then in ſo preſiſe ſort alvvaies vvarned of the excellencie of their Spiritual gouernours (Heb. 13.) and of their obedience tovvard them, might neglect their dueties to Temporal Magiſtrates, ſpecially being infidels, and many times tyrants and perſecutors of the faith, as Nero and other vvere then: therfore S. Peter here vvarneth them to be ſubiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both infidels and Chriſtians, vvhom he calleth humane creatures.

13. To

13. To the king as excelling.) Some simple heretikes & others also not vnlearned, at the beginning, for lacke of better places, vvould haue proued by this, that the king vvas head of the Church, and aboue al Spiritual rulers: and to make it sound better that vvay, they falsely translated it, To the king as to the cheefe head, in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicegerents vvhich he calleth Dukes or Gouernours that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be hands of the Church, being Heathē men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenses, vvhere he exhorteth them first to honour God, next the Bishop, then the king.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the new Testament that roweth the Prince to be head or cheefe gouernour of of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been: for they vvere bound in temporal things to obey the heathen being lavvful kings, to be subiect to them euen for conscience, to keepe their temporal lavves, to pay them tribute, to pray for them, and to doe al other natural duties: and more no scriptures binde vs to doe to Christian kinges.

16. Not as hauing.) There vvere some Libertines in those daies, as there be novv, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lavves of men as novv vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers & to obserue their lavves.

17. Loue the fraternity.) In this speache is often commended the vnitie of al Christians among them selues.

18. But also the vvaivvard.) The VVicleffites and their folovvers in these daies, sometimes to moue the people vnto sedition, hold and teach that maisters and magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. VVhich is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expresly commaunded to obey euen the ill-conditioned. VVhich must be alvvaies vnderstood, if they commaund nothing against God. for then this rule is euer to be folovved. VVe must obey God rather then men. Act. 5. 29.

23. Did not reuile.) Ouc anxelidorei.

CHAP. III.

19. To them that vvere in prison.) S. Aug. in his 99. Epistle in principio, confesseth this place to be exceding hard to vnderstand, & to haue many difficulties vvhich he could neuer explicate to his ovvne satisfactiō. Yet vnto Heretikes this and al other textes be easie, not doubting but that is the sense vvhich them selues imagin, vvhatsoeuer other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hel in soule after his death, is plainely proued hereby. VVhich thing he declareth there, to be conformable to diuers other expresse vvordes of holy VVrite, and namely to this same Apostles sermon Act. 2. And at length he concludeth thus, Quis ergo nisi infidelis negauerit fuisse apud inferos Christum? that is, Therfore vvho but an infidel, vvil deny that Christ vvas in Hel? Calvin then (you see) vvith al his folovvers are infidels, vvho

in ſteede of this deſcending of Chriſt in ſoule after his death, haue inuented an other deſperate kinde of Chriſts being in Hel, vvhen he vvas yet aliue on the Croſſe. S. Athanaſius alſo in his epiſtle cited by S. Epiphanius hær. 77. in principio, and in his booke de Incarnatione Verbi propius initio, S. Cyril de recta fide ad Theodoſium, Oecumenius, and diuers others vpon this place, proue Chriſts deſcending to Hel. As they likevviſe declare vpon the vvordes folovving, that he preached to the ſpirites or ſoules of men deteined in Hel or in Priſon.

But vvhether this vvord Priſon or Hel be meant of the inferiour place of the damned, or of Limbus patrum called Abrahams boſome, or ſome other place of temporal chaſtiſement: and, to vvhom he preached there, and vvho by his preaching or preſence there vvere deliuered, and vvho they vvere that are called, Incredulous in the daies of Noe: al theſe things S. Auguſtine calleth great profundities, confeſſing him ſelf to be vnable to reache vnto it: onely holding faſt and aſſured this article of our faith, that he deliuered none deputed to damnation in the lovveſt hel, and yet not doubting but that he releaſed diuers out of places of paines there. vvhich can not be out of any other place then Purgatorie. See the ſaid Epiſtle, vvhere alſo he inſinuateth other expoſitions for explication of the manifold difficulties of this hard text, vvhich vvere to long to reherſe, our ſpecial purpoſe being onely to note briefely the things that touche the controuerſies of this time.

20. Incredulous ſometime.) They that take the former vvordes, of Chriſts deſcending to Hel, and deliuering certaine there deteined, do expound this, not of ſuch as died in their infidelitie or vvithout al faith in God, for ſuch vvere not deliuered: but either of ſome that once vvere incredulous, and aftervvard repented before their death: or rather and ſpecially of ſuch as othervviſe vvere faithful, but yet truſted not Noes preaching by his vvorke and vvord, that God vvould deſtroy the vvorld by vvater. VVho yet being othervviſe good men, vvhen the matter came to paſſe, vvere ſorie for their errour, and died by the flood corporally, but yet in ſtate of ſaluation, and being chaſtiſed for their fault in the next life, vvere deliuered by Chriſts deſcending thither, and not they onely, but al others in the like condition. For the Apoſtle giueth theſe of Noes time but for an example.

21. Of the like forme.) The vvater bearing vp the Arke from ſinking, and the perſons in it from drovvning, vvas a figure of Baptiſme, that likevviſe ſaueth the vvorthie receiuers from euerlaſting perishing. As Noe (ſaith S. Auguſtine) vvith his, vvas deliuered by the vvater and the vvood, ſo the familie of Chriſt by Baptiſme ſigned vvith Chriſts Paſſion on the Croſſe. Li. 12. Cont. Fauſtum c. 14. Againe he ſaith, that as the vvater ſaued none out of the Arke, but vvas rather their deſtruction: ſo the Sacrament of Baptiſme receiued out of the Catholike Church at Heretikes or Schiſmatikes hands, though it be the ſame vvater and Sacrament that the Catholike Church hath, yet profiteth none to ſaluation, but rather vvorketh perdition. VVhich yet is not meant in caſe of extreme neceſsitie, vvhen the partie ſhould die vvithout the ſaid Sacrament, except he tooke it at an Heretikes or Schiſmatikes hand. Neither is it meant in the caſe of infants, to vvhom the Sacrament is cauſe of ſaluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto ſuch to be baptized, be in no ſmall fault. S. Hierom to Damaſus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that vvere ſaued in the Arke: al other Schiſmatikes and Heretikes, to the reſt that vvere drovvned.

21. The examination of a good conſcience.) The Apoſtle ſeemeth to allude here to the very forme of Catholike Baptiſme, conteining certaine in-

interrogatories and solemne promises made of the articles of the Christia faith, and of good life, and renouncing Satan and al his pompes and vvo kes. vvhich (no doubt) howsoeuer the Caluinists esteeme of them, are th very Apostolike ceremonies vsed in the ministration of this Sacrament. Se S. Denys in fine Ec. hierarchiæ. S. Cyril li. 12. in Io. c. 64. S Augustine ep. 2 S. Basil de Sp. sancto c. 12. and 15. S. Ambrose de ijs qui mysterijs initiantu c. 2. 3. 4.

CHAP. IIII.

6. VVas it euangelized to the dead.) It hath the same difficulty an sense that the other like vvordes haue before, Chap. 3. See the annotatio ther: v. 19. and S. Aug. ep 69. & Oecumenius vpon this place.

9. Charitie couereth.) Faith onely cannot iustifie, seeing that chari tie also doth cause remission of sinnes. And saying charitie, he meanet loue and charitable vvorkes towvard our neighbours, vnto vvhich vvorke of mercie the Scriptures do specially attribute the force to extinguish sinnes. See S. Augustine c. 69. Enchiridij and tract. 1. in ep. 1. Io. c. and venerable Bede vpon this place. And in the like sense the holy Scr ptures commonly comm end vnto vs almes and deedes of mercie for re demption of our sinnes. Prouerb. c. 10. Ecclesiastici 12. v. 2. Danielis c. v. 24.

17. That iudgement begin.) In this time of the nevv Testament, th faithful and al those that meane to liue godly (specially of the Clergi must first and principally be subiect to Gods chastisement and tempor afflictions, vvhich are here called iudgement. VVhich the Apostle recordet for the comfort and confirmation of the Catholike Christians, vvho vver at the time of the vvriting hereof, exceedingly persecuted by the heathe Princes & people.

18. If the iust.) Not that a man dying iust and in the fauour of God can afterwvard be in doubt of his saluation, or may be reiected of God but that the iust being both in this life subiect to assaults, tentations, trou bles, and dangers of falling from God and losing their state of iustice, also oftentimes to make a straite count, & to be temporally chastised i the next life, cannot be saued vvithout great vvatch, feare, and trembling and much labouring and chastisement. And this is far contrarie to th Protestants doctrine, that putteth no iustice but in faith alone, maketh n one iust in deede and in truth, teacheth men to be so secure and assured their saluation, that liued vvickedly al his life, if he onely haue their fai at his death, that is, if he beleeue stedfastly that he is one of the elect, h shal be as sure of his saluation immediatly after his departure, as the be liuer in the vvorld.

CHAP. V.

1. Seniors.) Though the Latin, Senior, be not appropriated to hol order by vse of speache, neither in the Latin nor in our language: yet it plaine that the Greeke vvord Presbyter, vvhich the Apostle here vseth is here also (as commonly in other places of the nevv Testamen) a vvor of Ecclesiastical office, and not of age, and is as much to say as Priest Bishop. For the Apostle him self being of that order, speaketh (as by h vvordes it is plaine) to such as had charge of soules, saying, Feede the flock of God vvhich is among you. Because vve folovv the vulgar latin transl tion, vve say Seniors and Senior: vvhereas otherwise vve might and shou

ay according to the Greeke, The Priests therfore I beseech, my selfa fel-
ovv-priest vvith them. So doth S. Hierom read (Presbyteros compresbyter)
nd expound ep. 65. So translateth Erasmus, and Beza him self.

2. Prouiding.) Episcopounndes.

2. Neither for filthy lucre sake.) Desire of lucre, or to exercise holy
unctions for gaine, is a filthy fault in the Clergie, and therfore much to
e auoided.

3. Ouerruling.) Not superiority, preeminence, seuerainty, or rule on
he one side, nor obedience, subiection, and inferiority on the other side, be
orbidden in the Clergie: but tyrannie, pride and ambitious domination
e forbidden, and humility, meekenes, moderation are commended in Ec-
lesiastical Officers. the Greeke vvord cata kyrieuontes here of ruling or o-
erruling, being the same that our Sauiour vseth in the Gospel of the ty-
annical rule of secular Heathen Princes, saying to his Apostles, Mat. 20. v.
5. that it shal not be so among them: according as here the prince of the
Apostles teacheth his brethren the Ecclesiastical rulers.

3. The Clergie.) Some of the English nevv translations turne it
orruptly, Parishes: others, heritages: both, to auoid the most knovven, true
nd common vvord in al Christian languages, to vvit, Clergie, a vvord, by
se of al antiquity, & agreably to the holy Scriptures, made proper to the
piritualty or Clergie. though in an other more vulgar acception it may a-
reeto al Christs chosen heritage, as vvel of lay people as Priests. Which
he Protestants had rather folovv, becaus they vvill haue no difference
ervvene the laity & the Clergie. But the holy fathers far othervvise euen
rom the beginning. Vvhereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom
p. 2. to Nepotianus c. 5. vvhere he interpreted this vvord. Therfore (saith he)
Clericus, that is, a Clergie man, vvhich serueth the Church of Christ, let
im first interprete his name, and the signification of the name being de-
lared, let him endeuour to be that vvhich he is called. If cliros (Clerus)
Greeke, be called in Latin, Sors, therfore are they called Clerici, that is,
Clargie men, becaus they are of the lot of our Lord, or becaus our Lord
im self is the lot or portion of Clergie men &c.

Vvhich calling no doubt vvas taken out of the holy Scriptures, Nu-
ner. 18. and Deutero: 18. vvhere God is called the inheritance, lot, and
ortion of the Priests and Leuites: and novv vvhen men be made of the
Clergie, they say, Dominus pars hæreditatis meæ. that is, Our Lord is the
ortion of mine inheritance, but specially out of the nevv Testament. Act. 1.
7. 25. and 8. 21: Vvhere the lot or office of the Ecclesiastical ministerie is
alled by this vvord cliros, Clerus. See in Venerable Bede the causes vvhy
his holy state being seuered by name from the Laity, doth vveare also a
revvne on their head for distinction. Lib. 5. hist. Angl. c. 22.

4. Crovvne of glorie.) As life euerlasting shal be the revvard of al
he iust, so the preachers & Pastors that doe vvel, for their doing shal haue
hat revvard in a more excellent degree, expressed here by these vvordes
Crovvne of glorie. according to the saying of Daniel c. 12. They that sleepe
n the dust of the earth, shal avvake, one sort to life auerlasting, others to
uerlasting rebuke. but such as be learned, shal shine as the brightnes of the
irmament: and such as instruct many to iustice, shal be as starres, du-
ing al eternitie.

31. That is in Babylon.) The Protestants shevv them selues here (as
n al places vvhere any controuersie is, or that maketh against them) to be
most vnhoneft and partial handlers of Gods vvord. The auncient fathers,
namely S. Hierom in Catalogo de scriptoribus Ecclesiasticis, verbo Marcus:
Eusebius li. 2. c. 14. hist. Oecumenius vpon this place: and many moe agree,
hat Rome is meant by the vvord Babylon, here also as in the 16 and 17
of the Apocalypse: saying plainely, that S. Peter vvrote this Epistle at Ro-
me, vvhich is called Babylon for the resemblance it had to Babylon that

great

great citie in Chaldæa (vvhere the Ievves vvere captiues) for magnificence, Monarchie, resort and confusion of al peoples and tongues, and for that it vvas before Christ and long after, the seate of al Ethnike superstition & idolatrie, & the slaughter house of the Apostles & other Christian men, the Heathen Emperours then keeping their cheefe residence there. See S. Leo Ser. 1. in Nati. Petri & Pauli

This being most plaine, and consonant to that vvhich folovveth of S. Marke, vvhom al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there vvrote his Gospel: yet our Aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny that euer he vvas there, or that this Epistle vvas vvriten there, or that Babylon doth here signifie Rome: but they say that Peter vvrote this Epistle at Babylon in Chaldæa, though they neuer reade either in Scriptures or other holy or profane historie, that this Apostle vvas euer in that tovvne, but see their shameles partiality. here Babylon (say they) is not taken for Rome. becaus it vvould solovv that Peter vvas at Rome, &c. but in the Apocalypse vvhere al euil is spoken of Babylon, there they vvill haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interprete it) the temporal state of the Heathen Empire there. So do they solovv in euery vvord no other thing but the aduantage of their ovvne heresie. See the Annotacion vpon the last of the Romans v. 16. and vpon the 17. of the Apocalypse. v. 5.

And as for their vvrangling vpon the supputation of the time of of his going thither, and the number of yeres that he vvas there, & the diuersitie that seemeth to be in the Ecclesiastical vvriters concerning the same, read B. Fisher and other that substantially answer al such cauils. And if such contentious reasoning might take place, vve should hardly beleeue the principal things recorded either in Ecclesiastical histories, or in the Scriptures themselues. Concerning the time of Christs fleing into AEgypt, of the comming of the Sages to adore him, yea of the yeres of his age, & time of his death, al auncient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shal vve therfore inferre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainely, vvhen Dauid first came to Saul, and the like? doubt they vvhether the vvorld vvas euer created, becaus the count of the yeres is diuers? Do they not beleeue that Paradise euer vvas, becaus no man knovveth vvhere it is? and such other like things infinite to rehearse? VVhich vvhen they vvere done, vvere plaine and knovven things in the vvorld: and novv for vs to call them to an account, after so many yeres, ages, and vvorldes, is but sophistication and plaine infidelitie. And this sect of the Protestants standing onely vpon distruction, and negatiues, & dealing vvith our religiõ euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestovv their time in picking of quarels.

ANNO-

ANNOTATIONS.

VPON THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

1. By good vvorkes). Here vve see, that Gods eternal predestination and election consisteth vvith good vvorkes: yea that the certainty and effect thereof is procured by mans free vvill and good vvorkes, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting, and therfore it is a desperate folly and a great signe of redrobate persons, to say, If I be predestinate, doe vvhat I vvil, I shal be saued. Nay, the Apostle saith, If thou hope to be one of the predestinate (for knovv it thou canst not) do vvel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorkes. The Protestants in such cases not much liking these vvordes, by good vvorkes, though the latin haue it vniuersally, and some Greeke copies also, as Beza confesseth, leaue them out in their translations, by their vvonted pollicie.

15. After my decease also.) These vvordes though they may be easily altered by construction into diuers senses not vntrue, yet the correspondence of the partes of the sentence going before and folovving, giue most plaine this meaning, that, as during his life he vvould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knevv should be shortly) he vvould not faile to endeuour that they might be mindeful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he vvould doe the same thing for them, that he did before in his life, by teaching and preaching. This is the sense that the Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saincts and fathers of the primitiue Church.

S. Clement in his Epistle to S Iames our Lordes brother, vvitnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he vvould not cease to pray for him & his flocke, thereby to ease him of his Pastoral burden. so. 1. Concil. ep. 1. S. Clem. in initio. And S. Leo the Great one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters praiers and assistance: namely in these goodly vvorkes Ser. 3. in anniuers. die assumpt. ad Pontif. VVe are much bound (saith he) to giue thankes to our Lord and Redeemer Iesus Christ, that hath giuen so great povver to him vvhom he made the Prince of the vvhole Church: that if in our time also any thing be done vvel & be rightly ordered by vs, it is to be imputed to his vvorkes and his gouernement, to vvhom it vvas said, (Luc. 21. Io. 21.) And thou being conuerted, confirme thy brethren: and to vvhom our Lord after his resurrection said

thrise

thrise. Feede my sheepe. VVhich nowe also vvithout doubt the godly Pastor doth execute, confirming vs vvith his exhortations, and not ceasing to pray for vs, that vve be ouercome vvith no tentation. &c.

Yea it vvas a common thing in the primitiue Church among the auncient Christians, and alvvaies since among the faithful, to make couenant in their life time, that vvhether of them vvent to heauen before the other, he should pray for his frende and fellovv yet aliue. See the Eccle. siastical historie of the holy virgin and Martyr Poramixna, promising at the houre of her Martyrdom, that after her death she vvould procure mercie of God to Basilides one of the souldiars that ledde her to execution, and so she did, Euseb. li. 6. c. 4. Also S. Cyprian ep. 57. in fine. Let vs, (saith he) pray mutually one for an other, and vvhether of vs tvvo shal by Gods clemencie be first called for, let his loue continue, and his praier not cease for his brethren and sisters in the vvorld. So said this holy Martyr at that time vvhen Christians vvere so far from Caluinisme (vvhich abhorreth the praiers of Saincts & praying to them) that to be sure, they bargained before hand to haue the martyrs & other Saincts to pray for them. The same S. Cyprian also in his booke De disciplina & habitu virginum, in fine, after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: Tantum tunc mementote nostri, cum incipiet in vobis virginitas honorari. that is, Onely then haue vs in remembrance, vvhen your virginitie shal begin to be honoured. that is, after their departure. VVhere he insinuateth the vse of the Catholike Church in keeping the festiual daies and other dueties tovvard the holy Virgins in heauen: S. Hier. also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vvil pray for him that exhorted and incited him to the blessed state of the Monastical life. Ep. 1. c. 2.

And so doth he speake to the vertuous matrone Paula after her death desiring her to pray for him, in his old age, affirming that she shal the more easily obtaine, the neerer she is nowe ioyned to Christ in heauen, in Epiraph. Paulæ in fine. It vvere to long to report, howe S. Augustine desireth to be holpen by S. Cyprians praiers (then and long before a Saincte in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church li. 5. de Bapt. cont. Donatistas c. 17. And in an other place the same holy Doctor alleageth the said S. Cyprian saying, that great numbers of our parents, brethren, children, frendes, and other, expect vs in great solicitude & carefulnes of our saluation, being sure of their ovvne. li. 1. de prædest. Sanctorum c. 14. S. Gregorie Nazianzene in his orations of the praise of S. Cyprian in fine, and of S. Basil also in fine, declareth howe they pray for the people. vvhich tvvo Saincts he there inuocateth, as al the auncient fathers did, both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the rest see howe holy Ephrem (in orat. de laud. S. Deiparæ) praied to our B. Ladie vvith the same termes of Aduocatt. Hope, Reconciliatrix, that the faithful yet vse, and the Protestants can not abide. S. Basil ho. de 40. Martyribus in fine. S. Athanasius Ser. in Euang. de S. Deipara in fine. S. Hilarie in Psal. 124. S. Chrysostom ho. 66. ad po. Antiochenum in fine. Theodorete de curat. Græcorum affectuum li. 8. in in fine. Finally al the fathers are ful of these things: vvho better knevv the meaning of the Scripture and the sense of the Holy Ghost, then these nevv interpreters doe.

16. But made beholders.) By this it is plaine, that either Iohn, Iames or Peter must be the author of this epistle. for these three onely vvere present at the Transfiguration. Mat. 17. 1.

18. Holy mount.) You see that places are made holy by Christs presence, & that al paces be not alike holy. See Annot. Act. 7. 33.

20. Priuate.) The Scriptures can not be rightly expounded of euery priuate

priuate spirit or phantasie of the vulgar reader: but by the same spirit vvherevvith they vvere vvritten, vvhich is resident in the Church.

CHAP. II.

2. And many shal folovv theire riotousnes.) Heretikes (of vvhom he prophecieth here) do gaine scholers, by preaching libertie, and by their ovvne licentious life, vvhich is specially ioyned to the heresie of these daies.

3. Shal they vvith feined vvordes.) Al these svveete vvordes of heretikes, speaking much of the vvord of the Lord, the Gospel, Iesus Christ &c. are but termes of art to bie and sel poore mens soules

12. Into distruction in those things.) So heretikes blaspheme the highest mysteries of our faith throgh ignorance.

19. Promising them liberty.) Vvho euer promised more libertie to their folovvers then Luther, Caluin, & the like, taking avvay penance, fasting, continencie or chastitie, keeping of vovves, necessitie of good vvorkes (because faith doeth al) obedience to Ecclesiastical pastors and Councels, and such like?

CHAP. III.

16. Certaine things hard.) This is a plaine text to conuince the Protestants, vvho (as al heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnderstand, and therfore may be not onely read safely but also expounded boldly of al the people, as vvel vnlearned as learned: and consequently euery one by him self and his priuate spirit, vvithout respect of the expositiõs of the learned fathers, or expectations of the Churches, their Pastors and Prelates iudgment, may determine and make choise of such sense as him self liketh or thinketh agreable. For this is partly their saying, partly the necessarie sequele of their folish opinion, vvhich admitteth nothing but the bare Scriptures. And Luther said that the Scriptures vvere more plaine then al the fathers commentaries: and so al to be superfluous but the Bible. Præfat. assert. art. damnat.

Against al vvhich Diuelish & seditious arrogancie, tending to make the people esteeme them selues learned or sufficient vvithout their Pastors and spiritual rulers helpe, to guide them selues in al matters of doctrine & doubtes in religion: the holy Apostle here telleth and forevvarneth the faithful, that the Scriptures be ful of difficultie, & specially S. Paules epistles of al other partes of holy vvrite, and that ignorant men ad vnstable or phantastical sellovves puffed to & fro vvith euery blast of doctrine and heresie, abuse, peruert, and misconster them to their ovvne damnation. And S. Augustine saith, that the special dificulty in S. Paules epistles, vvhich ignorant and euil men do so peruert and vvhich S. Peter meaneth, is his hard speache, and much commendation of that faith vvhich he saith doth iustifie, vvhich the ignorant euen from the Apostles time, and much more novv, haue and do so misconster, as though he had meant that onely faith vvithout good vvorkes could iustifie or saue a man. Against vvhich vvicked collection and abuse of S. Paules vvordes, the said father saith, al these Canonical or Catholike epistles vvere vvriten.

But the Hæretikes here to shift of the matter, and to creepe out after their fashion, answer, that S. Peter saith not, S. Paules epistles be hard, but that

that many things in them are hard. Such may be to the Catholikes an example of their sophistical euasions from the euidence of Gods vvord. As though it vvere not al one to say, Such an author or vvriter is hard: and, There be many things in that vvriter hard to be vnderstood. For, vvhether it be that the argument and matter be high and past vulgar capacitie, as that of predestination, reprobation, vocation of the Gentiles, and iustifying faith: or vvhether his manner of stile and vvriting be obscure: alvvaye that his epistles be hard, and other Scriptures also: becauſe S. Peter here affirmeth that by reason of the difficulties in them, vvherher in the ſtyle, or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) do peruert his vvritings, as alſo other Scriptures, to their owne damnation. Vvhereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for vvilde vvitted fellovves, to reade the Scriptures. For ſuch conditioned men be they that become Heretikes, & through ignorance, pride, and priuate phantaſie, meeting vvith hard places of S. Paules epiſtles or other Scriptures, breede Hæreſies.

And that not onely the things treated of in the holy Scriptures, but alſo that the very manner of vvriting and enditing thereof, is high and hard, and purpoſely by Gods prouidence appointed to be vvritten in ſuch ſort, ſee S. Auguſtine li. 2. de doct. Chriſt. c. 6. and ep. 119. S. Ambroſe ep. 44. in principio. S. Hieromt. Paulinus ep. 103. c. 5. 6 7. vvho alſo (ep. 65. c. 1.) ſaith, that in his old age vvhen he ſhould rather haue taught then be taught, he vvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderſtanding of the Scriptures, and confeſſeth vvith great thankes to the ſaid Didymus, that he learned of him that vvhich before he knevve not. Dauid ſaith, Giue me vnderſtanding, and I vvil ſearche thy lavv. Pſ. 118. The Eunuch in the Acts 8. ſaid, Hovv can I vnderſtand vvith out an interpreter? The Apoſtles, til Chriſt opened their ſenſe to vnderſtand the ſcriptures, Luc. 24. v. 45. could not vnderſtand them. The holy Doctors by continual ſtudie, vvatching, faſting, and praying, had much a doe to vnderſtand them: that great clerke S. Auguſtine confeſſing in the foreſaid epiſtle 119 c. 21. that there vvere many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the fathers did commonly erre. and hovv could ſuch great vviſe learned men be deceiued in reading and expounding the Scriptures, if they vvere not hard? and if they vvere hard to them, hovv are they eaſie to theſe nevv maiſters the Hæretikes? finally, vvhy do they vvrite ſo many nevv gloſſes, ſcholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvhereat ſtumbled al the old heretikes & the nevv, Arius Macedonius, Vigilantius, Neſtorius, Eutyches, Berengarius, Vviclefe, Proteſtants, Puritanes, Anabaptiſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their owne damnation.

ANNO-

ANNOTATIONS.

VPON THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

3. You may haue societie.) S. Iohn sheweth manifestly, that whosoeuer desireto be partakers with God, must first be ioined to the Churches societie, learne that faith, and receiue those Sacraments, which the Disciples receiued of the Truth it self, conuersant with them in flesh. So saith Venerable Bede vpon this place. Whereby we see there is no societie with God in sectes or schismes, nor any where but in the vnitie, fellowship, & communion of that Church which can proue it self to descend from the Apostles.

7. The bloud of Iesus.) Whether sinnes be remitted by praiers, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainely attribute remission to euery of these) yet none of al these do otherwise remit, but in the force, by the merite & vertue of Christs bloud: these being but the appointed meanes & instruments by which Christ will haue his holy bloud to worke effectually in vs. which meanes whosoeuer contemneth, depriueth himself of the commoditie of Christs owne bloud, & continueth still in sinne and vncleanesse, vaunt he him self neuer so much of Christs death. Which point let the Protestants marke wel, and cease to beguile their poore deceiued followers, persuading them, that the Catholikes derogate frō Christs bloud, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefite of his holy bloud vnto them.

7. From al sinne.) From original and actual, venial and mortal, a culpa & pœna, that is, from the fault and the paine due for the same. V. Bede saith, that Christs Passion doth not onely remit in Baptisme the sinnes before committed, but al other afterward also done by frailtie: yet so, if we vse for the remission of them, such meanes as be requisite and as Christ hath appointed, whereof he reckeneth some. Bede vpon this place. See S. Augustine also vpon this place. to. 9. and S. Hierome li. 1. con. Pelag. c. 3.

8. That we haue no sinne.) We gather by these wordes and the formes, that there be two sortes of sinnes: one mortal, excluding vs from light and the societie of God: an other venial, which is found euen in those that walke in the light, and are in the societie of God. Also we note against the Pelagians, that we be truely called the sonnes of God, and so iust in deede, though we be not without al sinnes, euery one of vs, as well iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the Pater noster, Forgiue vs our debtes. Therfore S. Augustine li. de natura & gratia. 36. reckeneth vp al the holy Patriarches, Prophets, and renowmed iust persons, to haue

been

been sinners, euen vvhen they vvere in grace and iustice: excepting alvvaies our B. Ladie, de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo quæstionem, of vvhom, saith he, for the honour of our Lord, vvhen vve talke of sinnes, I vvil haue no question. And Pelagius asking vvhat sinnes Abel & such iust men did commit, c. 38. S. Augustine answereth, that they might laugh sometime immoderately, or ieest to much, or couet somevvhat intemperatly, or plucke fruite ouer greedily, or in eating take somevvhat more then aftervvard vvas vvel digested, or haue their intention in time of praier somevvhat distracted, and such like. thus in sense S. Augustine. VVhereby vve may learne vvhich be venial sinnes, that consist vvith true iustice & (de dono perseuerant. c. 2.) can not al vvaies be auoided euen of holy men in this life. In the booke de fide ad Petrum c. 41. are excepted from this common rule of sinnes, the children vvhich be nevvely baptized and haue not yet vse of reason to sinne either mortally or venially.

CHAP. II.

1. An aduocate.) Paraditon.

1. That you sinne not.) S. Iohn (saith V. Bede vpon this place (is not cõtrarie to him self, in that he seeketh here to make them vvithout sinne, vvhom he said in the last chapter could not be vvithout al sinnes. but in the former place he vvarned vs only of our frailery, that vve should not arrogate to our selues perfect innocencie: here he prouoketh vs to vvatchfulnes and diligence in resisting and auoiding sinnes, specially the greater, vvhich by Gods grace may more easily be repelled.

1. An aduocate.) The calling and office of an Aduocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreing to him then to any Angel, Saint, or creature liuing. though those also be rightly and truely so called, & that not onely vvithout al derogation, but much to the honour of Christs aduocation. To him holy and onely it agreeth to procure vs mercie before Gods face, by the general ransom, price, & paiment of his bloud for our deliuerie, as is said in the sentence folovving, And he is the propitiation for our sinnes, and not for ours onely, but for the vvhole vvorlds. In vvhich sort he is our onely aduocate, because he is our onely redeemer: and herevpon he alone immediatly, by and through him self and vvithout the aide or assistance of any other, man or Angel, in his ovvne name, right, and merites, confidently dealeth in our causes before God our iudge, & so procureth our pardon, vvhich is the highest degree of aduocation that can be.

Al vvhich notvvithstanding, yet the Angels, and Saints, and our selevves aliue, may and do pray for vs, and in that they deale vvith God by intercession to procure mercie for vs, may iustly be called our aduocates: not so as Christ is, vvho demaundeth al things immediatly by his ovvne merites, but as secondary intercessors, vvho neuer aske nor obtaine any thing for vs, but per Christum Dominum nostrum, by and through Christ our common Lord, Aduocate, and Redeemer of mankinde. And behold hovv S. Augustine (tract. 1. in ep. Io. vpon these very vvordes) preuented the heretikes cauillations Sed dicit aliquis &c. But some man vvil say, Do not the Saints then pray for vs? do not Bishops their or Prelates and Pastors pray for the people? Yes, saith he: Marke the Scriptures, and you shal finde that the Apostles praied for the people, and againe desired the people to pray for them, and so the head praieth for al, and the members one for another. And likevvise lest the Heretikes should say, there is a difference be-

tvvixt

vvixt the liuing and the dead in this case) thus the same holy father vvriteth vpon the 85. Psalme in fine. Our Lord Iesus Christ doth yet make intercession for vs, al the Martyrs that be vvith him, pray for vs: neither vvil their intercession cease our groninges.

In this sense therfore vvhosoeuer praieth for vs, either aliue or dead, is our aduocate, as S. Augustine (ep. 59. to Paulinus circa med.) calleth Bishop, the peoples aduocates, vvhe they giue them their benediction or blessing: so doth the holy Church call our B. Lady our aduocate, by the very vvordes of S. Irenæus, li. 3. c. 33. & li. 5. oft mēd. that you may see such speaches be no nevv inuentions of the later ages, but Apostolical. The obedient virgin MARIE (saith he) is made the aduocate of the disobedient virgin Eue. And to confound the Protestants plainely in that they thinke or pretend that the aduocation or patronage of Saints should be iniurious to Christ, remember that (D. Hiero. in Mat. c. 18.) our Sauiour acknovvledgeth Angels to be deputed for the protection (vvhich is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament Gen. 48. v. 16 Iob. 5. v. 27. & c. 12. v. 12. Dan. 10. And this not onely the Catholike Church, but the very English Protestants themselues in their seruice booke and in the Collect of Michelmas day, professe, and pray for the same protection or aduocation of Angels, and defend the same against their yonger brethren the Puritanes.

2. For the vvhole vvorlds.) S Augustine gathereth hereof against the Donatistes, and al other Heretikes, that vvould driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (vvhereof it vvas named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Augustine vpon this place to. 9. tract. 1. in ep. 10.

4. He that saith he knovveth.) To knovv God here, signifieth (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie vvith him, and to haue familiar and experimental knovvledge of his graces. If any vaunt them selues thus to knovv God, and yet keepe not his commaundements, he is a liar, as al Caluinistes and Lutherans, that professe them selues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commaundements.

18. Many antichrists.) The holy Apostle S. Iohn (saith S Cyprian) did not put a difference betvvixt one heresie or schisme and an other, nor meant any sort that specially separated them selues, but generally called al vvithout exception, antichristes, that vvere aduersaries to the Church, or vvere gone out from the same. And a litle after, It is euident that al be here called antichristes, that haue seuered them selues from the charitie and vnitie of the Catholike Church. So vvriteth he ep. 76. nu. 1. ad Magnum. Vvhereby vve may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, vvhich is to come at the last end of the vvorld, & vvhich is called here immediatly before that peculiar and singular Antichrist.

19. They vvent out from vs.) An euident note and marke, vvhereby to conuince al Heretikes and false teachers. to vvit, that being once of the common Catholike Christian fellovvship, they forsooke it, and vvent out from the same Simon Magus, Nicolas the Deacon, Hymenæus, Alexander Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like vvere of the common societie of al vs that be Christian Catholikes, they vvent out from vs vvhom they saw to liue in vnitie of faith and made them selues nevv conuenticles. therfore they vvere (as the Apostle here shevveth) antichristes, and vve and al that abide in the auncient

cient fellovvship of Christian religion, that vvent not out of their fellovvship, in vvhich vve neuer vvere, nor of any other societie of knovven Christians, can not be Schismatikes or Heretikes, but must needes be true Christian Catholike men. Let our aduersaries tel vs, out of vvhat Church vve euer departed, vvhen, and vvhere, and vnder vvhat persons it vvas that vve reuolted, as vve can tel them the yere, the places, the Ringleaders of their reuolt.

19. They vvere not of vs.) He meaneth not, that Heretikes vvere not, or could not be in or of the Church before they vvent out or fel into their herehe or schisme: but partly that many of them vvhich aftervvard fall out, though they vvere before vvith the rest, and partakers of al the Sacraments vvith other their fellovves, yet in deede vvere of naughtie life and conscience vvhen they vvere vvithin, and so being rather as il humors and superfluous excrements, then true and liuely partes of the body, after a sort may be said not to haue been of the body at al. So. S. Augustine expoundeth these vvordes in his commentarie vpon this place. trac. 3. but els vvhere more agreably as it seemeth, that the Apostle meaneth, that such as vvil not tarie in the Church, but finally forsake it to the end, in the prescience of God, and in the respect of the small benefite they shal haue by their temporal smal abode there, be not of or in the Church, though according to this present state, they are truely members thereof. Li. de cor. & gr. c. 9. & de dono perseuer. c. 8.

19. They vveare not of vs.) They vvere of vs for the time, that is, of and in the Church: othervvise they could not haue gone out. but they vvere not of the constant sort, or of the elect & predestinat: for then they had taried vvithin, or returned before their death.

19. That they may be manifest.) God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knovven to God before, may novv also be made manifest to the vvorld, by their constant remaining in the CHVRCH, vvhen the vvinde and blast of euery heresie or tentation driueth out the other light and vnstable persons.

20. You haue the vnction.) Crisma.

20. Knovv al things.) They that abide in the vnitie of Christes Church haue the vnction, that is, the Holy Ghost, vvho teacheth al truth. not that euery member or man thereof hath al knovvledge in him self personally, but that euery one vvhich is of that happie societie to vvhich Christ promised and gaue the Holy Ghost, is partaker of al other mens giftes and graces in the same holy Spirit, to his saluation. Neither needs any to seeke truth at Heretikes handes or others that be gone out, vvhen it is vvithin them selues and onely vvithin them selues in Gods Church. If thou loue vnitie (saith S. Aug.) for thee also hath he, vvhosoeuer hath any thing in it. take avvay enuie it is thine vvhich I haue, it is mine vvhich thou hast. lib. Tract. 32. in Euang. Ioan.

24. You haue heard from the beginning.) Keepe that firmely & constanly vvhich you haue heard euen from the beginning, by the mouth of the Apostles: & not that only vvhich you haue receiued by vvriting.

29. VVhich doth iustice, is borne of him.) VVe see it is Apostolical doctrine, that men may do or vvorke iustice, and that so doing they be iust by their vvorkes proceding of Gods grace, & not, by faith or imputation onely.

CHAP. III.

2. And be the sonnes of God.] Not by nature, as Christ is but by grace and adoption.

2. We shal see him as he is.] How we shal see God, & be like vnto him in the next life, see S. Augus. ep. 111. 112. & li. 22 de ciuit. Dei c. 29.

3. Sanctifieth him self.] This teacheth vs that man sanctifieth himself by his free will working together with Gods grace S. Augustine vpon this place.

4. Sinne is iniquitie.] Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greeke word anomia, signifying nothing els but a swaruing or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the law: but not contrarie, that euery such swaruing from the law, should be properly a sinne, as the Heretikes do vntruely gather, to proue that concupiscence remaining after Baptisme is a very sinne, though we neuer giue our consent vnto it. And though in the 5 chapter folowing vers. 17. the Apostle turne the speache, affirming euery iniquitie to be a sinne, yet there the Greeke word is not the same as before, anomia, but adicia. By which it is plaine that there he meaneth by iniquitie, mans actual and proper transgression which must needes be a sinne. See S. Augustine cont. Iulian. li. 5. c. 3. S. Ambr. li. de Apologia Dauid c. 13.

6. Sinneth not.] Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these wordes, and those that folow vers. 9. the one, that the baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreable, that the Apostle should say, that mortal sinne doth not consist together with the grace of God, & therfore can not be cõmitted by a man continuing the sonne of God. and so is the like speache in the 9. verse folowing to be taken. See S. Hierom li. 2. cont. Iouinianum c. 1.

7. He that doeth iustice.] He doth inculcate this often, that mans true iustice or righteousnes consisteth in doing or working iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

8. Sinneth from the beginning.] The Diuel was created holy and in grace, and not in sinne: but he fel of his owne free will frõ God. Therfore these wordes, from the beginning, may be interpreted thus, from the beginning of sinne. and so the Apostle will say, The Diuel committed the first sinne. So S. Augustine li. 11. de ciu. Dei c. 15. expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needes also be taken in S. Iohns Gospel c 8. 44.

17. And shal see his brother.] Euery man is bound to giue almes according to his abilitie, when he seeth his brother in great necessitie.

22. We shal receiue, because.] Let the Protestants be ashamed to say that we obtaine al of God by onely faith, the Apostle here attributing it to the keeping of Gods commaundements. Note here also that Gods commaundements are not impossible to be kept, but were then, and are now obserued of good men.

23. And loue one an other.] Left any man should thinke by the wordes next before, onely faith in Christ to be commaunded or to please God, he addeth to faith the commaundements of charitie or loue of our neighbour.

CHAP.

CHAP. IIII.

1. Beleeue not euery ſpirit.)That is, Receiue not euery doctrine of ch as boaſt them ſelues to haue the ſpirit. For there be many falſe pro-hets, that is to ſay, Heretikes, vvhich shal goe out of the Church, and cha-nge the ſpirit, and vaunt of Gods vvord, Scripture, and Goſpel, vvhich in eede be ſeducers.

1. Proue the ſpirites.)It is not meant by this place, as the Proteſtants ould haue it, that euery particular perſon should of him ſelf examine, ie, or iudge v ho is a true or falſe doctor, and vvhich is true or falſe do-rine. But the Apoſtle here vvould euery one to diſcerne theſe diuerſities ſpirites, by taking knovvledge of them to vvhom God hath giuen the ft of diſcerning ſpirites and doctrines (vvhich S. Paul expresly ſaith giuen but to ſome, and not to euery one, 1. Cor. 12.) and by obeying the urch of God, to vvhom Chriſt hath giuen (Io. 14. 16.) the Spirit of truth. d this is onely the ſure vvay to proue the ſpirites and doctrines of theſe ies. And al they that vvould bring vs from our Paſtors and the Churches dgement, to our ovvne priuate trial, ſeeke nothing els but to driue vs to ſerable vncertainty in al our beleefe, as Caluin doth, vvho vpon this ice ſaith, that priuate men may examine the general Councels, do-ines.

2. Euery ſpirit that cõfeſſeth. The Apoſtle ſpeaketh accor ding to that ne, and for that part of Ch iſtian doctrine vvhich then vvas ſpecially to confeſſed, taught, & mainteined againſt certaine vvicked Hæretikes, Ce-thus, Ebion, and the like, that taught vvickedly againſt the ſon and both natures of Chriſt IESVS. The Apoſtle therfore giueth faithful people this token to knovv the true teachers of thoſe daies from falſe. Not that this marke vvould ſerue for al times, or in caſe of al o-er falſe doctrines, but that it vvas thẽ a neceſſarie note. As if a good Ca-like vvriter, Paſtor, or parents vvould vvarne al theirs, novv in theſe es, to giue care onely to ſuch teachers as acknovvledge Chriſt our Sa-ur to be really preſent, and ſacrificed in the B. Maſſe, & that al ſuch true preachers and of God, the reſt to be of the Diuel, or to be coun-the ſpirit of Antichriſt. VVhich ſpirit of Antichriſt (he ſaith) vvas co-euen then, and is no doubt much more novv in al Hæretikes, al ng precurſors of that great Antichriſt vvhich shal come tovvards the r end.

3. That diſſolueth.) To diſſolue, looſe, or ſeparate IESVS a der, vvas proper to al thoſe old Heretikes that taught either againſt Diuinitie, or Humanitie, or the Vnitie of his perſon, being of o natures, as Cerinthus, Ebion, Neſtorius, Eutyches, Manes or nichæus, Cerdon, Apelles, Apollinaris and the like. And this is one ce by vvhich vve may ſee that the common Greeke copies be not euer hentical, and that our old approued translation may not alvvaies be mined by the Greeke that novv is, vvhich the Proteſtants onely vv: but that it is to be preſu: poſed, vvhen our old Latin text diffe-plainely from the Greeke, that in old time either al or the more ap-ued Greeke reading vvas othervviſe, and that often the ſaid Greeke s corrupted then or ſince by Heretikes or othervviſe. For of the Gree-S. Irenæus li. 3. c. 18. among the Latin fathers, S. Auguſtine tract. ine, S. Leo ep. 10. c. 5. and Venerable Bede did reade as vve doe. this reading maketh more againſt the ſaid Heretikes, then that vvhich commõ Greeke novv hath, to vvit, Euery ſpirit that cõfeſſeth not Chriſt ne come in flesh, is not of God. vvhich is alſo in effect ſaid before

vers.

vers. 2. And that therfore it vvas corrupted and altered by Heretikes, see
vvordes of Socrates also a Greeke vvriter, very agreable to this pu:po
Nestorius (saith he li. 7 c. 33.) being eloquent by nature, vvhich is ofter
Heretikes, accounted him self therfore learned, & disdained to study
old interpreters, counting him self better then them all: being ignor
that in S. Iohns Catholike epistle the old (Greeke) copies had, EVERY
NE THAT DISSOLVETH IESVS, IS NOT OF GOD.
saith he, adding moreouer that such as vvould separate the diuinitie fr
the dispensation of Christs humanitie, tooke out of the old copies t
sense for vvhich the old expositours noted that these vvhich vvould lo
IESVS, had corrupted this Epistle. See also the Tripartite
12. c. 4.

6. In this vve knovv.) This is the most sure & general matke to kno
the true spirites and prophets from the false: that those vvhich be of G
vvil heare and obey their Apostles and lavvful pastors succeding the Ap
stles, and submit them selues to the Church of God. the other, that
not of God, vvil not heare either Apostle, pastor, or Church, but be th
ovvne iudges.

12. God no man hath seene.) No man in this life, nor vvith corpo
reies, cam see the proper essence or substance of the Deitie. see S. Augus
Paulin de videndo Deo. ep. 112.

17. That vve may haue confidence.) Confidence called in Latin Fi
cia, is neither al one vvith faith, nor a persuasion infallible that mak
a man no lesse secure and certaine of his saluation, then of the things th
vve are bound to beleeue, as the Protestants falsely teach: but it is on
a hope vvel corroborated, confirmed, and strengthened vpon the p
mises and grace of God, and the parties merites. And the vvordes both f
lovving & going before, proue also euidently against the Protestants, th
our confidence and hope in the day of iudgement dependeth not onely
pon our apprehension of Christs merites by faith, or vpon his grace a
mercie, but also vpon our conformitie to Christ in this life, in charitie a
good vvorkes. And that is the doctrine of S. Peter 2. Pet. 1. 10. vvhen he sa
Labour, that by good vvorkes you may make sure your vocation and e
ction. and S. Paules meaning, vvhen he said, 2. Tim. 4. 7, I haue fough
good fight, there is laid vp for me a crovvne of iustice, vvhich our Lo
vvil render to me in that day, a iust iudge.

18. Feare is not in charitie.) The Heretikes very falsly vnderst
this place so, that Christian godly men ought to haue no doubt, mistrust,
feare of hel and damnation. VVhich is most euidently against the Scriptu
commending euery vvhere vnto vs the avve and feare of God and
iudgements. Feare him (saith our Sauiour Mat. 10.) that can cast body a
soul into hel. And Psal. 118. Pearse my flesh vvith thy feare. VVhich fe
of Gods iudgements caused S. Paul 1. Cor. 9. & al good men to chast
their bodies, lest they should be reprobate and damned. And the vv
man Prou. 28. for this cause affirmeth him to be happie, that is euer fea
And holy Iob. c. 9. I feared all my vvorkes. And the Apostle, Ph
VVith feare & trembling vvorke your saluatiō. VVhich kinde of feare is e
in the iustest men and most ful of charitie, consisting vvel vvith the sa
vertue, and is called Filialis timor, because it is such as the good chil
ought to haue tovvard his father.

But there is a kinde of feare vvhich standeth not vvith charit
and is cleane against hope also; that vvhich bringeth such perplexi
and anxietie of conscience, that it induceth a man to mistrust or d
paire of Gods mercies. That seruile feare also vvhich make
a man often to leaue sinning and to doe the external vvorkes
iustice, not for any loue or delight he hath in God or his lavves, but on

for feare of damnation, though it be not ill in it self, but very profitable, as that vvhich helpeth tovvard the loue of God, yet it standeth not vvith charitie neither, but is daily more and more lessened, and at length quite driuen out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauiour saith, Mat. 10. Feare not them that kil the body.

CHAP. V.

3. His commaundements are not heauie.) How can the Protestants say that Gods commaundements can not possibly be fulfilled or kept in this life, seing the Apostle saith, they be not heauie and Christ saith, Mat. 11. v. 30. his yoke is svveete, & his burden light? See for the ful vnderstanding of this place. S. Augustine de perfectione iustitiæ c. 10. The Heretikes in fauour of their foresaid errour, rather translate, His commaundements are not greuous: then, are not heauie.

7. Three vvhich giue testimonie.) An expresse place for the distinction of three persons, & the vnitie of nature and essence in the B. Trinitie: against the Arians and other like Heretikes, vvho haue in diuers ages found them selues so pressed vvhich these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Protestants handle those textes that make against the. But because vve are not novv troubled vvith Arianisme so much as vvith Caluinisme, vve neede not stand vpon the varietie of readings or expositions of this passage. See S. Hierom in his epistle put before the 7. Canonical or Catholike Epistles.

16. A sinne to death.) A sinne to death is an other thing then a mortal sinne. for it is that mortal sinne only, vvhereof a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. I affirme (saith S. Augustide de correp. & grat. c. 12.) that a sinne to death is to leaue faith vvorking by charitie euen til death. So likevvise in the vvordes before, a sinne not to death, is not that vvhich vve call a venial sinne, but any that a man committeth and continueth not therein til death.

16. For that I say not.) If the sinne to death vvhereof he speaketh, be the sinne vvherein a man dieth vvithout repentance, according to S. Augustines vvordes before rehersed: then the praier vvhich he speaketh of, must needes be praier for the dead. because he speaketh of praying, or not praying, for them that died in deadly sinne. exhorting vs to pray, and encouraging vs to doe it vvith confidence to be heard, If vve pray for them that departed this life not in deadly sinne: and contrarievvise in maner diffuading & discouraging vs from praying for such as continued in vvickednes euen til their liues end. And S. Augustine setteth dovvne the Churches practise agreable to the Apostles meaning, li. 21. c. 24. de Ciuit. Dei. If there be any (saith he) that persist til death in impenitence of hart, doth the Church novv pray for them, that is, for the soules of them that so are departed? So saith he. And this is the cause, that Concilium Bracharense primum cap. 34. forbiddeth to pray for such as die in desperation, or kil them selues: and the reason. vvhy the Church forbeareth to pray for Heretikes that die in their heresie, or maintein heresie vnto death and by their death.

And that the place is most properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of vvhat sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be so

long as they be in this vvorld. And vve ſee that the Church vvaieth, and is often heard, for Heretikes, Ievves, Turkes, Apoſtataes, and vvhat other infidels or il men ſoeuer, during their liues. And it is great blaſphemie that the Caluiniſtes vtter vpon this place to vvit, that Apoſtaſie and certaine other ſinnes of the reprobate, can not be forgiuen at al in this life. VVhich they hold onely to auoid the ſequele of praying for the dead vpon theſe vvordes of S. Iohn. beſides that they muſt take vpon them preſumptuously, to knovv and diſcerne of Gods ſecretes, vvho be reprobate, and vvho be not, and according to that, pray for ſome, and not for other ſome. al vvhich is moſt vvicked and abſurd preſumption.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Ievves, and vvarned that he ſhould not be heard, Chap. 7. 11. 14. there is great difference, firſt, he had a reuelation by the vvordes of God that they vvould continue in their vvickednes, as vve haue not of any certaine perſon, vvhereof S. Iohn here ſpeaketh. ſecondly, Ieremie vvas not forbidden to pray for the remiſſion of their ſinnes, nor had denial to be heard therein for any mans particular caſe, vvhereof the Apoſtle here ſpeaketh: but he vvas told that they ſhould not eſcape the temporal puniſhment and affliction vvhich he had deſigned for them, and that he vvould not heare him therein.

17. Al iniquity.) Adicia.

21. From idols.) It is ſo knovvē a treacherie of Heretikes to tranſlate idola images (as here and in a number of places, ſpecially of the English Bible printed the yeare 1562) that vve neede not much to ſtand vpon it. As this alſo is ſeen to al the vvorld, that they dos it of purpoſe to ſeduce the poore ignorant people, and to make them thinke, that vvhatſoeuer in the Scriptures is ſpoken againſt the idols of the Gentiles (vvhich the Prophet calleth Simulachra Gentium) is meant of pictures, ſacred images, & holy memories of Chriſt and his Saincts. Againſt ſuch ſeducers the ſecond ſacred Councel of Nice, called the ſeuenth Synode, decreeth thus Act. 4. pag. 122. Quicunque ſententias ſacræ ſcripturæ de Idolis, contra venerandas imagines adducunt, anathema. Qui vererandas imagine. idola appellant, anathema Qui dicunt quod Chriſtiani adorant imagines vt Deos, anathema, that is, Anathema to al them that bring the ſentence of holy Scripture touching Idols, againſt the venerable images, Anathema to them that call the venerable images, idols. Anathema to them that ſay, Chriſtians adore images as gods.

Novv in their later tranſlations the Heretikes perceiuing that the vvorld ſeeth their vnhoneſt dealing, corrected them ſelues in ſome places, and in this place haue put, idols, in the text: but to giue the people a vvatchvvord that the Churches images are to be comprifed in the vvord, idols, (The Bible of the yere 1577.) they haue put, images, in the margēt. But concerning this matter, it is moſt euident that neither euery idol is an image, nor euery image an idol: and that hovvſoeuer the origine or etymologie of the vvord, idol, may be taken in the Greeke, yet both the vvordes and the things be in truth and by the vſe of al tonges, far differing. The great dragon that the Babylonians adored (Dan. 14.) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her coine or els vvhere, as Cæſars face vpon the coine, that Chriſt called for, is an image, but not an idol. and the Heretikes dare not tranſlate that text of Scripture thus, VVhoſe idol is this ſuperſcription? nor call the Queenes image, the idol of the Queene: nor Chriſt, the idol of his father: nor vvoman, the idol of the man: nor man, the idol of God, al vvhich in Scripture be named images for al that, and be ſo in deede, and not idols. VVhich conuinceth, that the Heretikes be falſe & corrupt tranſlatours in this place and other the like, confounding theſe tvvo vvordes as if they vvere al one.

but

But as for the hauing of images or purtraites of holy things, not onely in priuate houses, but also in Churches, God him self doth warrant vs, who Exod. 25. commaunded euen the Iewes them selues (a people most prone to idolatrie, and that after he had giuen them a special precept of not hauing, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the soueraine holiest place of adoration that was in the Temple, & about the Arke. yea and in respect of which sacred images partly, they did (as S Hierom saith ep. 17. c. 3.) so great reuerence to the holy place called Sancta sanctorum. If they then were warranted and commaunded to make and haue in so great reuerence the images of mere spirites or Angels, whose natural shape could not be expressed: how much more may we Christians haue and reuerence the images of of Christ, his B. mother, the Apostles, and other Saints, being men, whose shape may be expressed? So doth the said Nicene Councel argue against the Heretikes which at that time were the Aduersaries of images.

And note here, that eight hundred yeres agoe, they were straight counted Heretikes, that began to speake against images, and that Councel was called purposely for them, and condemned them for Heretikes, & confirmed the former auncient reuerence and vse of sacred images, which began euen in our Sauiours time or litle after, when good religious folke for loue & reuerence made his image, namely the woman that he healed of the blouddy fluxe. which image was also approued by miracles, as the Ecclesiastical historie telleth, and namely Eusebius Eccl. hist. li. 7. c. 14. who also witnesseth that the images of Peter and Paul were in his daies, as you may see also in S. Augustine (li. d. consens. Euangelist. c. 10.) that their pictures commonly stoode together in Rome, euen as at this day. Of our Ladies image see S. Gregorie li. 7. ep. 5. indict. 2. ad Ianuar. & ep. 53. In whom also (li. 7. ep. 109. you may see the true vse of images, & that they are the bookes of the vnlearned, and that the people ought to be instructed and taught the right vse of them, euen as at this day good Catholike folke doe vse them to helpe & increase their deuotion, in al Catholike Churches: yea the Luthe ans them selues reteine them still. S. Damascene wrote three bookes in defense of sacred images against the foresaid Hererikes.

ANNOTATIONS.

VPON THE SECOND EPISTLE OF IOHN THE APOSTLE.

6. From the beginning.) This is the rule of a Christian Catholike man, to walke in that faith and worship of God which he hath receiued from the beginning. Which is that which we now call according to the Scriptures, the tradition of the Apostles: that which is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful mā auoid seducers that rise vp in euery age, teaching new doctrine.

10. This doctrine.) The Apostles, and true Pastors their lavvful successors, and the Church of God in holy Councel, vse to set dovvne the true doctrine in those pointes vvhich Heretikes call into controuersie. VVhich being once done and declared to the faithful, they neede no other marke or description to knovv an Heretike or false teacher by, but that he commeth vvith an other doctrine then that vvhich is set dovvne to them. Neither can the Heretikes shift them selues, as novv a daies they vvould doe, saying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles rule. Many a good honest shepheard knovveth a vvoolfe, that can not define him. but the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith novv, Christ is really in the B. Sacrament, vnder forme of bread and vvine, &c. If therfore he bring not this doctrine, he is a seducer, and an Heretike and vve muſt auoide him, vvhether in his ovvne definitions and censures he seeme to him selfan Heretike or no.

10, Receiue him not.) Though in such times and places vvhere the communitie or most part be infected, necessitie often forceth the faithful to conuerse vvith such in vvordly affaires, to salute them, to eate and speake vvith them, and the Church by decree of Councel, for the more quietnes of timorous consciences prouided, that they incurre not excommunication or other censures for communicating in vvordly affaires vvith any in this kinde, except they be by name excommunicated or declared to be Heretikes: yet euen in vvordly conuersation and secular actes of our life, vve muſt auoid them as much as vve may, because their familiaritie is many vvaies contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other communicating vvith them in spiritual things, it is a great damnable sinne to deale vvith them.

10. Nor say, God saue you.) S. Irenæus (li 3. c. 3.) reporteth a notable storie of this holy Apostle touching this point, out of S. Polycarpus, vvhich is this. There be some (saith he) that haue heard Polycarpe say, that vvhen Iohn the disciple of our Lord vvas going to Ephesus, into a bath, to vvash him self, and savv Corinthus the Heretike vvithin the same, he sodenly skipt out, saying that he feared left the bath should fall, because Corinthus the enemie of truth vvas vvithin. So saith he of S. Iohn, and addeth also a like vvorthie example of S. Polycarpe him self: vvho on a time meeting Marcion the Heretike, and the said Marcion calling vpon him, and asking him vvhether he knevv him not: Yes quoth Polycarpe, i knovv thee for Satans sonne and heire. So great feare (saith S. Irenæus) had the Apostles and their disciples to cõmunicate in vvord onely vvith such as vvere adulterers of corrupters of the truth: as S. Paul also vvarned, vvhen he said, Tit. 3. A man that is an Heretike, after the first and second admonition auoid. So far Irenæus. If then, to speake vvith them or salute them, is so earnestly to be auoided according to this Apostles example & doctrine: vvhat a sinne it is to fauor them, to serue them, to marie vvith them, and so forth?

ANNO-

ANNOTATIONS.

VPON THE THIRD EPISTLE OF IOHN THE APOSTLE.

5. And that vpon strangers.) A great grace to be beneficial to strangers, specially to them that be of our Catholike faith and suffer for the same.

9. To beare primacie.) It seemeth (saith S. Bede) he vvas an Arch-heretike or proud Sect-maister.

10. I vvil aduertise.) That is, I vvil rebuke them and make them knowen to be vvicked, Bede.

ANNOTATIONS.

VPON THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

4. Into riotousnes.) Diuers Heretikes abuse the libertie of Christes grace and Gospel, to the fulfilling of their carnal lustes and concupiscences.

5. That Iesus.) This is our Sauiour, not Iosue, as S. Hierom noteth ep. 17. see Abac. 3. v. 18.

8. And dispise dominion.) Such be heretikes, that vvil not be subiect to any superior, or that refuse to obey the lavves either of Spiritual or Temporal rulers. in vvhich kinde (specially in blaspheming the supreme Spiritual Magistrate) the Protestants do passe.

9. For the body of Moyses.) VVhen, vvhy, or hovv this altercation or combat vvas betvvene S. Michael and the Diuel about Moyses body, no man can declare. only this vve see that many truthes and stories vvere kept in the mouthes & hartes of the faithful, that vvere not vvritten in Scriptures canonical, as this vvas among the Ievves.

10. They blaspheme.) He speaketh of Heretikes, vvho being ignorant in Gods mysteries and the diuine doctrine of his Church, vvhen they can not reproue the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments; and vvhatsoeuer is godly.

11. Cain, Balaam, Core,) The Apostle vvould haue Heretikes specially

to be knowen by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice vvas accepted and his reiected, slevve his said brother, and vvas a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their resemblance to Balaam, vvho for money vvas induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and false Prophets. vvherevpon S. Augustine saith, He is an Heretike that for temporal commodities sake either coineth or folovveth nevv opinions. S. August. li de vtil. cred. cap. 2. And lastly by the resemblance they haue vvith the auncient and notorious Schismatike Core, and his companions, vvho forsooke the ordinarie Priesthod appointed by God, and vvould needes doo sacrifice them selues vvithout calling.

Such in deede be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores vvere in his schismatical tabernacles. And as pride vvas the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Gouernours: so is intolerable pride the cause of al Heretikes forsaking their lavvful Pastors and Rulers, and namely of forsaking Christes ovvne Vicar in earth, our true Aaron, as S. Bernard calleth him. De consid li. 2. cap. 8. To al such forsakers the Apostle here giueth the curse and Væ due to the said three, Cain, Balaam, and Core, and telleth them that the storme of darkenes and eternal damnation is prouided for them: most liuely describing al Heretikes (as in some vve to our vvoe haue experience by their maners in our daies) in al this passage euen to the end of the epistle.

19 These are they vvhich segregate them selues.] The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these onely of our age. For there vvere many that forsooke Gods Church and segregated them selues from the fellovvship of the faithful euen in the primitiue Church: that vve may the lesse marvel at these men segregating them selues, and going out from the rest into seueral sectes, vvhich S. Augustine therfore calleth Segregations.

ANNOTATIONS.

VPON THE APOCALYPSE

OF IOHN THE APOSTLE.

CHAP. I.

1 Apocalypse.) Of the Apocalypse thus vvriteth the auncient father Dionys, Bishop of Corinth, as Eusebius alleageth him li. 7. c. 25. hist. Eccl. Of this booke (saith he) this is my opinion, that the matter thereof is far more profound then my vvit can reache vnto, & I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceding mystical and marvelous, vvhich though I vnderstand not, yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reprouing that vvhich I vnderstood not, but therfore I admire vvith reuerence, because my vvit can not attaine to it

it. Againe S. Augustine saith, that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some fevv things left euident, that through them a man may vvith labour searche out the rest, specially for that the author so repeateth the same things in diuers sortes, that seeming to speake of sundry matters, in deede is found but to vtter the same things diuers vvaies. li. 20. de Ciuit. Dei c. 17.

VVhich vve set dovvne here in the beginning, to vvarne the good Christian reader, to be humble and vvise in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophecie: giuing him further to vnderstand, that vve vvil in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special matter of edification, and that as breefely as may be, for that the volume grovveth great.

3. And keepeth these things.) There be many (specially novv a daies that be great readers, hearers and talkers of Scriptures. but that is not ynough to make them good or blessed before God, except they keepe the things prescribed and taught therein, according to our Sauours saying (Luc. 11.) Blessed are they that heare the vvord of God, and keepe it.

4. To the 7. Churches.) That certaine numbers may be obserued as significatiue and mystical it is plaine by many places of holy Scripture, & by the auncient Doctors special noting of the same to many purposes. VVhereby vve see the rashnes of our Aduersaries, in condemning generally al religious respect of certaine numbers in our praiers, fastes, or actions. Namely the number of Seuen, is mystical, and prophetical, perfect, and vvhich (as S Augustine saith) the Church knovveth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual mundation, as in the Prophets appointing of Naman to vvash seuen times in Iordan, and the sprinkling of the bloud seuen times against the tabernacle. li. 4. quæst. in numer. q. 33. See li. 5. c. 5. de Gen. ad lit. & li. 5. quest. in Deuter q 42. Al these visions stand vpon Seuens, seuen Churches, seuen Angels, seuen starres, seuen candlestickes, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambe, seuen hilles, seuen thunders, seuen heades of the Dragon, signifying the Diuel: seuen of the beast that is Antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke, and euery time that this number is vsed in this prophecie, it hath a mysterie & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As vvhen he vvriteth to seuē Churches, it is to be vnderstood of al the Churches in the vvorld: as the seuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and so forth in the rest, because the number of seuen, hath the perfection of vniuersalitie in it, as S. Augustine saith li 5. quæst. in Deuter. q. 42.

4 From the 7. spirites.) The Holy Ghost may be here meant, and so called for his seuenfold giftes and graces, as some expositours thinke, but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5 Chapter folovving: vvhere he seemeth to call these, the seuen spirites sent into al the vvorld, as S Paul to the Hebrues (c. 1. 14.) speaketh of Angels. and so the Protestants take it in their commentaries: vvhich vve note, because thereupon they must needes confesse that the Apostle here giueth or vvisheth grace and peace, not from God onely, but also from his Angels: though that benediction commeth one vvay of God, and an other vvay, of his Angels or Saincts, being but his creatures. And so they may learne, that the faithful ofte ioyning in one speache. God & our Lady, our Lord & any of his Saincts, to helpe vs or blesse vs, is not superstitious, but an Apostolical speache, and so the Patriarch

said (Gen. 48. v. 16.) The Angel that deliuereth me from al euils, bleſſe theſe children. See the Annot. Act. 15. 23.

6. A kingdom and Prieſts.) As al that truely ſerue God, and haue the dominion and ſuperioritie ouer their cōcupiſcences and vvhatſoeuer vvould induce them to ſinne, be kings: ſo al that employ their vvorkes and themſelues to ſerue God & offer al their actions as an acceptable ſacrifice to him, be prieſts. Neuertheleſſe, as if any man vvould therevpon affirme that there ought to be no other earthly powers or kings to gouerne in vvorldly affaires ouer Chriſtians, he vvere a ſeditious Heretike, euen ſoare they that vpon this or the like places vvhere al Chriſtians be called prieſts in a ſpiritual ſort, vvould therfore inferre, that euery one is in proper ſignification a Prieſt, or that al be Prieſts alike, or that there ought to be none but ſuch ſpiritual prieſts. for it is the ſeditious voice of Core, ſaying to Moyſes and Aaron, Let it ſuffice you, that al the multitude is of holy ones, and the Lord is in them. VVhy are you extolled ouer the people of the Lord? Num. 16.

9. VVas in the Iland.) Banished thither for religion by Nero, or rather by Domitian, almoſt 60. yeres after Chriſtes Aſcenſion.

10. I vvas in ſpirit.) I had a viſion, and not vvith my corporal eies, but in ſpirit I beheld the ſimilitudes of the thinges folovving.

10. On the Dominical day.) Many notable pointes may be marked here. firſt, that euen in the Apoſtles time there vvere daies deputed to the ſeruice of God, and ſo made holy and different, though not by nature, yet by vſe and benediction, from other profane or (as vve call them) vvorke-daies.

Secondly, that the Apoſtles and faithful abrogated the Sabboth vvhich vvas the ſeuenth day, and made holy day for it, the next day folovving being the eight day in count from the creation; and that vvithout al Scriptures, or commaundement of Chriſt that vve reade of, yea (vvhich is more) not onely othervviſe then vvas by the Lavv obſerued, but plainely otherviſe then vvas preſcribed by God him ſelf in the ſecond commaundement, yea and otherviſe then he ordained in the firſt creation, vvhen he ſanctified preciſely the Sabboth day, & not the day folovving. Such great power did Chriſt leaue to his Church, and for ſuch cauſes gaue he the holy Ghoſt to be reſident in it, to guide it into al truthes, euen ſuch as in the Scriptures are not expreſſed. And if the Church had authoritie & inſpiration from God, to make Sunday (being a vvorke day before) an euerlaſting holy day: and the Sunday, that before vvas holy day, novv a common vvorkeday: vvhy may not the ſame Church preſcribe & appoint the other holy feaſts of Eaſter. VVhitſuntide, Chriſtmas, and the reſt? for the ſame vvarrant she hath for the one, that she hath for the other.

Thirdly, it is to be noted that the cauſe of this change vvas, for that novv vve Chriſtians eſteeming more our redemption, then our firſt creatiō, haue the holy day vvhich vvas before for the remembrance of Gods accomplishment of the creation of things, novv for the memorie of the accomplishment of our redemption. VVhich therfore is kept vpon that day on vvhich our Lord roſe from life to death, vvhich vvas the day after the Sabboth, being called by the Ievves, vna or prima Sabbathi, the firſt of or after the Sabboth. Mat. 28. Act. 20. 1. Cor. 16. Fourthly, it is to be marked, that this holy day by the Apoſtles tradition alſo, vvas named Dominicus dies, our Lordes day, or the Dominike, vvhich is alſo an old Eccleſiaſtical vvord in our language. for the name Sunday is a heathenish calling, as al other of the vveeke daies be in our language: ſome impoſed after the names of planets, as in the Romans times, ſome by the name of certaine Idols that the Saxons did vvorship, & to vvhich they dedicated their daies before they vvere Chriſtians. VVhich names the Church vſeth not, but

hath

hath appointed to call the first day, the Dominike, after the Apostle here: the other by the name of Feries, vntil the last of the weeke, which she calleth by the old name. Sabboth, because that was of God, and not by imposition of the heathen. See the marginal Annot. Luc. 24. 1.

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy daies, and in times of contemplation, sacrifice, and praier, then on other profane daies. and therfore as S. Peter (Act. 10.) had a reuelation at the sixt houre of praier, and Zacharie (Luc. 1.) at the houre of incense, and Cornelius (Act. 10.) when he was at his praiers the ninthe houre, so here S. Iohn noteth that he had al these maruelous visions vpon a Sunday.

13. One like to the Sonne of man.) It seemeth not to be Christ him self, but an Angel bearing Christes person, & vsing diuers speaches proper to Christ.

13. Vested in a Priestly garment.) He appeared in a long garment or vestment proper vnto Priests (for so the word, poderes, doth signifie, as Sap. 18 24.) and that was most agreable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiastical historie for his Priestly garment called, petalon or lamina. Euseb. li. 3. hist. Eccl. c. 25. & li. 5. c. 23.

20. The seuen starres) The Bishops are the starres of the Church, as the Churches them selues are the golden candlesticks of the world: no doubt to signifie, that Christ preserueth the truth onely in and by the lawful Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and Mat. 5. 15. vpon the candlesticke which shineth to al in the house.

20. The Angels of the Churches.) The whole Church of Christ hath S. Michael for her keeper and Protector, and therfore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their special Angels Protectors, as we see in the 10. Chapter of Daniel: so much more the particular Churches of Christendom. See S. Hierom in 34. Ezech. But of those Angels it is not here meant, as is manifest. And therfore Angels here must needes signifie the Priests or Bishops specially of the Churches here, and in them. al the gouernours of the whole & of euery particular Church of Christendom. They are called Angels, for that they are Gods messengers to vs, interpreters of his will, our keepers and directors in religion, our intercessors, the cariers and offerers of our praiers to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

20. And the seuen candlesticks.) S. Irenæus alluding to this saith, The Church euery where preacheth the truth, and this is the seuenfold candlesticke, bearing the light of Christ &c. Li. 5. aduers. her.

CHAP. II.

1. And to the Angel.) That which before he willed him to write to the church, he now willeth to be written to the Angels or Bishops of the same onely. where we see, it is al one, to the Church, and to the head or gouernour therof.

1. Holdeth the seuen.) Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare

them vp in his right hand, and to vvalke in the middes of them: no doubt to vphold and preserue them and to guide them in al truth.

2. Thy vvorkes, labour, patience &c.) Things required in a Bishop. first, good vvorkes, and great patience in tribulation. next, zeale and sharpe discipline tovvard offenders is here commended in them. thirdly, vvisedom & diligence in tryal of falſe Apoſtles and preachers comming in sheepeskinnes: vvhere is signified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flockes.

4. Because thovv hast left thy first charity.) By this vve see is plainely refuted that vvhich some Heretikes hold, that a man once in grace or charitie can neuer fall from it.

5. VVil moue.) Note that the cause vvhy God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken avvay our golden candlesticke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former vvorkes of charitie vvhich our first Bishops & Church vvere notable and renovvmed for.

6. Because thou hatest.) VVe see here that of al things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is, their vvicked doctrine and conditions, euen as God hateth them. for vvhich onely zeale, our Lord saith here that he beareth vvith some Churches and Prelates, and saueth them from perishing.

6. Of the Nicolaites.) Heretikes haue their callings of certaine persons, as is noted at large Act. 11. 26. these had their name of Nicolas, one of the 7 first Deacons that vvere chosen Act. 6. VVho is thought to haue taught communitie of vvomen or vviues, and that it vvas lavvful to eate of meates offered to idols. VVhich later point is such a thing, as if one should hold it lavvful to receiue the bread or vvine of the nevv Communion, vvhich is a kinde of Idolothyta. that is, idolatrous meates. for though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Heretikes, it is a very paterne and marke vnto the faithful for euer, vvhat kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S. Hierom cont. Lucifer. in fine.

9. And thy pouerty.) This Church representeth the state of them that are spoiled of their goodes, emprisoned, & manifoldly afflicted for the catholike faith.

10. The crovvne of life.) The singular revvard of Martyrdom.

11. Of the second death.) The death of the body is the first death: the death of the soule, the second. vvhich Martyrs are sureſt to escape of al men.

13. VVhere Satan dvvelleth.) The special residence of Satan is vvhere the faithful are persecuted for Christes truth. vvhere not to deny the Cath. faith for feare, is much here commended.

14 To cast a scandal.) Iosephus vvriteth li. 4. Antiq. c. 6. that vvhen Balaam could not curse Gods people, nor othervvise anoy them, he taught Balac a vvay hovv to ouerthrovv them: to vvit, by presenting vnto them their Heathen vvomen very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish maners and displease God. To vvhich craftie counsel of Balaam the Apoſtle 2. Pet. 2. 15. Iuda v. 11. resembleth Heretikes fraude, vvho by offering of libertie of meate, vvomen, Church goodes, breache of vovves, and such other licentious allurements, cause many moe to fall, then by their preaching.

19. I knovv thy vverke.) None of these are any thing vvorth vvithout the other.

20. The

20. The vvoman Iezabel.) He vvarneth Bishops to be zelous and stout against false Prophets and Heretikes of vvhat sort soeuer, by alluding couertly to the example of holy Elias that in zeale killed 450. false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And vvhether there vvere any such great vvoman then, a furtherer and promotour of the Nicolaites, vvhom the Prophete should here meane, it is hard to say.

21. She vvil not repent.) See free vvil here most plainely, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord giueth sinners so long life, specially to expect their amendment: but Iezabel (to vvhom the Apostle here alludeth) vvould neuer repent.

22. They that commit aduoutrie vvith her.) Such as communicate vvith Heretikes, shal be damned (alas) vvith them. for, not onely such as vvere in their hartes, of Iezabels religion, or inwardly beleeued in Baal, but such as externally for feare vvorshipped him: vvhich the Scriptures call, bowing of their knees to Baal) are culpable as now many bow their knees to the Communion, that bow not their hartes.

23 According to his vvorkes.) Who seeth not here that good vvorkes deserue saluatiõ, as il vvorkes damnation: and that it is not faith alone that God rewardeth but that faith vvhich vvorketh by charitie?

26. I vvil giue him power.) Obserue that not onely Angels haue power and regiment ouer Countries vnder God, but now for the honour of Christs humane nature, and for his ministerie in the vvorld, the Saincts deceased also, being in heauen, haue gouernement ouer men and Prouinces, and therfore haue to doe vvith our affaires in the vvorld. Vvhich is against the Heretikes of these daies, that to take away our praiers to Saincts, vvould spoile them of many soueraine dignities, vvherein the Scriptures make them equal vvith Angels.

28. As I also haue receiued of my father.) This great priuilege of Saincts riseth of the power and preeminence of Christ, vvhich his father gaue him according to his humanitie, and therfore to deny it to Saincts, is to deny it to Christ him self.

CHAP. III.

4. Vvhich haue not defiled their garments.) Such as haue not committed deadly sinne after baptisme.

4 Because they are vvorthy.) Note that there is in man a vvorthinesse of the ioyes of heauen, by holy life. & this is a common speache in holy Scripture, that man is vvorthy of God, of heauen, of saluation.

5. He that shal ouercome.) In al these speaches to diuers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the reward of the next life. And yet the Caluinists vvould haue no man do good in respect of such reward

9. Adore before thy feete.) You see this vvord of adoration is in Scriptures vsed for vvorship of creatures also, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 19. & 22. Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration vvas of God onely and that, before the feete of the partie, signifieth nothing els but his presence, is false and against the phrase of Scriptures. 2 Reg. 4. vvhere the Sunamite adored Elisæus, falling downe before his feete

and 4

and 4. Reg. 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effecte of his louetovvardes him, saying, And they shal knovv that I haue loued thee. And that vvhich he saith in the 22. Chapter, I fel dovvne to adore before the feete of the Angel: the very same he expresseth thus in the 19. Chapter, I fel before his feete to adore him: making it al one, to adore before his feete, and to adore him.

11. That no man take thy crovvne.) That is, his crovvne of euerlasting life and glorie, if he persevere not to the end in faith & good vvorkes: othervvise an other shal enter into his place, as Mathias did both to the dignitie of the Apostleship, & to the heauenly crovvne due for the vvel vsing and executing of the same function: vvhich Iudas might and should haue had, if he had persevered to the end. and as the Gentiles came into the grace and place of the Ievves. Other difficulties concerning this kinde of speaches are resolued in Schoolemen, and are not here to be stoode vpon.

16. Lukevvarme.) Zeale and fervour is commendable, specially in Gods cause: and the Neuters that be neither hote nor cold, are to Christ and his Church burdenous and lothsome, as lukevvarme vvater is to a mans stomake, prouoking him to vomite. and therfore he threateneth to vomit vp such Neuters out of his mouth.

20. And knock.) God first calleth vpon man and knocketh at the doore of his hart: that is to say, offereth his grace. and it lieth in man to giue consent by freevvil holpen also by his grace.

CHAP. IIII.

6. Foure beastes.) These foure beastes, and the like described Ezech. 1. by the iudgment of the holy Doctors signifie the 4. Euangelistes, and in them al true preachers. the man, Mathevv: the lion, Marke: the calfe, Luke: the egle, Iohn.

8. Holy, holy, holy.) This vvord is thrise repeated here, and Esa. 6. and to the imitation therof, in the seruice of the holy Church, at Te Deum, and at Masse, specially in the Preface next before the great mysteries, for the honour of the three persons in the B. Trinitie, and that the Church militant may ioyne vvith the triumphant, and vvith al the orders of Angels, vvho also are present at the consecration, and doe seruice there to our common Lord and Maister. as S. Chrysostom vvriteth li. 6. de Sacerdotio. and ho. 1. de verb. Esa. to. 1. The Greekes call it, the hymne Trisagios, that is, Thrise holy.

CHAP. V.

1. A booke vvritten.) S. Gregorie taketh it to be the booke of holy Scripture. li 4. Dialog. c. 42.

3. Nor vnder the earth.) He speaketh not of the damned in Hel, of vvhom there could be no question: but of the faithful in Abrahams bosome, & in Purgatorie.

5. Behold the lion.) So did Iacob (Gen. 49.) call Christ, for his kingly fortitude in subduing the vvorld vnto him.

6 A Lambe

6. A Lambe ſtandige.) So Chriſt is called for that he is the immaculate hoſt or ſacrifice for our ſinnes.

8. The praiers of Saincts.) Hereby it is plaine that the Saincts in heauen offer vp the praiers of faithful and holy perſons in earth (called here ſaincts, and in Scripture often) vnto Chriſt. And among ſo many diuine & vnſearcheable myſteries ſet dovvne vvithout expoſition, it pleaſed God yet, that the Apoſtle him ſelf ſhould open this one point vnto vs, that theſe odours be the laudes and praiers of the faithful, aſcending and offered vp to God as incenſe, by the Saincts in heauen. that ſo the Proteſtants may haue no excuſe of their errour. That the Saincts haue no knovvledge of our affaires or deſires.

9. Becauſe thovv vvaſt ſlaine, and haſt redeemed vs.) This maketh againſt the Caluiniſtes vvho are not content to ſay that vve merite not, but that Chriſt merited not for him ſelf. Calu. Philip. 2. v. 9.

10. A kingdom and prieſts.) To ſerue God and ſubdue vices and ſinnes, is to reigne or to be a king ſpiritually. likevviſe to offer vnto him the ſacrifices of good vvorkes, is to be a prieſt after a ſort: though neither the one nor the other in proper ſpeache. See the Annotation before Chap. 1. verſ. 6.

13. Euery creature.) He meaneth the creatures in heauen, as Angels and Saincts. the holy perſons in earth, and thoſe that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not ſpeake in this caſe:) laſtly, of the peoples in Ilands (here called the ſea) vvhich the Prophets vſe often to name ſeuerally, vvhē they foretel the ſpreading of Chriſts glorie through the vvorld. as Eſa. c. 49. Heare ye Ilandes and you people afar of. &c.

13. And to the Lambe.) Al the ſaid creatures are bound to giue honour, not onely to God, but to Chriſt as man, and our redeemer: & ſo they here doe.

CHAP. VI.

9. Vnder the altar. Chriſt as man (no doubt) is this altar, vnder vvhich the ſoules of al Martyrs liue in heauen, expecting their bodies, as Chriſt their head hath his body there already. And for correſpondence to their place or ſtate in heauen, the Church laieth commonly their bodies alſo or relikes neere or vnder the altars, vvhere our Sauiours body is offered in the holy Maſſe: and hath a ſpecial prouiſo that no altars be erected or conſecrated vvithout ſome part of a Saincts body or relikes. Conc. African. can. 50. Carthag 3. can. 14. See S. Hierom cont. vigilant c. 3. S. Auguſtine de ciuit. li. 8. c. 27. S. Gregorie li. 5. ep. 50. li. 1. ep. 52. li. 2. ep. 58. VVhervnto the Prophet ſeemeth here to allude, making their ſoules alſo to haue their being in heauen, as it vvere vnder the altar. But for this purpoſe note vvel the vvordes of S. Auguſtine (or vvhat other auncient vvriter ſoeuer vvas the author thereof) Ser. 11. de Sanctis. Vnder the altar (ſaith he) of God I ſavv the ſoules of the ſlaine. Vvhat is more renerent or honorable, then to reſt vnder that altar on vvhich ſacrifice is done to God, and in vvhich our Lord is the Prieſt: as it is vvriten, Thou art a Prieſt according to the order of Melchiſedec? Rightly do the ſoules of the iuſt reſt vnder the altar, becauſe vpō the altar our Lordes body is offered. neither vvithout cauſe do the iuſt there call for reuenge of their bloud, vvhere alſo the bloud of Chriſt is ſhed for ſinners. and many other goodly vvordes to that purpoſe.

This place alſo the vvicked heretike Vigilantius (as S. Hierom vvriting againſt him vvitneſſeth c. 2.) abuſed to proue, that the ſoules of Martyrs and other Saincts vvere included in ſome certaine place, that they could not be preſent at their bodies and monuments (vvhere Chriſtian

peoples

people vsed in the primitiue Church to pray vnto them, as Catholike men doe yet) nor be vvhere they list, or vvhere men pray vnto them. To vvhich the holy doctor answereth at large, that they be vvheresoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his vvordes be these, that you may see hovv this blessed father refuted in that Heretike the Caluinistes so lōg before they vvere borne. Doest thou (saith he) prescribe lavves to God? Doest thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They folovv the Lambe vvhither soeuer he goeth. Apoc. 14. If the Lambe be in euery place, then they that be vvith the Lambe, must be euery vvhere. And if the diuel and vvicked spirites gadding abrode in the vvorld vvith passing celeritie, be present euery vvhere: shal holy Martyrs after the sheading of their bloud, be kept close vnder an altar, that they can not sturre out from thence? So answereth this learned doctor.

VVhich misliketh our Caluinistes so much, that they charge him of great errour, in that he saith, Christ according to his humanitie is euery vvhere, as though he vvere an Vbique tarie Protestant. VVhere, if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saincts should be personally present at once in euery place a like, as God is: but that their motion, speede, and agilitie to be vvhere they list, is incomparable, and that their povver and operation is accordingly. vvhich they may learne to be the holy doctors meaning, by the vvordes that folovv of the Diuel and his ministers: vvhom he affirmeth to be euery vvhere no othervvise but by their exceding celeritie of being & vvorking mischeefe novv in one place, novv in an other, and that in a moment. For though they be spirites, yet are they not euery vvhere at once according to their essence. And for our nevv Diuines it vvere a hard thing to determine, hovv long Satan (that told our Lord he had circuited the earth Iob. 1.) vvas in his iourney, and in the particular consideration and tentation of Iob: and hovv many men he assaulted in that his one circuite, No, no. such curious companions knovv nothing, nor beleeue nothing, but that they see vvith corporal eies, and teach nothing but the vvay to infidelitie.

10. And they cried.) S. Hierom also against the said Virgilantius reporteth, that he vsed an argument against the praiers of Saincts out of this place, for that these Martyrs cried for reuenge, and could not obtaine. But vve vvil report his vvordes, that you may see hovv like one heretike is to an other, these of our daies to those of old. Thou saiest in thy booke (saith S. Hierom c. 3.) that vvhiles vve be aliue, one of vs may pray for an other: but after vve be dead, no mans praier shal be heard for an other: specially seing the Martyrs asking reuenge of their bloud, could not obtaine. So said the Heretike. Against vvhich the holy Doctor maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they shal be much sooner heard of God, then vvhen they vvere in the vvorld.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, These Martyrs did not obtaine, ergo Saincts do not pray for vs: it vvas so friuolous, and the antecedēt so manifestly false, that he vouchsaued not to stand about it. For it is plaine that the Martyrs here vvere heard, and that their petition should be fulfilled in time appointed by God (vvherevnto they did and do al vvaies conforme them selues) for it vvas said vnto thē, That they should rest yet a litle time, til &c. And that Martyrs praiers be heard in this case, our Sauiour testifieth Luc. 18. saying, And vvil not God reuenge his elect that crie to him day & night? I say to you, he vvil quickly reuerēge them. And if God do not heare the Saincts sometime nor graunt their requestes, is it therfore consequent that they do not or may not pray? Then Christ him self should not haue praied his father

ther to remoue the bitter cuppe of death from him, becauſe that petition vvas not graunted.

10. Reuengeſt thou not?) They do not deſire reuenge vpon their enemies for hatred; but of charitie and zeale of Gods honour, praying that his enemies and the perſecutors of his Church and Saincts, that vvil not repent, may be confounded: and that our Lord vvould accelerate his generall iudgement, that ſo they might attaine the perfect crovvne of glorie promiſed vnto them, both in body and ſoule: vvhich is to deſire the reſurrection of their bodies, vvhich then ſhal triumph perfectly and fully ouer the perſecutors that ſo cruelly handled the bodies of the elect, vvhich ſhal then appeare glorious to the enemies confuſion.

11. To euerie one of them one.) This one ſtole ſignifieth the glorie or bliſſe of the ſoule onely, but at the day of iudgement they ſhal haue it doubled by adding the glorie of their body alſo.

11. Til their fellovv ſeruantes be complete.) There is a certaine number that God hath ordained to die for the teſtimonie of truth and the Catholike faith, for conformitie of the members to the head Chriſt our cheefe Martyr, and til that number be accompliſhed, the generall condemnation of the vvicked perſecutors ſhal not come, nor the generall revvard of the elect.

12. And behold there vvas made a greate earth-quake.) The tribulation that ſhal fall in the time of Antichriſt.

CHAP. VII.

3. Til vvee ſigne.) It is an alluſion to the ſigne of the Croſſe vvhich the faithful beare in their foreheads, to ſhevv they be not aſhamed of Chriſt. S. Auguſt. tract. 43. in Io.

4. Of euery tribe.) Of al the tribes put together, ſo many, 144000.

9. A greate multitude.) The elect of the Gentiles.

9. And palmes.) Boughes of the palme tree be tokens of triumph and victorie.

CHAP. VIII.

3. And ſtoode before the alter.) The Prieſt ſtanding at the altar praying & offering for the people in the time of the high myſteries, Chriſt himſelf alſo being preſent vpon the altar, is a figure of this thing, & therevnto he alludeth.

4. Of the incenſes of the prayers.) If this be S. Michael or any Angel, and not Chriſt him ſelf, as ſome take it, Angels offer vp the praiers of the faithful, as the 24. Elders did chap. 5 for this vvord Saincts, is taken here for the holy perſons on earth, as often in the Scripture: though it be not againſt the Scriptures, that the inferior Saint or Angel in heauen ſhould offer their praiers to God by their ſuperiors there. But hereby vve conclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Saincts offer our praiers to God. as alſo it is plaine of Raphael Tob. 12. 12.

CHAP.

CHAP. IX.

1. I savv a starre.)The fall of an Arch heretike, as Arius, Luther, Caluin, out of the Church of God. VVhich haue the key of Hel to open & bring forth al the old condemned heresies buried before in the depth.

3. There issued forth locustes into the earth.) Innumerable petty heretikes folovving their Maisters after the opening & the smoke of the bottomlesse pit.

4. Nor any greene thing.) The Heretikes neuer hurt or seduce the greene tree, that is, such as haue a liuing faith vvorking by charitie. but commonly they corrupt him in faith vvho should othervvise haue perished for il life, and him that is reprobate, that hath neither the signe of the Crosse (vvhich is Gods marke) in the forehead of his body, nor the note of election in his soule.

7. Prepared into battel.)Heretikes being euer ready to contend, do pretend victorie, and counterfeit gold: in shape as men, as smothe and delicate as vvomen, their tongues and pennes ful of gall and venim: their hartes obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion. but they endure for a litle season.

20. And the rest)Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

20. Neither haue done pœnance.) This phrase being the like both in greeke and latin, signifieth such sorovvful & penal repentance as causeth a man to forsake his former sinnes and depart from them. See the same phrase c. 2. 21. 22. & Act. 8. v 22.

20. Idols of gold.) Here againe the nevv Translatours abuse the people, for idols saying images: the place being plainely against the pourtraites of the Heathen Gods, vvhich are here and in the Psalme 95. called, dæmonia, Diuels.

CHAP. X.

4. And vvrite them not.)Many great mysteries and truthes are to be preserued in the Church, vvhich for causes knovven to Gods prouidence are not to be vvriten in the booke of holy Scripture.

5. Lifted vp his hand, to heauen.) This vvas the maner of taking an othe by the true God. as Deut. 32.

9. And deuoure it.)By earnest studie and meditation.

9. It shalbe svveete.)Svveete in the reading, but in fulfilling, somevvhat bitter, because it commandeth vvorkes of penance and suffering of tribulations.

CHAP. XI.

2. The holy city tvvo and fourty monethes.) Three yeres and a halfe. VVhich is the time of Antichrists reigne and persecution.

3. My tvvo vvitnesses.)Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the larer day, it is a most notorious

to vse S. Augustines vvordes) In the mouthes and hartes of faithful men. See li 20 de Ciuit. Dei c. 29. Tract. 4. in Ioan. and both of Enoch and Elias, Lib. 1. de pec merit. c. 3. So the rest of the Latin Doctors as, S. Hierom ad Pammach ep. 61. c. 11. & in Psal. 20. S. Ambrose in Psal 45. S. Hilarie 20. can in Mat. Prosper li. vltim. de Promissionibus c. 13. S. Gregorie li. 14. Moral. c. 11. & ho. 12. in Ezech. Beda in 9. Marci. The Greeke fathers also, as S. Chrysostom ho 58 in Matt. & ho 4. in 2 Thessal. & ho. 21. in Gen. & ho 22 in ep. ad Hebr. Theophylacte and Oecumenius in 17. Matthæi. S. Damascene li 4 de Orthodoxa fide c. 27.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Eccli ci 44. 16. vvhere it is plainely said of Enoch, that he is translated into Paradise, as al our Latin examplars do reade: and of Elias, that he vvas taken vp aliue, it is euident 4. Reg. 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. li. 5. in initio. Dicunt Presbyteri (saith he) qui sunt Apostolorum Discipuli. So say the Priests or Auncients that are the scholers of the Apostles. See S. Iustine q 85. ad orthodoxos. Finally, that they shal returne into the companie of men in the end of the vvorld, to preache against Antichrist, and to inuite both Ievves and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so vve haue in part other testimonies hereof. Mal. 4. Eccl. ci. 44. 16. 48. 11. Mat. 17. 11. See also Hyppolytus booke of Antichrist and the end of the vvorld. Al vvhich being vvel considered, the Heretikes are to contentious and incredulous, to discredite the same, as they commonly doe.

7. The beast.) The great Antichrist.

8, The streates of the greate city.) He meaneth Hierusalem, named Sodom and AEgypt for the imitation of them in vvicknes. So that vve see his cheefe reigne shal be there, though his tyrannie may extend to al places of the vvorld.

10. The earth shalbe glad.) The vvicked reioyce, vvhen holy men are executed by the tyrants of the vvorld, because their life and doctrine are burdonous vnto them.

15. The kingdom of this vvorld.) The kingdom of this vvorld vsurped before by Satan & Antichrist, shal aftervvard be Christes for euer;

18. And to render.) To repay the hire or vvages (for so both the Greeke vvord and the latin signifie) due to holy men, proueth against the protestants, that they did truely merite the same in this life.

CHAP. XII.

1. A vvoman.) This is properly & principally spoken of the Church and by allusion, of our B. Lady also.

4. And his tayle drevv.) The spirites that fall from their first state into Apostasie vvith him and by his meanes.

4. He might deuoure her sonne.) The Diuels endeuour against the Churches children, and specially our B. Ladies onely sonne the head of the rest.

6. The vvoman fled.) This great persecution that the Church shal flee from, is in the time of Antichrist, and shal endure but three yeres and a halfe, as is noted v. 14 in the margent. In vvhich time for al that, she shal not vvant our Lordes protection, nor true Pastors, nor be so secrete, but al faithful men shal knovv and folovv her: much lesse shal she decay, erre in faith or degenerate and folovv Antichrist, as Heretikes do vvickedly

feine. As the Church Catholike novv in England in this time of perſecutiõ, becauſe it hath no publike ſtate of regiment nor open free exerciſe of holy functions, may be ſaid to be fled into the deſert, yet it is neither vnknovven to the faithful that folovv it, nor the enemies that perſecute it: as the hidde company that the proteſtants talke of, vvas for ſome vvordes together, neither knoovven to their frendes nor foes, becauſe there vvas in deede none ſuch for many ages together. And this is true, if vve take this flight for a very corporal retiring into vvildernes. VVhere in deede it may be, and is of moſt expounded, to be a ſpiritual flight, by forſaking the ioyes and ſolaces of the vvorld, and giuing her ſelf to contemplation & penance, during the time of perſecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very vvel ſignifie the deſolation and affliction that the Church ſuffereth and hath ſuffered from time to time in this vvildernes of the vvorld, by al the forerunners and miniſters of Antichriſt, Tyrants and Heretikes.

7. A great battel.) In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvas ſometime of the Ievves Synagogue Dan. 10.21) and his Angels, and the Deuil and his miniſters. the perfect victorie ouer vvhom, shal be at the iudgement. Marke here alſo the cauſe vvhy S. Michael is commonly painted fighting vvith adragon.

11. And they ouercame.) VVhen the Angels or vve haue the victorie, vve muſt knovv it is by the bloud of Chriſt, and ſo al is referred alvvaies to him.

14. For a tyme.) This often inſinuation that Antichriſts reigne shal be but three yeres & a halfe (Dan. 7.25. Apoc. 11.2.3. & in this chap. v. 6. c. 13.5.) proueth that the heretikes be excedingly blinded vvith malice, that hold the Pope to be Antichriſt, vvho hath ruled ſo many ages.

15. To be caried avvay.) By great perſecution he vvould drav vv her, that is her children from the true faith: but euery one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie. At vvhoſe conſtancie he being the more offended, vvorketh malicious attemps in aſſaulting the frailer ſort, vvho are here ſignified by the reſt of her ſeede that keepe the commaundements, but are not ſo perfect as the former.

CHAP. XIII.

1. A beaſt comming vp.) This beaſt is the vniuerſal companie of the vvicked, vvhoſe head is Antichriſt: & the ſame is called (Apoc. 17.) the vvhoore of Babylon. The 7. heades be expounded (Apoc. 17.) ſeuen kings: fiue before Chriſt, one preſent, and one to come. The 10. hornes be alſo there expounded to be 10 kings that ſhal reigne a short vvhile after Antichriſt. This dragon is the Diuel, by vvhoſe povver the vvhoore or beaſt or Antichriſt vvorketh. for in the vvordes folovving (v. 3. & 4.) Antichriſt is called the beaſt, to vvhom the dragon, that is, the Deuil giueth that povver of feined miracles. and as vve adore God for giuing povver to Chriſt and his folovvers, ſo they shal adore the Deuil for aſſiſting Antichriſt and giuing him povver.

3. And al the earth vvas in admiration.) They that novv folovv the ſimpleſt & groſſeſt heretikes that euer vvere vvithout ſeeing miracles, vvould then much more folovv this great ſeducer vvorking miracles.

6. To blaſpheme his name.) No heretikes euer liker Antichriſt, then theſe in our daies, ſpecially in blaſphemies againſt Gods Church, Sacramẽts, Saincts, miniſters, and al ſacred thinges.

7. To make battel vvith the Saincts.) He shal kil the ſaincts then liuing,

ding Elias and Enoch, and infinite moe that profesſe Chriſt, vvherby vve muſt learne, not to maruel vvhen vvee ſee the vvicked perſecute and preuaile againſt the iuſt, in this life. Then ſhal his great perſecution & cruelty trie the ſaincts patience, as his vvonderful meanes to ſeduce, ſhal trie the ſtedfaſtnes of their faith, vvhich is ſignified by theſe vvordes folovving, Here is the patience and the faith of ſaincts. And vvhen it is ſaid, They adored the beaſt, vvhoſe names are not vvritten in the booke of life of the Lambe, it giueth great ſolace and hope to al them that ſhal not yeld to ſuch perſecutions, that they are of Gods elect, and their names vvritten in the booke of life.

11. I favv an other beaſt.) An other falſe prophet inferior to Antichriſt ſhal vvorke vvonders alſo, but al referred to the honour of his maiſter Antichriſt. So doth Caluin & other Arch-heretikes peruert the vvorld to the honour of Antichriſt, and ſo do their ſcholers alſo for the honour of thē.

14. The image of the beaſt.) They that novv refuſe to vvorship Chriſts image, vvould then vvorship Antichriſts. And vve may note here, that as the making or honouring of this image vvas not againſt the honour of Antichriſt, but vvholy for it, as alſo the image erected of Nabuchodonoſor, and the vvorship thereof vvas altogether for the honour of him, ſo is the vvorship of Chriſts image, the honour of Chriſt him ſelf, and not againſt him, as Proteſtants madly imagin.

17. The character or the name.) As belike for the peruerſe imitation of Chriſt, vvhoſe image (ſpecially as on the Roode or crucifixe) he ſeeth honoured and exalted in euery Church, he vvil haue his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt) ſo for that he ſeeth al true Chriſtian men to beare the badge of his Croſſe in their foreheads, he likevviſe vvil force al his to haue an other marke, to abolish the ſigne of Chriſt. By the like emulation alſo and vvicked oppoſition he vvil haue his name and the letters thereof to be sacred, and to be vvorne in mens cappes, or vvritten in ſolemne places, and to be vvorshipped, as the name of Ieſus is and ought to be among Chriſtian men. And as the ineffable name of God vvas among the Ievves exp eſſed by a certaine number of 4. characters (therfore called Tetragrammatiō) ſo it ſeemeth the Apoſtle alludeth here to the number of Antic riſts name.

And here it is much to be noted, that the Proteſtants plucking dovvne the image of Chriſt out of al Churches, & his ſigne of the croſſe from mens foreheads, and taking avvay the honour and reuerence of the name IESVS. doe make roome for Antichriſt image, & marke, and name. And vvhen Chriſts images and enſignes or armes ſhal be abolished, and the Idol of Antichriſt ſet vp in ſteede thereof, as it is already begonne: then is the abomination of deſolation vvhich vvas fore told by Daniel and our Sauiour.

18. Let him count.) Though God vvould not haue it manifeſt before hand to the vvorld, vvho in particular this Antichriſt ſhould be, yet it pleaſed him to giue ſuch tokens of him, that vvhen he commeth, the faithful may eaſily take notice of him, according as it vvritten of the euent of other prophecies concerning our Sauiour, Io. 14. 29. That vvhen it is come to paſſe, you may beleeue. In the meane time vve muſt take heede that vve iudge not ouer rashly of Gods ſecretes, the holy vvriter here ſignifying, that it is a point of high vnderſtanding, illuminated extraordinarily by Gods ſpirit, to recken right and diſcipher truely before hand, Antichriſts name and perſon.

18. It is the number of a man.) A man he muſt be, and not a Diuel or ſpirit, as here it is cleere, and by S. Paul 2. Theſſ. 2. vvhere he is called the man of ſinne. Againe, he muſt be one particular perſō. & not a number, a ſucceſſiō, or vvhole order of any degree of men: becauſe his proper name,

and

end the particular number, and the characters thereof be (though obscurely) insinuated. Which reproueth the vvicked vanitie of Heretikes, that vvould haue Christs ovvne Vicars, the successors of his cheefe Apostle, yea the vvhole order of them for many ages together, to be this Antichrist Who by his description here and in the 2nd Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord IESVS is. And vvhosoeuer he be, these Protestants vndoubtedly are his precursors. for as they make his vvay by ridding avvay Christ images, crosse, and name, so they exceedingly promote the matter by taking avvay Christs cheefe minister, that al may be plaine for Antichrist.

If the Pope had been Antichrist, and had been reuealed novv a good many yeres sithence, as these fellovves say he is to them, then the number of his name vvould agree to him, and the prophetie being novv fulfilled, it vvould euidently appeare that he bare the name and number here noted. for (no doubt) vvhen he commeth, this count of the letters or number of his name vvhich before is so hard to knovv, vvil be easie. for he vvill set vp his name in euery place, euen as vve faithful men do novv aduance Iesus. And vvhat name proper or appellatiue of al or any of the Popes do they finde to agree vvith this number, notvvithstanding they boast that they haue found the vvhole order and euery of them these thousand yeres to be Antichrist, and the rest before euen from S. Peter, forevvorkers tovvard his kingdom?

18. The number 666.) Forasmuch as the auncient expositors and other do thinke (for certaine knovvledge thereof no mortal man can haue vvithout an expresse reuelation) that his name consisteth of so many, & such letters in Grecke, as according to their maner of numbering by the Alphabete make 666. and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenæus findeth them in Latinos and Teitan, Hipp. in arnoumæ Arcans in Lampetis, & some of this age in Luderus, vvhich vvas Luthers name in the Almain tongue): therfore vve see there can be no certaintie, and euery one frameth and applieth the letters to his ovvne purpose. and most absurd folly it is of the Heretikes, to applie the vvord, Latinos, to the Pope: neither the vvhole order in common, nor euer any particular Pope being so called, and S. Irenæus the first that obserued it in that vvord, applied it to the Empire & state of the Romane Emperour, vvhich then vvas Heathen, and not to the Pope of his daies or after him: and yet preferred the vvord, Teitan, as more agreable, vvith this admonition, that it vvere a very perilous and presumptuous thing to define any certaintie before hand, of that number and name. And truely vvhatsoeuer the Protestants presume herein of the Pope, vve may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self.

CHAP. XIII I.

1. And behold a lambe.) Christ, and the same number of elect that vvere signed chap. 7.

4. For they are virgins.) One state of life more excellent then an other. and virgins for their puritie, ailing the rest, & alvvaies accompanying Christ according to the Churches hymne out of this place. Quocunque pergis, virgines sequuntur, &c.

4. The first fruites to God & the lambe.) This the Church applieth to the holy Innocents that died first for Christ.

8. That greate Babilon.) The citie of the diuel, vvhich is the vniuer-

sal

sal societie of the vvicked misbeleuers & il liuers in the vvorld.

10. He also shal drinke.) The great damnation that shal folo them that forsake Christ & the Church, & vvorship Antichrist or h image.

12. Which the commaundementes.) Faith is not ynough to salu tion, vvithout fulfilling of Gods commaundements.

13. From hence forth novv.) This being specially spoken of Ma tyrs (as not onely S. Augustine seemeth to take it, but the Caluinis them selues, translating, in domino, for our Lords cause) the Prot stants haue no reason to vse the place against Purgatorie or praier for t departed. seeing the Catholike Church and al her children confesse, th al Martyrs are straight after their death, in blisse, and neede no praier VVhereof this is S. Augustine knovven sentence, He doth iniurie to t Martyr, that praieth for the Martyr. Ser. 17. de verb. Apost. c. 1. a againe to this purpose he vvriteth thus most excellently tract. 84. in Ioa VVe keepe not a memorie of Martyrs at our Lords table, as vve doe other that rest in peace, that is, for the intent to pray for them, but rath that they may pray for vs &c.

But if vve take the vvordes generally for al deceased in state of grac as it may be also, then vve say that euen such, though they be in Pu gatorie and Gods chastisement in the next life, and neede our praiers, y (according to the foresaid vvordes of S. Augustine) do rest in peace being discharged from the labours, afflictions, and persecutions of th vvorld, and (vvhich is more) from the daily dangers of sinne and dam nation, and put into infallible securitie of eternal ioy vvith vnspeakabl comfort of conscience. and such in deede are more happie and bless then any liuing, vvho yet are vsually in the Scriptures called blessed euen in the middes of the tribulations of this life. VVhereby vve see tha these vvordes, from hence forth they shal rest from their labours, ma truely agree to them also that are in Purgatorie, and so here is nothin proued against Purgatorie. Lastly, this aduerbe, a modo, in Latin, a in the Greeke aparti, doth not properly signifie, from this present tim forvvard, as though the Apostle had said, that after their death and s forvvard they are happie: but it noteth and ioyned the time past togethe vvith the time present, in this sense, that such as haue died since Christ Ascension, vvhen he first entring into heauen opened it for others, goe not to Limbus Patrum, as they vvere vvont before Christs time, but are in case to goe straight to blisse, except the impediment be in them selues. Therfore they are here called blessed, that die novv in this state of grace & of the nevv Testament, in comparison of the old faithful and good persons.

CHAP. XV.

3. And singing the song of Moyses.) The song of Moyses and Christ is the nevv Testament and the old.

CHAP. XVI.

6. Because they haue shed the bloud.) The great reuenge th God vvil doe at the later day vpon the persecutors of his Saints.

9. And blaſphemed the name of God.) The deſperate and damned perſons shal blaſpheme God perpetually. vvhich shal be ſuch onely as do not repent in this life.

13. Mouth of the dragon.) The dragon, is the Diuel: the beast, Antichriſt, or the ſocietie vvherof he is head: the falſe prophet, either Antichriſt him ſelf, or the companie of Heretikes and ſeducers that follovv him.

16. Is called Armagedon.) The hil of theeues, by S. Hieroms interpretation.

19. And the great citie.) The citie or commonvvealth of the vvicked deuided into three partes: into infidels, Heretikes, and euil Catholikes. This citie is here called Babylon, vvhereof see the Annotat. vpon the next chapter v. 5.

CHAP. XVII.

1. I vvill shevv thee the damnation.) The final damnation of the vvhole companie of the reprobate, called here the great vvhoore.

1. Many vvaters.) Theſe many vvaters are many peoples. verſ. 15.

5. Babylon.) In the end of S. Peters firſt Epiſtle, vvhere the Apoſtle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirme to be meant of Rome: the Proteſtants vvil not in any vviſe haue it ſo, becauſe they vvould not be driuen to confeſſe that Peter euer vvas at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeate and citie of Antichriſt, they vvil needes haue Rome to be this Babylon, this great vvhore, and this purple harlot. for ſuch fellovves, in the expoſition of holy Scripture, be ledde onely by their preiudicate opinions and hereſies, to vvhich they dravv al things vvithout al indifferencie and ſinceritie.

But S. Auguſtine, Areras, and other vvriters, moſt commonly expound it, neither of Babylon it ſelf a citie of Chaldæa or AEgypt, nor of Rome, or any one citie, vvhich may be ſo called ſpiritually, as Hieruſalem before chap. 11. is named ſpiritual Sodom and AEgypt: but of the general ſocietie of the impious, & of thoſe that preferre the terrene kingdom and commoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypſe ſet forth in S. Ambroſe name, vvriteth thus: This great vvhoore [illegible] ſpecially vvhich at that time vvhen the Apoſtle vvrote this, did perſecute the Church of God. but othervviſe it ſignifieth the vvhole citie of the Diuel, that is, the vniuerſal corps of the reprobate. Tertullian alſo (li. aduerſ. Iudæos.) taketh it for Rome, thus, Babylon (ſaith he) in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroier of the ſaincts. VVhich is plainely ſpoken of that citie, vvhen it vvas heathen, the head of the terrene dominion of the vvorld, the perſecutor of the Apoſtles and their ſucceſſors, the ſeate of Nero, Domitian, and the like, Chriſts ſpecial enemies, the ſinke of idolatrie, ſinne, and falſe vvorship of the Pagan gods. Then vvas it Babylon, vvhen S. Iohn vvrote this and then vvas Nero and the reſt figures of Antichriſt, and that citie the reſemblance of the principal place (vvhereſoeuer it be) that Antichriſt shal reigne in, aboute the later end of the vvorld.

Now

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken onely of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did slea aboue 30. Popes Christs Vicars, one after an other, & endeuoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome, was one thing, & Babylon in Rome an other thing Peter sate in Rome, and Nero sate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which distinction the Heretikes might haue learned by S. Peter him self ep. 1. chap. 5. writing thus, The Church saluteth you that is in Babylon, coelect. So that the Church and the very chosen Church was in Rome, when Rome was Babylon, whereby it is plaine that, whether Babylon or the great whoore do here signifie Rome or no, yet it can signifie the Church of Rome: which is now, and euer was differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seate there, as it may well be (though others thinke that Hierusalem rather shal be his principal citie:) yet euen then shal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. for, to Christs Vicar and the Romane Church he will beare as much good will as the Protestants now doe, and he shal haue more power to persecute him and the Church then they haue.

S. Hierom epist. 17. c. 7. to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurments to sinne and ill life, that be in so great and populous a citie, alludeth at length to these wordes of the Apocalype, and maketh it to be Babylon, and the purple whoore, but straight way, lest some naughtie person might thinke he meant that of the Church of Rome, which he spake of the societie of the wicked only, he addeth: There is there in deede the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised (Rom. 1.) of the Apostle, and Gentilie troden vnder foote, the name of Christian daily aduancing it self on high. Whereby you see that whatsoeuer may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor (li. 2. aduers. Iouinian c. 6.) signifieth, that the holines of the Church there, hath wiped away the blasphemie written in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, reade a notable place in S. Leo serm. 1. in natali Petri & Pauli.

5. Mysterie.) S. Paul calleth this secrete and close working of abomination, the mysterie of iniquitie. 2. Thessal. 2. and it is called a little after in this chapter vers. 7 the Sacrament (or mysterie) of the woman, and it is also the marke of reprobation and damnation.

6. Drunken of the bloud.) It is plaine that this woman signifieth the whole corps of al the persecuters that haue, and shal shede so much bloud of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants folishly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their bloud is not called the bloud of saincts, no more then the bloud of theeues, mankillers, and other malefactors: for the sheding of which by order of iustice, no Commonwealth shal answer.

8. VVhich thovv savvest.) It signifieth the short reigne of Antichrist, vvho is the cheefe horne or head of the beast.

9. Seuen hilles.) The Angel him self here expounndeth these 7. hilles to be al one vvith the 7. heads and the 7. kings: & yet the Heretikes blinded excedingly vvith malice against the Church of Rome, are so madde to take them for the seuen hilles literally, vpon vvhich in old time Rome did stand: that so they might make the vnlearned beleeue that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, vvhether he talke of heads, hornes, candlestickes, Churches, kings, hilles, or other thinges: and that he alluded not to the hilles, because they vvere iust seuen, but that Seuen is a mystical number, as sometime Ten is, signifying vniuersally al of that sort vvhereof he speaketh, as, that the seuen heads, hilles, or kingdoms. (vvhich are here al one) should be al the kingdoms of the vvorld that persecute the Christians: being heads and mountaines for their height in dignitie aboue others. And some take it, that there vvere seuen special Empires, kingdoms, or States that vvere or shal be the greatest persecutors of Gods people, as of AEgypt, Chanaan, Babylon, the Persians, and Greekes, vvhich be fiue. sixtly of the Romane Empire vvhich once persecuted most of al other, and vvhich (as the Apostle here saith) yet is, or standeth. but the seuenth, the vvhen S. Iohn vvrote this, vvas not come, neither is yet come in our daies: vvhich is Antichrists state, vvhich shal not come so long as the Empire of Rome standeth, as S. Paul did Prophecie. 2. Thessal. 2.

11. The same is the eight.) The beast it self being the congregation of al these vvicked persecutors, though it consist of the foresaid seuen, yet for that the malice of al is complete in it, may be called the eight. Or, Antichrist him self, though he be one of the seuen, yet for extraordinarie vvickednes shal be counted the odde persecutor, or the accomplishment of al other, & therfore is named the eight. Some take this beast called the eight, to be the Diuel.

12. Are ten kinges.) Some expound it of ten smal kingdoms, into vvhich the Romane Empire shal be deuided, vvhich shal al serue Antichrist both in his life and a litle after.

17. For God hath.) Not forcing or mouing any to folovv Antichrist, but by his iust iudgement, & for punishment of their sinnes, permitting them to beleeue and consent to him.

18. The great citie.) If it be meant of any one citie, and not of the vniuersal societie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuersal fellovvship of the faithful is called the citie of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperours, til Constantines daies, vvho made an end of the persecution. for by the authoritie of the old Romane Empire, Christ vvas put to death first, and aftervvard the tvvo cheefe Apostles, & the Popes their successors, and infinite Catholike men through out the vvorld, by lesser kings vvhich then vvere subiect to Rome. Al vvhich Antichristian persecutions ceased, vvhen Constantine reigned, and yelded vp the citie to the Pope, vvho holdeth not the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhod and spiritual ruile of the Church. Hovvbeit the more probable sense is the other, of the citie of the Diuel, as the author of the homilies vpon the Apocalypse in S. Augustine, declareth.

CHAP.

CHAP. XVIII.

7. Hath beene in delicacies.) The measure of paines & damnation, according to the vvicked pleasures or vnlavvful delites of this life. vvhich is a sore sentence for such people as turne their vvhole life to lust and riet.

9. And the kings.) Kings and Marchants are most encumbered, dangered, and drovvned in the pleasures of this vvorld: vvhose vvhole life & traficke is (if they be not exceding vertuous) to finde varietie of earthly pleasures. VVho seing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines & eternal damnation, then shal houle & vveepe to late.

20. Reiovce ouer her.) The Angels and al Saincts shal reioyce and laude God to see the vvicked confounded, and Gods iustice executed vpon their oppressors & persecutors. and this is that vvhich the Martyrs praied for, shap. 6.

21. Shal Babylon.) By this it seemeth cleere that the Apostle meaneth not any one citie, but the vniuersal companie of the reprobate, vvhich shal perish in the day of iudgement: the old prophets also naming the vvhole number of Gods enemies mystically, Babylon. as Ierem. c. 52.

CHAP. XIX.

3. And agayne they said, Alleiu ia.) This often repeating of Allelu-ia in times of reioycing, the Church doth folovv in her Seruice.

4. Amen, Alleluia.) These tvvo Hebrue vvordes (as other els vvhere) both in the Greeke & Latin text are kept religiously, & not translated, vnles it be once or tvvise in the Psalmes. Yea and the Protestants them selues keepe them in the text of their English Testaments in many places. and maruel it is vvhy they vse them not in al places, but sometimes turne, Amen, into, verely, vvhereof see the Annotation Ioan. 8. v. 34. and in their Seruice booke they translate, Alleluia, into, Praise ye the Lord. as though Alleluia had not as good a grace in the acte of seruing God, (vvhere it is in deede properly vsed) as it hath in the text of the Scripture.

The Church Catholike doth often and specially vse this sacred vvord, to ioyne vvith the Church triumphant, consisting of Angels and Saincts, vvho here are said to laude and praise God vvith great reioycing, by this vvord Alleluia, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til VVhit-sontide, for the ioy of Christs resurrection, vvhich (as S. Augustine declareth ep. ad Ianuarium c. 17. & c. 15.) vvas the general vse of the Primitiue Church, making a greater mysterie and matter of it, then our Protestants novv do. At other times of the yere also he saith it vvas sung in some Churches, but not in al. and S. Hierom numbereth it among the heresies of Vigilantius, That Alleluia could not be sung but at Easter. Aduers. Vigilant. c. 1.

The truth is, by the vse of the Scriptures it hath more in it then, Praise ye the Lord, signifying vvith laude, glorifying, and praising of God, a great reioycing vvithal, mirth, and exultation of hart in the singers hereof. and that is the cause vvhy the holy Church saith, Laus tibi Domine; Praise be to thee o Lord, in Lent and times of penance and mourning, but not Alleluia. vvhich (as S. Augustine also declareth) is a terme of signifi-

cation and myſterie, ioyned vvith that time, and then vſed ſpecially in the Church of God, vvhen she repreſenteth to vs in her Seruice, the ioyes and beatitude of the next life: vvhich is done ſpecially at Eaſter, by the ioyful celebrating of Chriſts glorious Reſurrection and Aſcenſion, after the penal time of Lent vvhich repreſenteth the miſerie of this life. See S. Auguſtine Ser. 1 & 5. c. 9. & 6. c. 9. de Diuerſis to. 10. and his enarration vpon the 148. Pſalme. for in the titles and endes of diuerſe holy Pſalmes this Alleluia is ful of myſterie & ſacred ſignification VVhere vve muſt aske the Proteſtants, vvhy they haue left it out altogether, being in the Hebrue, ſaying neither Alleluia, nor, Praiſe ye the Lord, in the Bible 1577. & that nine times in the fiue laſt Pſalmes.

More ouer the ſaid holy Doctor (li. 2. de doct. Chriſt. c. 11.) affirmeth that Amen & Alleluia be not translated into any other language, propter ſanctiorem authoritatem, for the more ſacred authoritie of the vvordes ſo remaining. and ep. 178. he ſaith that it is not lavvful to translate them. Nam ſciendum eſt &c. for it is to be knovven (ſaith he) that al nations do ſing Amen and Alleluia in the Hebrue vvordes, vvhich neither the Latine man nor the Barbarous may translate into his ovvne language. See S. Hier. alſo epiſt. 137. And namely for our Nation, S. Gregorie vvil beare vs vvitnes that our countrie receiued the vvord Alleluia vvith their Chriſtianitie, ſaying thus li. 27. Moral. c. 6. Lingua Britanniæ quia nihil aliud nouerat quã barbarum frendere, iamdudum in Diuinis laudibus Hebræum cœpit reſonare Alleluia. that is, The Britan tongue, vvhich knevv nothing els but to mutter barbarously, hath begone of late in Gods diuine laudes and praiſes to ſound the Hebrue Alleluia. And for Iurie, S. Hierom ep. 17 c. 7. vvriteth that the husbandmen at the plough ſang Alleluia, vvhich vvas not then their vulgar ſpeache. Yea he ſaith that in Monaſteries the ſinging of Alleluia vvas in ſteede of a bel to call them together ad Collectam. in Epitaph. Paulæ c. 10.

This vvord is a ſacred, Chriſtian, myſtical, and Angelical ſong. and yet in the nevvſeruice booke it is turned into, Praiſe ye the Lord, and Alleluia is quite gone, becauſe they lift neither to agree vvith the Church of God, nor vvith the vſe of holy Scriptures, no nor vvith their ovvne translations. but no marueil, that they can not ſing the ſong of our Lord and of Angels in a ſtrange countrie, that is, out of the Catholike Church, in the captiuitie of ſchiſme & hereſie. Laſtly, vve might aske them vvhether it be al one to ſay Mat. 21. Hoſanna, &, Saue vs vve beſeeche thee? vvhereas Hoſanna is vvithal a vvord of exceding congratulation and ioy vvhich they expreſſed ovvard our Sauiour. euen ſo Alleluia hath an other maner of ſenſe and ſignification in it, then can be expreſſed by, Praiſe ye the Lord.

13. The vvord of God.) The ſecond perſon in Trinitie, the Sonne of the VVord of God, vvhich vvas made fleſh. Io. 1.

16. King of kings.) Euen according to his humanitie alſo.

8. Iuſtifications of Saincts.) Here the Heretikes in their translations could not alter the vvord iuſtifications into ordinances, or conſtitutions, as they did falſely in the firſt of S. Luke, vvhereof ſee the Annotation there verſ. 6. but they are forced to ſay in Latin, iuſtificationes as Beza: and in English, righteouſnes, (for iuſtifications they vvil not ſay in any caſe for feare of inconuenience) yea and they can not deny but theſe iuſtifications be the good vvorkes of saincts. but vvhere they make this gloſe, that they be ſo called, becauſe they are the fruites or effect of faith and of the iuſtice vvhich vve haue by onely faith, it is moſt euidently falſe, & againſt the very text, and nature of the vvord. for there is no cauſe vvhy any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt. ſo that, iuſtifications, be the vertues of faith, hope, charitie, and good deedes, iuſtifying or making a man iuſt, and not effectes of iuſtification. neither

faith

faith onely, but they al together be the very ornaments and invvard garnient, beauty, and iustice of the soule, as here it is euident.

10. And I fel.) The Protestants abuse this place, and the example of the Angels forbidding Iohn to adore him being but his fellovv seruant, and apponting him to adore God, against al honour, reuerence, and adoration of Angels, Saincts, or other sanctified creatures, teaching that no religious vvorship ought to be done vnto them. But in truth it maketh for no such purpose, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. S. August. de vera relig. cap. vltimo. And vvhen the Aduersaries replie that so great an Apostle, as Iohn vvas, could not be ignorant of that point, nor vvould haue giuen diuine honour vnto an Angel (for so he had been an Idolater) and therfore that he vvas not reprehended for that, but for doing any religious reuerence or other honour vvhatsoeuer to his fellovv-seruant: vve answer that by the like reason, S. Iohn being so great an Apostle, if this latet kinde of reuerence had been vnlavvful and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor vvould haue done it.

Therfore they might much better haue learned of S. Augustine (q. 61. in Genes.) hovv this facte of S. Iohn vvas corrected by the Angel, and vvherein the errour vvas. In effect it is thus, That the Angel being so glorious and ful of maiestie, presenting Christs person, and in his name vsing diuers vvordes proper to God, as Apoc. c. 1. I am the first and aliue and vvas dead, and such like, might vvel be taken of S. Iohn, by errour of his person, to be Christ him self, and that the Apostle presuming him to be so in deede, adored him vvith Diuine honour: vvhich the Angel correcting, told him he vvas not God, but one of his fellovves, and therfore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so il, to commit idolatrie by doing vndue vvorship to any Angel in heauen: and therfore vvas not culpable at al in his facte, but onely erred materially (as the Schole-men call it) that is, by mistaking one for an other, thinking that vvhich vvas an Angel, to haue been our Lord: becausc he knevve that our Lord him self is also called an Angel, Esa. 9. and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 22. of the Apocalypse, vvhether it vvere the same or an other. for that also did so appeare, that Iohn could not tell vvhether it vvere Christ him self or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at al herein, knovving al dueries of a Christian man, no lesse then an Angel of heauen, being also in as great honour vvith God, yea and in more then many Angels. Vvhich perhaps may be the cause (and consequently an other explication of this place) that the Angel knovving his great graces and merites before God, vvould not accept any vvorship or submission at his handes, though Iohn agai e of like humilitie did it, as also immediatly aftervvard chap 22. vvhich belike he vvould not haue done, if he had been precisely aduised by the Angel but a moment before, of errour & vnduetifulnes in the facte. Hovvsoeuer that be, this is euident, that this the Angels refusing of adoration, taketh not avvay the due reuerence and respect vve ought to haue to Angels or other sanctified persons and creatures. and so these vvordes, See tho.. doe it not, signifie rather an earneft refusal, then any signification of crime to be committed thereby.

And marvel it is that the Protestants making them selues so sure of the

ue ſenſe of euery doubtful place by conference of other Scriptures, folow or here the conference and comparing of Scriptures that them ſelues ſo uch or onely require. VVe vvil giue them occaſion and a methode ſo doe, thus. He that doubteth of this place, findeth out three things f queſtion, vvhich muſt be tried by other Scriptures. The firſt, vvhether ere ought to be or may be any religious reuerence or honour done to y creatures. taking the vvord religion or religious vvorship not for that ecial honour vvhich is properly and onely due to God, as S. Auguſtine. metimes vſeth it, de vera relig. c. 55. but for reuerence due to any thing at is holy by ſanctification or application to the ſeruice of God. The ſeond thing is, vvhether by vſe of Scriptures, that honour be called adoraon in Latin, or by a vvord equiualent in other languages, Hebrue, reeke, or English. Laſtly, vvhether vve may by the Scriptures fall ovvne proſtrate before the things, or at the feete of the perſons that ve ſo adore. For of ciuil duetie done to our Superiors by capping, neeling, or other courteſie, I thinke the Proteſtants vvil not ſtand vith vs: though in deede, their argumentes make as much againſt the ne as the other.

But for religious vvorship of creatures (vvhich vve ſpeake of) let hem ſee in the Scriptures both old and nevv: firſt, vvhether the Temle, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, he bread of propoſition, the Sabboth, and al their holies, vvere not reerenced by al ſignes of deuotion and religion: vvhether the Sacraents of Chriſt, the Prieſts of our Lord, the Prophets of God, the Gоſpel, Scriptures, the name of IESVS, and ſuch like (vvhich be by ſe, ſignification, or ſanctification made holy) are not novv to be reerenced: and they ſhal finde al theſe things to haue been reuerenced of l the faithful, vvithout any diſhonour of God, and much to his honour. econdly, that this reuerence is named adoration in the Scriptures, theſe peaches do proue Pſ. 98. Adore ye his footeſtoole, becauſe it is holy. and Hebr. 11. He adored the toppe of his rod. Thirdly, that the Scriptures alſo varrant vs (as the nature of the vvord adoration giueth in al three tonges) o bovve dovvne our bodies, to fall flat on the groũd at the preſence of ſuch hinges, and at the feete of holy perſons, ſpecially Angels, as Iohn doth here, theſe examples proue. Abraham adored the Angels that appeared to him, Moyſes alſo the Angel that shevved him ſelf out of the buſh, vvho vvere creatures, though they repreſented Gods perſon, as this Angel here did, that ſpake to S. Ioha. Balaam adored the Angel that ſtoode before him vvith a ſvvord dravven. Num 22. Ioſue adored falling flat dovvne before the feete of the Angel, calling him his Lord, knovving by the Angels ovvne teſtimonie, that it vvas but an Angel, VVho refuſed it not, but required yet more reuerence, commaunding him to plucke of his shoes, becauſe the ground vvas holy, no doubt ſo made by the preſence onely of the Angel.

Yea not onely to Angels, but euen to great Prophets this deuotion vvas done, as to Daniel by Nabuchodonoſor, vvho fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refuſed not, becauſe they vvere done to God rather then to him, as S. Hieron defendeth the ſame againſt Porphyrie, vvho charged Daniel vvith intolerable pride therein, and the ſaid holy doctor alleageth the fact of Alexander the great, that did the like to Ioiadas the high prieſt of the Ievves. Hovvſoeuer that be (for of the ſacrifice there mentioned there may be ſome doubt, vvhich the Church doth alvvaies immediatly to God, and to no creature) the fact of the prophets (4. Reg. 2.) to Elizeus, is plaine: vvhere they perceiuing that the double grace & ſpirit of Elias vvas giuẽ to him, fel flat dovvne at his feete and adored.

So did

did he Sunamite, (Reg. 4.) to omit that Achior adored Iudith, (13) falling ier feete, as a vvoman blessed of God, and infinitie other places.

Al vvhich thinges, by cõparing the Scriptures, our Aduersaries should ie found to be lavvfully done to men, and Angels, and soueraine holy tures. VVhereby they might conuince them selues, & perceiue, that that ag could not be forbidden S. Iohn to doe to the Angel, vvhich they pre- d: though the Angel for causes might refuse euen that vvhich S. Iohn d lavvfully vnto him, as S. Peter did refuse the honour giuen him by rnelius, according to S. Chrysostoms opinion ho. 23. in c. 10. Act. yea euen the third chapter of this booke (if our Aduersaries vvould looke no fur- r) they might see vvhere this Angel prophecieth & promiseth that the vves should fall dovvne before the feete of the Angel of Philadelphia d adore. see the Annot. there.

13. The vvord of God.) The second person in Trinitie, the Sonne of e VVord of God, vvhich vvas made flesh. Io. 1.

16. King of kings.) Euen according to his humanitie also.

CHAP. XX.

2. Bound him.) Christ by his Passion hath abridged the povver of e Deuil for a thousand yeres, that is, the vvhole time of the nevv Testa- ent, vntil Antichrists time, vvhen he shal be loosed againe, that is, be rmitted to deceiue the vvorld, but for a short time only, to vvit, three ares and a halfe.

4. I savv seates.) S. Augustine (li. 20. de Ciuit. Dei c. 9.) taketh this to e spoken, not of the last iudgment but of the Sees or Tribunals of Bis- ops and Prelates, and of the Prelates them selues, by vvhom the Church is ovv gouerned. As the iudgement here giuen, can be taken no other vvi- better, then of that vvhich vvas said by our Saviour Mat. 18. VVhatsoe- r you binde in earth, shal be bound in heauen. and therfore the Apostle ith (1. Cor. 5.) VVhat have I to doe to iudge of them that are vvithout?

4. And the soules.) He meaneth (saith S. Augustine in the place al- aged) the soules of Martyrs, that they shal in the meane time, during the- e thousand yeres, vvhich is the time of the Church militant, be in heauen vithout their bodies, and reigne vvith Christ. for, the soules (saith he) of he godly departed, are not separated from the Church, vvhich is euen ovv the kingdom of Christ. for els here should be kept no memorie of hem at the altar of God in the communicating of the body of Christ, nei- her should it auaile to haste to Baptisme in the perils of death, for feare f ending our life vvithout it: nor to haste to be reconciled, if vve fortu- e for penance or of il conscience to be separated from the same body. nd vvhy are al these things done, but for that the faithful departed also he members of the Church? And though for an example the Mar- yrs be onely named here, yet it is meant of others also that die in the tate of grace.

4 A thousand yeares.) Quid in millenario numero nisi ad proferandã ouam sobolem perfecta vniuersitas præcita generationis exprimitur? hinc ier Ioannem dicitur, Et regnabunt cum illo mille annis, quia regnum sanctæ Ecclesiæ, vniuersitatis perfectione solidatur, D. Greg. li. 9. Mor. c. 1.

5. The rest liued not.) The rest vvhich are not of the happie number foresaid, but liued and died in sinne, reigne not vvith Christ in their sou- es during this time of the nevv Testamẽt, but are dead in soule spiritually, nd in body naturally, til the day of iudgment. S. August. ibidem.

5. This is the first resurrection.) As there be tvvo regenerations, one

by faith, vvhich is novv in Baptisme: and an other according to the flesh vvhen at the later day the body shal be made immortal and incorruptible: so there are tvvo resurrections, the one novv of the soules to saluation vvhen they die in grace, vvhich is called the first, the other of the bodies at the later day S. August. li. 20. de Ciuit. c 6.

6. They shal be Priests.) It is not spoken (saith S. Augustine li. 20. de Ciuit. c. 10) of Bishops and Priests onely, vvhich are properly novv in the Church called Priests: but as vve call al, Christians, for the mystical Chrisme or ointment, so al, Priests, because they are the members of one Priest of vvhom the Apostle Peter saith (1. Pet. 2.) A holy people, a kingly Priesthod. VVhich vvordes be notable for their learning that thinke there be none properly called Priests novv in the nevv Testament, no other vvise then al Christian men and vvomen, and a confusion to them that therfore haue turned the name Priests into Ministers.

7. Satan shal be loosed, (In the vvhole 8. chapter of the said 20. booke de Ciuitate Dei in S. Augustine, is a notable commentarie of these vvordes. VVhere first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God. proouing that vvhether he be bound or loose, he can neuer seduce the same. The same, saith he, shal be the state of the Church at that time vvhen the Diuel is to be loosed, euen as since it vvas instituted. the same hath it been & shal be at al time in children that succede eche other by birth & death. And a litle after. This I thought vvas therfore to be mentioned, lest any man should thinke, that during the litle time vvherein the Diuel shal be loosed the Church shal not be vpon the earth, he either not finding it here vvhen he shal be let loose, or consuming it vvhen he shal by al meanes persecute the same. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraude in tentations: as to be loosed, is to be suffered by God for a small time, that is for three yeres and a halfe, to practise and proue al his povver and arte of tentations against the Church and her children, and yet not to preuaile against them. Thirdly, this Doctor shevveth by vvhat great mercie our Lord hath tied Satan and abridged his povver during the vvhole millenarie of thousand yeres, vvhich is al the time of the nevv Testament vntil then: & vvith vvhat vvisedom he permitteth him to breake loose that litle time of three yeres and sixe moneths, tovvard the later day, vvhich shal be the reigne of Antichrist. Lastly he shevveth vvhat kinde of mē shal be most subiect to the Diuels seduction, (euen such as novv by tentation of Heretikes goe out of the Church) and vvho shal auoide it.

By al vvhich vve may confute diuers false expositions of old & late Heretikes. first, the auncient sect of the Millenaries, that grounded vpon these thousand yeres named by the Prophet, this heresie, that there should be so many yeres after the resurrection of our bodies, in vvhich vve should reigne vvith Christ in this vvorld, in our bodies, in delites and pleasures corporal, of meates, drinkes, and such like, vvhich they called the first resurrection. of vvhich heresie Cerinthus vvas the author. Epiph. hær. 77. in fine Hiero Comment. in c. 19. Mat. August. hær. 8. ad Quod vult Deum, Eusebius also (li. 3. historiæ c 33.) shevveth that some principal men vvere in part (though after a more honest maner concerning those corporal delicacies) of the same opinion, by misconstruction of these vvordes of S. Iohn. VVhereby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen so great clerkes did erre, and that there is no securitie but in that sense vvhich the Church alloveth of.

The late Heretikes also by the said S. Augustines vvordes are fully refuted, affirming not only that the Church may be seduced in that great per-

secution of the Diuels loosing, but that it hath been seduced euen a great peece of this time vvhen the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blasphemie) that the heefe gouernour of the Church is Antichrist him self, and the very Church vnder him, the vvhoore of Babylon: and that this Antichrist, (vvhich the Scriptures in so many places, and here plainely by S. Augustines exposition, testifie, shal reigne but a small time, and that tovvard the last iudgement,) hath been reuealed long sithence, to be the Pope him self, Christs ovvne Vicar, and that he hath persecuted the Saincts of their secte for these thousand yeres at the leaste. VVhich is no more but to make the Diuel to be loose, and Antichrist to reigne the vvhole thousand yeres, or the most part thereof, that is, almost the vvhole time of the Church militare in the nevv Testament: (vvhich is against this and other scriptures euidently appointing that, to be the time of the Diuels binding:) Yea it is to make Antichrist and the Diuel vveaker tovvard the day of iudgement then before, and the truth better to be knovven, and the faith more common, the neerer vve come to the same iudgement: vvhich is expresly against the Gospel (Mat. 24.) and this prophecie of S. Iohn.

VVe see that the sectes of Luther, Caluin, and other be more spred through the vvorld then they vvere euer before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. Hovv then is the Pope Antichrist, vvhose force shal be greater at the later end of the vvorld, then before? or hovv can it be othervvise, but the Sect-Maisters should be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe gouernours that haue been these thousand yeres and more, to be Antichristes: and them selues & their sectes to be true, that come so neere the time of the Diuels loosing and seduction & of the personal reigne of Antichrist?

7. And seduce the nations.) S. Augustine thinketh that these do not signifie any certaine nations but al that shal then be ioyned vvith the Diuel and Antichrist against the Church. li. 20. de Ciuit. c. 11. See S. Hierom in Ezech. li. 11.

8. The campe of the Saincts.) S. Augustine in the said 20. booke de Ciuit. Dei cap. 11. It is not, saith he, to be taken that the persecutors shal gather to any place, as though the campe of the saincts or the beloued citie should be but in one place, vvhich in deede are no other thing but the Church of Crist spred through the vvhole vvord. And therfore vvhere-euer the Church shal then be (vvhich shal be in al Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of saincts be, and the beloued citie of God, and there shal she be besieged by al her enemies, vvhich shal be in euery countrie vvhere she is, in most cruel and forcible sort. So vvriteth this profound holy Doctor. VVhereby vve see, that, as novv the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie Spaine, France, and al other vvhich novv be quiet, shal be assaulted as novv the foresaid are, and much more, for that the general persecution of the vvhole, shal be greater then the particular persecution of any Churches in the vvorld.

9. There came dovvne a fire.) It is not meant of the fire of Hel (saith S. Augustine ib. c. 12.) into vvhich the vvicked shal be cast after the resurrection of their bodies, but of an extraordinarie helpe that God vvil send from heauen, to giue succourse to the Saincts of the Church that then shal fight against the vvicked: or, the very feruent and burning zeale of

roligion and Gods honour, vvhich God vvil kindle in the hartes of the faithful, to be constant against al the forces of that great persecution.

11. From vvhose sight.) They shal then be nevv, not the substance, but the shape changed. 2. Pet. 3. See S. Augustine. li. 20. de Ciuit. c. 14.

12. And bookes vvere opened.) The bookes of mens cõsciences, vvhere it shal plainely be read vvhat euery mans life hath been.

12. An other booke.) This is the booke of Gods knovvledge or predestination, vvherein that vvhich before vvas hid to the vvorld, shal be opened: and vvherein the true record of euery mans vvorkes shal be conteined, and they haue their iudgement diuersly according to their vvorkes, & not according to faith only, or lacke of faith only. for al infidels (as Turkes, obstinate Ievves, and Heretikes) shal neuer come to that examinatiõ, being othervvise condemned.

15. And he that.) Such as doe no good vvorkes, if they haue age and time to doe them. are not found in the booke of life.

CHAP. XXI.

2. Savv the holy city.) The Church triumphant.

3. Behold the tabernacle.) This tabernacle is Christ according to his humanitie.

4. God shal vvipe.) This happie day shal make an end of al the miseries of this mortalitie.

7. He that shall ouercome.) He that hath the victorie against sinne in the Church militant, shal haue his revvard in the triumphant.

8. But to the feareful.) Al that commit mortal sinnes and repẽt not, shal be damned.

11. Hauinge the glory.) The glorie of the Church triumphant.

12. VVhich are the names.) The names of the Patriarches and Apostles honorable and glorious in the triumphant Church.

16. And the city.) See S. Hierom ep. 17. touching this description of the heauenly Hierusalem, vvhich is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

18. Pure gold.) S. Gregorie (li. 18. Moral. c. 28.) saith, the heauenly state is resembled to gold, prerious stone, crystal, glasse, and the like, for the puritie, claritie, glittering of the glorious bodies: vvhere one mans body, conscience, and cogitations are represented to an other, as corporal things in this life are seen through crystal or glasse.

22. And temple I savv not,) Al external sacrifice vvhich novv is necessarie dutie of the faithful, shal then cease; and therfore there shal neede no material temple.

27. There shal not enter.) None not perfectly cleansed of their sinnes can enter into this heauenly Hierusalem.

CHAP. XXII.

2. The tree of life.) Christ is our tree of life in the Church, by the Sacrament: & in heauen, by his visible presence and influence of life euer lasting

lasting both to our bodies and soules: of vvhom Salomon saith, The tree of life to al that apprehend him Prou 3.

8. I fel dovvne to adore.) You see it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expressed as in the 19. chap. See the annotation there v. 10.

11. He that hurteth.) It is not an exhortation, but a commination or threatening, that hovv far soeuer the vvicked increase in naughtines, God hath prouided answverable punishment for them.

11. And he that is iust.) Man by Gods grace & doing good vvorkes, doth increase his iustice.

13. Render toe euery man.) Heauen the revvard, hire, & repaiment for good vvorkes, in al the Scriptures-yet the aduersaries vvil not see it.

18. If any man shal adde,) The author of the commentaries vpō this booke, bearing the name of S. Ambrose, saith thus of this point. He maketh not this protestation against the expositours of his prophecie, but against Heretikes. for the expositour doth adde or diminish nothing, but openeth the obscuritie of the narration, or shevveth the moral or spiritual sense. He curseth therfore Heretikes, that vsed to adde somevvhat of their ovvne that vvas false, and to take avvay other things that vvere contrarie to their heresies. So saith this auncient vvriter. And this vvas the propertie of them in al ages, and so is it of our novv, as vve haue noted through the vvhole Bible, and as vve haue in sundrie places set forth to the sight of al indifferent readers, in the nevv Testament, that al the vvorld may see that the Apostles curse is fallen vpon them, and may bevvare of them.

20. Come Lord Iesus.) And novv o Lord Christ, most iust and mercisful, vve thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, conteined in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, vve crie also vnto thy Maiestie vvith tenderneste of our hartes vnspeakable, Come Lord Iesus quickly and iudge betvvixt vs and our Aduersaries, and in the meane time giue patience, comfort, and constancie to al that suffer for thy name, and trust in thee. o Lord God our onely helper and protector, tarie not long. AMEN.

A TABLE FOR THE CONTROVERSIES OF THESE TIMES.

Places to proue that the Church hath alwayes visibles pastors, and that it cannot erre.

HE gaue some Apostles &c. Eph. 4. 11. The Church the pillar of truth. 1. Tim. 3. 15 He that heareth you, heareth me. Lu. 10 16. I vvil aske the Father, & he vvil send you a nother Paraclete Io. 14. 16. Tel the Church &c. Mar. 18. 17 I vvill build my Church, &c. Mat. 16 18. See the Annotations vpon these places.

For the primacy of S. Peter.

Feede mv sheep. Io. 21. 17. Thovv art Peter. Mat. 16. 18. See the Annotations.

For reliques.

The hemme of Christs garmēt Ma 9 20. S. Peter shadovv. Act. 5. 15. His chaiens. Act. 12. 6. 5. Paules napkin. Act. 19. 12.

For

For the real presence.

Io.6 Mat.26.Cor. 11. Mar. 14. See the Annotations.

For Purgatory.

Nor in the vvorld to come.Mat. 12. 32. See the Annotations.

The necessity of Baptisme.

Vnlesse a man be boarne againe of vvater, &c.Io.3.5.He put his finger,&c.Mar. 7. 33. See the Annotations.

For confirmation & extreame vunction.

They did impose theire hands. Act.8 17. If any man be sick. Iac. 5 14 See the Annotations.

Charity & good vvorkes concurre to oure iustification.

What shal it profit &c. Iac. 2. 14. If I should haue all faith &c.1.Cor 13 2. Get yea avvay from me you cursed &c.Mat. 25.14.See the Annotations.

For tradition.

I vvould not by inke & paper 2. Io.12. Hold the traditions.2.Thes 2.15. See the Annotations.

That sanctes & Angels knovv oure thoughts & pray for vs.

There shalbe ioy before the Angels of God vpon one sinner that doth pœnance. Luc. 15.10. Golden vials ful of odours, vvhich are the prayers of sanictes Apoc 5. 8 For they are equal to Angels. Luc.20. 36.See the Annotations.

THE

THE FAVLTES IN THE ANNOTATIONS CORRECT THVS.

Pag.	24.	Some elder.	Reade	some ouger, some elder.
	35.	Hath sailed.		hathe sayled.
	40.	For vvhosoeuer.		for hovvsoeuer.
	48.	and she saing prayses.		& she sang prayses.
	57.	hel is attributed.		to heauen or hel. &c.
	65.	Needes signifie.		Needes so signifie.
	66.	is instituted.		is instituted.
Pag.	97.	VVeare asleppe.	Reade	asteppe.
	183.	beseeue voyde.		beene voyde.
	223.	by vvith.		by vvhich.
	249.	and vvel fed.		& vvel-fed.
	261.	of cleane.		of cleane & vncleane. &c.
	265.	Hovv can Aduersaries.		Hovv can oure. &c.
	316.	And holy saith Iob.		& holy Iob sayth.
Pag.	320.	Sorteth.	Reade	foreseth.

FINIS.